

LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

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VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART IV.

SPECIMENS OF THE

PARBHĠ LANGUAGES AND GUJURĠ.

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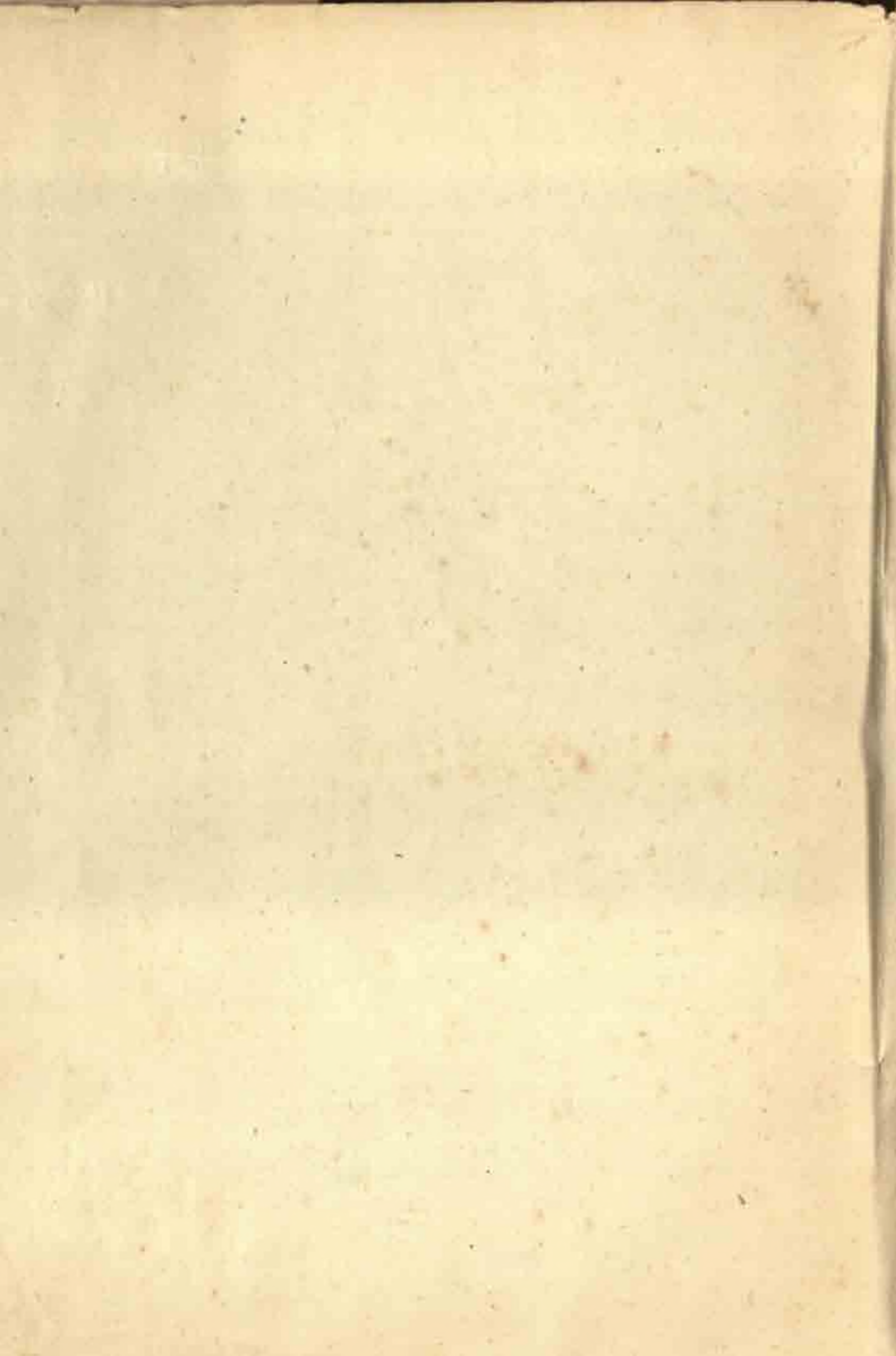
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LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

SPECIMENS OF THE PAHĀRĪ LANGUAGES AND
GUJURĪ



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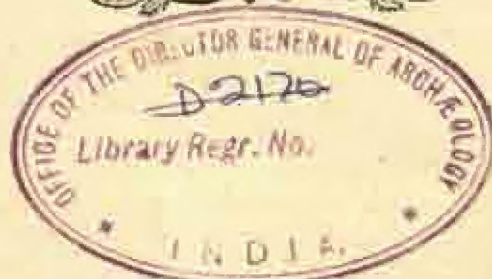
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Map illustrating the Western Pahari Languages and Dialects	To face page 273

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛi,	ए e,	ऐ ai,	ओ o,	औ ō,	यौ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña		
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na		
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व ra	or	īca	
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ळ ḷha				

Visarga (:) is represented by *h*, thus क्रमः *kramaśah*. Anuswāra (') is represented by *m*, thus सिंह *simh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ج j	د d	ر r	س s	ع 'e
ب b	ڄ ch	ڌ d	ڙ r	ش sh	غ gh
پ p	ح h	ذ z	ز z	ص s	ف f
ت t	خ kh		ڙ zh	ض z	ق q
ث t				ط t	ک k
ث s				ظ z	گ g
				ل l	ل l
				م m	م m
				ن n	ن n
				و when representing anuswārika	و when representing anuswārika
				in Dēva-nāgarī, by ~ over	in Dēva-nāgarī, by ~ over
				nasalized vowel.	nasalized vowel.
				و w or v	و w or v
				ه h	ه h
				ی y, etc.	ی y, etc.

Tanwin is represented by *n*, thus فائز *fauran*. Alif-e maqṣūra is represented by *ā*;—thus دعو *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بند *banda*. When pronounced, it is written,—thus گناه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus *tan*, not *tana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāsh-mīrī) क्ख *kṣh*; क्ख *kṣh*, pronounced *kor*; (Bihārī) देखथि *dēkhath*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhtō (چ), Kāshmirī (چ), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmirī (ञ) is represented by *ñ*.
- (d) Sindhi (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣhtō (چ) or (ج) are represented by *ɟ*.
- (e) The following are letters peculiar to Puṣhtō:—
ɟ *t*; *ɟ* *ts* or *dz*, according to pronunciation; *ɟ* *q*; *ɟ* *r*; *ɟ* *z* or *g*, according to pronunciation; *ɟ* *sh* or *kh*, according to pronunciation; *ɟ* or *ɟ*.
- (f) The following are letters peculiar to Sindhi:—
ɟ *bb*; *ɟ* *bh*; *ɟ* *th*; *ɟ* *t*; *ɟ* *h*; *ɟ* *ph*; *ɟ* *jj*; *ɟ* *jh*; *ɟ* *chh*; *ɟ* *ñ*; *ɟ* *dh*; *ɟ* *q*; *ɟ* *q̄*; *ɟ* *q̄h*; *ɟ* *k*; *ɟ* *kh*; *ɟ* *gq*; *ɟ* *gh*; *ɟ* *ñ*; *ɟ* *ɟ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ā</i> ,	" " " <i>a</i> in <i>hut</i> .
<i>ē</i> ,	" " " <i>e</i> in <i>met</i> .
<i>ō</i> ,	" " " <i>o</i> in <i>hot</i> .
<i>ē</i> ,	" " " <i>é</i> in the French <i>était</i> .
<i>o</i> ,	" " " <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ō</i> ,	" " " <i>ō</i> in the German <i>schön</i> .
<i>ū</i> ,	" " " <i>ū</i> in the " <i>māhe</i> .
<i>th</i> ,	" " " <i>th</i> in <i>think</i> .
<i>dh</i> ,	" " " <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *dasistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

ERRATA IN VOLUME IX, PART IV.

Page 306, No. 35, Col. 2, for 'Ākhā' (corrected by hand), read 'Ākhā'

Page 618, L. 4 from the bottom, insert a word as shown in the proof returned herewith,

35

Page 624, No. 75, Col. 2, for 'Ūt' read 'Ūt.' No. 95, Col. 2 (Col. 4 of page), the letter Ā is defaced.

Page 890, L. 3, for 𐎠 read 𐎠

Page 893, L. 17, for 'maī' (corrected by hand), read 'maī'

Page 968, No. 54, Col. 4, for 'Nāpōd' read 'Nāpōd'

Handwritten text on a yellowed, rectangular piece of paper, likely an envelope or a label, placed over a larger, light-colored, wrinkled sheet of paper. The text is faint and mostly illegible due to fading and the texture of the paper. It appears to be a list or a set of instructions, possibly related to a historical document or a collection of items.

PAHĀRĪ.

The word '*Pahārī*' means 'of or belonging to the mountains,' and is specially applied to the groups of languages spoken in the sub-Himalayan hills extending from the Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmirī and Western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain, *viz.*:—in order from West to East, Pañjābī, Western Hindī, Eastern Hindī and Bihārī.

The Pahārī languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern Pahārī, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central Pahārī languages, Kumaunī and Garhwālī. Finally in the West we have the Western Pahārī languages spoken in Jaunsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern Pahārī there are in its proper home. Many persons (especially Gorkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 24,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern Pahārī, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western Pahārī are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of Pahārī speakers in British India are therefore as follows:—

Eastern Pahārī (1901)	143,721
Central Pahārī (1891)	1,107,612
Western Pahārī (1891)	816,181
Total	2,067,514

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern Pahārī who inhabit Nepal.

To these speakers of Western Pahārī must be added the language of the Gujars who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujurī was returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindostānī and Pañjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujūrī speakers at, say, 600,000, or put the total number of Pahārī speakers including Gujūrī at about 2,670,000.

It is a remarkable fact that, although Pahārī has little connexion with the Pañjābī,

The Language

Western and Eastern Hindi, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khāsās and the Gurjaras of Sanskrit literature. The Sanskrit Khāṣa and Gurjara are represented in modern Indian tongues by the words Khas, and Gūjar, Gujar or Gujur respectively. The mass of the Aryan-speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the West, to the Kanēt and, in the East, to the Khas caste. We shall see that the Kanēts themselves are closely connected with the Khāsās, and that one of their two sub-divisions bears that name. The other (the Rāo) sub-division, as we shall see below,¹ I believe to be of Gurjara descent.

Sanskrit literature contains frequent² references to a tribe whose name is usually

The Khāṣa Tribe.

spelt Khāṣa (ख़ष), with variants such as Khāṣa (ख़स), Khāṣha (ख़य), and Khāṣira (ख़मीर).³ The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khāṣā of which the most accessible version will be found in the Vishṇu Purāṇa,⁴ but which also occurs in many other similar works. The famous Kāśyapa, to whom elsewhere is attributed the origin of the country of Kashmīr, had numerous wives. Of these Krōdhavaśā was the ancestress of the cannibal Piśātāsīs or Piśāchas and Khāṣā of the Yakshas and Rākshasas. These Yakshas were also cannibals,⁵ and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Piśāchas of Hindū legend.⁶ Another legend makes the Piśāchas the children of Kapiśa, and there was an ancient town called Kāpiśa at the southern foot of the Hindū Kush.⁷ That the Piśāchas were

¹ See p. 13, note ².

² Authorities on Kanēt and Khas:—

CUNNINGHAM, SIR ALEXANDER.—*Archaeological Survey of India*, Vol. XIV, pp. 126 ff.

FERGUSON, SIR DENNIS.—*Outlines of Panjab Ethnography* (Calcutta, 1893), p. 268.

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³ E.g. Mahābhārata, VI, 373:—*Darudāṣ Kātmīrāṣ* *Khāṣirāṣ*, Darda, Kāshmiris, and Khāṣiras. Regarding the equation of the last named with Khāṣa, cf. Wilson, *Vishṇu Purāṇa*, II, 186.

⁴ Wilson, II, 74 ff.

⁵ Bhāgavata Purāṇa, III, xix, 21. They wanted to eat Brahmā himself!

⁶ So Kalhaṇa, *Rājatarāṅgiṇī*, I, 184, equates Yaksha and Piśācha. See note on the passage in Stein's translation.

⁷ Thomas in J. R. A. S., 1906, p. 461.

also said to be cannibals is well known, and the traditions about ancient cannibalism in the neighbourhood of the Hindû Kush have been described elsewhere by the present writer.¹ Here we have a series of legends connecting the name Khasâ with cannibalism practised in the mountains in the extreme north-west of India, and to this we may add Pliny's remark² about the same locality,—'next the Attacori (Uttarakurus) are the nations of the Thuni and the Forcari; then come the Casiri (Khasîras), an Indian people who look towards the Scythians and feed on human flesh.'

Numerous passages in Sanskrit literature give further indications as to the locality of the Khasas. The Mahābhārata³ gives a long account of the various rarities presented to Yudhishtira by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śailōdā where it flows between the mountains of Meru and Mandara, i.e. in Western Tibet.⁴ These are the Khasas . . . the Pāradas (? the people beyond the Indus), the Kulindas⁵ and the Taṅgapas.⁶ Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipilika*, or ant-gold, recorded by Herodotus⁷ and many other classical writers, as being dug out of the earth by ants.

In another passage⁸ the Khasas are mentioned together with the Kāśmīras (Kāsh-mīris), the inhabitants of Urusa (the modern Panjab district of Hazara), the Piśāchas, Kāmbōjas⁹ (a tribe of the Hindû Kush), the Daradas (or Dards) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duṣṣāsana leads a forlorn hope consisting of Śakas,¹⁰ Kāmbōjas,¹¹ Bāhlikas (inhabitants of Balkh), Yavanas (Greeks), Pāradas,¹² Kulīngas (a tribe on the banks of the Satlaj¹³), the Taṅgapas,¹⁴ Ambashthas (of the (?) middle Panjāb, probably the Ambastai of Ptolemy¹⁵), Piśāchas, Barbarians, and mountaineers.¹⁶ Amongst them,¹⁷

¹ J. R. A. S., 1905, pp. 285 ff.

² XVI, 17; McCrindle, *Ancient India as described in Classical Literature*, p. 118. Is it possible that 'Thuni and Forcari' represent 'Huna and Tukhāra'?

³ II, 1922 ff.

⁴ II, 1858. Cf. Pargiter, *Māhābhārata Purāṇa*, p. 351.

⁵ *Ide posh.*

⁶ The *Tāγγapās* of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrināth. Here was the district of Taṅgānapura, mentioned in copper-plate grants preserved at the temple of Puṣpakṣīvara near Badrināth (Atkins, *op. cit.* p. 357).

⁷ III, 304.

⁸ VII, 390.

⁹ According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śaṇṭi*, he goes, a verb which is not used in Sanskrit. Now this verb *śaṇṭi*, although not Sanskrit, happens to be good Iranian, and occurs in the Avesta, with this meaning of 'to go.' We therefore from this one example learn that the Kāmbōjas of the Hindû Kush spoke an Aryan language, which was closely connected with ancient Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Iranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śaṇṭ*, a corpse, is used in the language of the Āryas.

Again in the same passage Yaska states that 'the northerners' use the word *dātra* to mean 'a sickle.' Now we shall see that in Western Pahari and in the Piśācha languages generally, *r* continually becomes *cā* or *sā*. Thus the Sanskrit word *patra*, a son, becomes *puca* or *pusā* in Shina. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dā*, but the only relation of it that has been noted in the Piśācha dialects is the Kashmiri *dāṭ*, which is really the same word as *dātra*, with metathesis of the *r*.

¹⁰ See above.

¹¹ *I.e.*, if they are the same as the Kalibgas of Mart. P., LVII, 37.

¹² VII, 1, 98.

¹³ VII, 4818.

¹⁴ VII, 4848.

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armed with swords and pikes were Daradas,¹ Taṅgāṇas,² Khasas, Lampākas (now Kāfirs of the Hindū Kush),³ and Pulindas.⁴

We have already seen that the Khasas were liable to the imputation of cannibalism. In another passage of the Mahābhārata, where Karna describes the Bahikas in the 8th book, they are again given a bad character.⁵ Where the six rivers, the Śatadru (Satlaj), Vipāśā (Bias), Irāvati (Ravi), Chandrabhāgā (Chinab), Vitastā (Jehlum), and the Sindhu (Indus) issue from the hills, is the region of the Ārattas, a land whose religion has been destroyed.⁶ There live the Bāhikas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāśā (Bias). They are without the Vēda and without knowledge. The Prasthalas,⁷ the Madras,⁸ the Gandhārās (a people of the north-west Panjab, the classical Gandarii), the people named Ārattas, the Khasas, the Vasātis, the Sindhus and Sauvīras (two tribes dwelling on the Indus), are almost as despicable.⁹

In the supplement to the Mahābhārata, known as the Harivaṁśa, we also find references to the Khasas. Thus it is said¹⁰ that King Śagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khasas and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tōkhārīstān of Muslim writers.

In another place,¹¹ the Harivaṁśa tells how an army of Greeks (Yavanas) attacked Kṛishṇa when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,¹² Daradas (Dards), Pāradas,¹³ Taṅgāṇas,¹⁴ Khasas, Pahlavas (Parthians), and other barbarians (Mlāchchhas) of the Himālaya.

Many references to the Khasas occur in the Purāṇas. The most accessible are those in the Viṣṇu and Mārkaṇḍeya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Viṣṇu Purāṇa¹⁵ tells the story of Khasā, the wife of Kaśyapa, with her sons Yaksha and Rakhasa and her Piśācha stepson already given. It also tells (IV, iii) the

¹ See above.

² Mark P., LVII, 49 and Pargitor's note therein.

³ There were two Pulindas, one in the south and another in the north. See Hall on Wilson, Viṣṇu P., Vol. II, p. 159.

⁴ VIII, 2032 B. A clan of the Bāhikas is the Jattikas (2034), who perhaps represent the modern Jatts. If they do, the passage is the oldest mention of the Jatts in Indian literature.

⁵ Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *à la lettre*. In this passage the Ārattas are mentioned in verses 2056, 2061, 2064, 2066, 2069, 2070, 2081, 2100 and 2112. The name is usually interpreted as meaning 'a people without kings', but this is a doubtful explanation.

⁶ Locality not identified.

⁷ In the Panjab, close to the Amuashīras (see above). Their capital was Śakala, the Sagala of Ptolemy. In verse 2040 of the passage quoted, we have a song celebrating the luxury of Śakala.—“When shall I next sing the songs of the Bāhikas in this Śakala town, after having feasted on cow's flesh, and drunk strong wine? When shall I again, dressed in fine garments, in the company of fair-complexioned large sized women, eat much mutton, pork, beef, and the flesh of fowls, asses and camels? They who eat not mutton live in vain.” So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?”

⁸ At the time that the Śatapatha Brāhmaṇa was written, the Bāhikas were not altogether outside the Aryan pale. It is there (I, vii, III, 8) said that they worship Agni under the name of Bhava.

⁹ 781.

¹⁰ 6440.

¹¹ See above.

¹² I, 121.

story of Sagara, but does not mention the Khasas in this connexion, nor does the Bhāgavata Purāṇa in the corresponding passage (IX, viii). The Vayu Purāṇa, on the other hand, in telling the story mentions the Khasas, but coupling them with three other tribes. Of these three, one belongs to the north-west, and the other two to the south of India, so that we cannot glean from it anything decisive as to the locality of the Khasas.

A remarkable passage in the Bhāgavata Purāṇa (II, iv, 18) gives a list of a number of outcast tribes, which have recovered salvation by adopting the religion of Kṛishṇa. The tribes belong to various parts of India, but the last four are the Ābhiras,¹ the Kaṅkas,² the Yavanas, and the Khasas (*i. e.* Śakas). Here again we have the Khasas mentioned among north-western folk.

Again in the story of Bharata, the same Purāṇa tells how that monarch conquered (IX, xx, 29) a number of the barbarian (Mlechchha) kings, who had no Brāhmanas. These were the kings of the Kirātas, Hūnas, Yavanas, Andhras, Kaṅkas, Khasas, and Śakas. The list is a mixed one, but the last three are grouped together and point to the north-west.

The Mārkaṇḍeya Purāṇa (LVII, 56) mentions the Khasas as a mountain (probably Himalayan) tribe. In three other places (LVIII, 7, 12 and 51) they have apparently, with the Śakas and other tribes, penetrated to the north-east of India. This would appear to show that by the time of the composition of this work the Khasas had already reached Nepal and Darjeeling, where they are still a numerous body.³

We may close this group of authorities by a reference to the Laws of Manu. Looking at the Khasas from the Brahmanical point of view, he says (X, 22) that Khasas are the offspring of outcast Kshatriyas, and again (X, 44), after mentioning some south Indian tribes he says that Kāmbōjas,⁴ Yavanas,⁵ Śakas,⁶ Pāradas,⁷ Pahlavas,⁸ Chinas,⁹ Kirātas,¹⁰ Daradas¹¹ and Khasas are those who became outcast through having neglected their religious duties,¹² and, whether they speak a barbarous (Mlechchha) or Aryan language, are called Dasys. Here again we see the Khasas grouped with people of the north-west.

Two works belonging at latest to the 6th century A.D. next claim our attention. These are the *Bharata Nāṭya Śāstra* and the *Bṛihat Saṃhitā* of Varāhamihira. The former¹³ in the chapter on dialects says, 'The Bāhlikī language is the native tongue of Northerners and Khasas.'¹⁴ Bāhlikī, as we have seen above, is the language then spoken in what is now Balkh.¹⁵ Here again we have the Khasas referred to the north-west.

¹ On the Indus, the Abiria of Ptolemy.

² Kaṅkas have not been identified, but in the list of nations who brought presents to Yudhisṭhira already mentioned (Mahābhārata, II, 1854) they are mentioned together with the Śakas, Takkāras, and Bāmas (? Romans), *i. e.* as coming from the north-west.

³ *Fide post.*

⁴ See above.

⁵ Usually translated 'Chinese', but I would suggest that in this and similar passages, they are the great Ship'noo, still surviving in Gilgit and the vicinity.

⁶ At present mostly in Nepal.

⁷ So Kulluka.

⁸ *ivii, 52. Bāhlikabāhlikapāṭha Khasaśāha ca sandātayā.* I am indebted to Prof. Konow for this reference.

⁹ Lakṣmīdhara, a comparatively late Prakrit Grammarian, says that the language of Bāhlikā (Balkh), Kāṅkya (N. W. Punjab), Nepal, Guṇḍhāra (the country round Peshawar), and Bhāṭa (or Bhāṭa, *i. e.* Tibet), together with certain countries in South India is said by the ancients to have been Pāhlikā. See Lassen, *Institutiones Linguae Præcriticæ*, p. 13, and Pischel, *Grammatik der Prakrit-Sprachen*, § 47.

Varāhamihira mentions Khasas several times. Thus in one place (X, 12) he groups them with Kulūtas (people of Kulu), Taṅgaṇas (see page 3), and Kāśmīras (Kāśmīrīs). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.¹ The mistake is a curious and unexpected one, but is there nevertheless, and moreover Varāhamihira is not alone in this. Bhaṭṭotpala, in his commentary to the *Bṛhatsaṃhitā*, quotes Parāśara as saying the same thing.²

In the section dealing with those men who are technically known as 'swans,'³ Varāhamihira says that they are a long-lived race ruling over the Khasas, Śūrasēnas (Eastern Punjab), Gāndhāra (Peshawar country), and the Gangetic Dōāb. This passage does not give much help.

Kalhana's famous chronicle of Kashmir, the *Rājatarāṅgiṇī*, written in the middle of the 12th century A.D., is full of references to the Khasas, who were a veritable thorn in the side of the Kashmir rulers: Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey:—

It can be shown from a careful examination of all the passages that their (the Khasas') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pir Panthāl range, between the middle course of the Vītastā (or Jehlam) on the west, and Kāshṭavāṭa (Kishtwār) on the east.

In numerous passages of the *Rājatarāṅgiṇī* we find the rulers of Rājapuri, the modern Rajauri, described as 'lords of the Khasas', and their troops as Khasas. Proceeding from Rājapuri to the east we have the valley of the Upper Anu River, now called Panjgabbār . . . as a habitation of Khasas. Farther to the east lies Bāṇāṭā, the modern Bān'hāl, below the pass of the same name, where the pretender Bhikshāchāra sought refuge in the castle of the 'Khasa-Lord' Bhagika . . . The passages viii, 177, I, 074 show that the whole of the valley leading from Bān'hāl to the Chandrabhāgā (Chenab), which is now called 'Bichhārī' and which in the chronicle bears the name of Vīṣṭalāṭā, was inhabited by Khasas.

Finally we have evidence of the latter's settlements in the Valley of Khasālaya . . . Khasālaya is certainly the Valley of Khasāl (marked on the map as 'Kasher') which leads from the Marṭal Pass on the south-east corner of Kashmir down to Kishtwār . . .

Turning to the west of Rājapuri, we find a Khasa from the territory of Paropāṣa or Prāṇṭa mentioned in the person of Tuṅga, who rose from the position of a cowherd to be chosen Queen Diddā's all-powerful minister. The Queen's own father, Śūnharāja, the ruler of Lohara or Lohrīn, is designated a Khasa, . . . and his descendants, who after Diddā occupied the Kashmir throne, were looked upon as Khasas.—That

¹ The whole passage (29 and 30) runs as follows:—'In North-East, Mount Mēru, the Kingdom of those who have lost caste (*maṣṭarājā*), the nomads (*paṭapāṣas*,? worshippers of Paśupati), the Kiras (a tribe near Kashmir, Stein, *Rāja Tarāṅgiṇī*, texta. II, 217), the Kāśmīras, the Abhīśēras (of the lower hills between the Jehlam and the Chīmah), Daradas (Dards), Taṅgaṇas, Kulūtas (Kuls), Sakrindhras (not identified), Forest men, Brahmaparas (Bharmat in Chāmah), Darvas (close to Abhīśēras), Dāmaras (apparently a Kashmir tribe, Stein II, 204 ff.), Forastara, Kirāṣas, Chīnas (Ships of Gilgit, see above, or Chinese), Kaṇḍīndas (see below), Bhallās (not identified), Paṭḍās (not identified), Japṭaras (? Japṭe), Kamaṇas (see below), Kāmasas, Gbōḥas and Kūbhikas (not identified)'. It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the Kaṇḍīndas or Kaṇḍīndas, it may be mentioned that Cunningham (*Rep. Arch. Surv. India*, XIV, 126) identified them with the Kanōṭs of the Simla Hill States, whose name he wrongly spells "Kanōt." The change from 'Kaṇḍīndas' to 'Kanōṭ' is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanōṭs with Varāhamihira's Kūṇasas, but here again there are difficulties, for the *t* in 'Kanōṭ' is dental, not cerebral. Such changes are, however, not uncommon in the 'Pāṭhā' languages.

² A similar but fuller list is also given in Varāhamihira's *Samāsaśāhī*, in which the Khasas are classed with Daradas, Abhīśēras and Chīnas.

³ LXVIII, 28.

there were Khaśas also in the Vitastā valley below Varāhamūla, is proved by the reference to Virāṇaka as 'a seat of Khaśas' Of this locality it has been shown . . . that it was situated in the ancient *Dhodravatī*, the present *Dwārāhidī*, a portion of the Vitastā valley between Kathai and Muzaffarābād.

The position here indicated makes it highly probable that the Khaśas are identical with the modern *Khokha* tribe, to which most of the petty hill-chiefs and gentry in the Vitastā valley below Kashmir belong. The name *Khokha* (Pahāri; in Kāshmiri sing. *Khokh*, plur. *Khakh*) is the direct derivation of *Khaśa*, Sanskrit *k* being pronounced since early times in the Panjab and the neighbouring hill-tracts as *kh* or *k* (compare Kāshmiri *k* < Sanskrit *k*).

The Khakha chiefs of the Vitastā valley retained their semi-independent position until Sikh times, and, along with their neighbours of the Bomba clan, have ever proved troublesome neighbours for Kashmir.

We have already noted that another name for the Khaśas was Khaśīras. The name Kāśmīra (Kashmir) is by popular tradition associated with the famous legendary saint Kaśyapa, but it has been suggested, with considerable reason, that Khaśa and Khaśīra are more probable etymologies. At the present day, the Kāshmirī word for 'Kashmir' is '*kashīr*,' a word which is strongly reminiscent of Khaśīra.¹

Turning now to see what information we can gain from classical writers, we may again refer to Pliny's mention of the cannibal Casiri, who, from the position assigned to them, must be the same as the Khaśīras. Atkinson in the work mentioned in the list of authorities gives an extract from Pliny's account of India (p. 354). In this are mentioned the Cesi, a mountain race between the Indus and the Jamna, who are evidently the Khaśas. Atkinson (l.c.) quotes Ptolemy's Achaśia regio as indicating the same locality, and this word not impossibly also represents 'Khaśa'. Perhaps more certain identifications from Ptolemy are the *Káσiα* Mountains and the country of *Káσiα*.²

In other places³ he tells us that the land of the *Όρτοποκόρροι* (Uttarakurus) and the city of *Όρτοποκόρρα* lay along the Emodie and Seric mountains in the north, to the east of the Kasia mountains. The latter therefore represent either the Hindū Kush or the mountains of Kashgar in Central Asia.⁴

To sum up the preceding information. We gather that according to the most ancient Indian authorities in the extreme north-west of India, on the Hindū Kush and the mountainous tracts to the south, and in the Western Panjab there was a group of tribes, one of which was called Khaśa, which were looked upon as Kshatriyas of Aryan origin. These spoke a language closely allied to Sanscrit, but with a vocabulary partly agreeing with that of the Iranian Avesta. They were considered to have lost their claim to consideration as Aryans, and to have become Mlêchchhas, or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These Khaśas were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as Kashmir, Kashgar in Central Asia, and the Kashgar

¹ The change of initial *kh* to *k* is not uncommon in Piācha languages. Thus, the Sanskrit *khaśa*, an *ax*, is *kax* in Bhojpūi, Kāfir, and in Shikā, a language very closely connected with Kāshmirī, the root of the verb meaning 'to eat' is *kā*, not *kha*.

² Series VI, 15, 16, in Lassen I.A., II, 28.

³ VI, 16, 2, 3, 5, 8; VIII, 24, 7, in Lassen I.A., II, 1018.

⁴ According to Lassen, p. 1020, the *Káσiα* 'opp of Ptolemy' are the mountains of Kashgar, i.e. 'Khaśa-gairi', the mountain of the Khaśas. See, however, Stein, *Ancient Khotan*, pp. 50 f. The same name re-appears in Chitral, south of the Hindū Kush, where the river Khānar is also called the Khaśgar. For further speculations on the subject the reader is referred to St. Martin, *Mémoires de l'Inde des Indes*, Ser. Étrem. I série vi, t. pp. 294 ff., and to Atkinson (op. cit.), p. 377.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Piśāchas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmir.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khakhas of the Jehlam valley are Khasās, and so are some of the Kanēts of the hill-country between Kangra and Garhwal. The Kanēts are the low-caste cultivating class of all the Eastern Himālaya of the Panjab and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rājputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanēts as husbandmen. Like the ancient Khasās, they claim to be of impure Rājput (i.e. Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasiā observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rāo that prescribed for an outcast. The Khasiā wears the sacred thread, while the Rāo does not.¹ There can thus be no doubt about the Khasiā Kanēts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to be Khasās by descent. In fact, as we shall see, the principal dialect of Kumaon is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal 'Tibeto-Burman' population. But that there is a leaven of pure Khas descent also in the tribe is not denied.²

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khasās of the Mahābhārata.

While Sanskrit literature³ commencing with the Mahābhārata contains many references to the Khasās, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishnu, Bhāgavata, or Mārkaṇḍeya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

¹ Ibbelm, op. cit., § 497. Regarding the Rāos, see p. 15, note¹, post.

² Regarding the origin of the Nepal Khas, see Hodgson and Sylvain Lévi, op. cit.

³ Authorities on the connexion of Rājputs and Gurjars or Gujars:—

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SMITH, VINCENT A.,—*The Gurjars of Rājputana and Kanauj*, J. R. A. S., 1909, pp. 53 ff.

BRINDABHAN, D. R.,—*Foreign elements in the Hindu Population*, *Indian Antiquary*, II (1911), pp. 7 ff. esp. pp. 31 ff.

According to the most modern theory, which has not yet been seriously disputed but which has nevertheless not been accepted by all scholars, the Gurjaras entered India, together with the Hūpas and other marauding tribes, about the sixth century A.D. They rapidly rose to great power, and founded the Rājput tribes of Rajputana.¹ The Gurjaras were in the main a pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India, the latter were treated by the Brāhmanas as equivalent to Kshatriyas and were called Rājputas, and some were even admitted to the equality with Brāhmanas themselves, while the bulk of the people who still followed their pastoral avocations remained as a subordinate caste under the title of Gurjaras, or, in modern language, Gūjars, or, in the Panjab, Gujars.

So powerful did these Gurjaras or Gūjars become that no less than four tracts of India received their name. In modern geography we have the Gujrat and Gujranwala districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The Gujrat District is a Sub-Himalayan tract with a large proportion of Gujars. It is separated by the river Chinab from the Gujranwala District, in which Gujars are more few. In the Province of Gujarat there are now no members of the Gūjar caste, as a caste, but, as we shall see later on, there is evidence that Gūjars have become absorbed into the general population, and have been distributed amongst various occupational castes. In addition to these three tracts Al-Birūnī (A.D. 971-1039) mentions a Guzarat situated somewhere in Northern Rajputana.²

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both sides of the Chinab, more or less accurately corresponding with the existing Districts of Gujrat and Gujranwala. It was conquered temporarily by Śaṅkaravarman of Kashmir in the ninth century.³ The powerful Gurjara kingdom in South-Western Rajputana, as described by the Chinese pilgrim Hsuen Tsiang in the seventh century, had its capital at Bhinmāl or Śrīmāl, to the North-West of Mount Abu, now in the Jodhpur State, and comprised a considerable amount of territory at present reckoned to be part of Gujarat, the modern frontier between that Province and Rajputana being purely artificial. In addition to this kingdom of Bhinmāl, a southern and smaller Gurjara kingdom existed in what is now Gujarat from A.D. 589 to 735. Its capital was probably at or near Bharōch. Between these two Gurjara States intervened the kingdom of the princes of Valabhi, and these princes also seem to have belonged either to the Gurjaras or to a closely allied tribe.⁴

The Gurjaras who established the kingdoms at Bhinmāl and Bharōch probably came from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara kingdom which existed in the ninth century presumably reached the Indian plains by a different route. There is no indication of any connexion between the Gurjara kingdom of the Panjab and the two kingdoms of the widely separated Province of Gujarat.⁵

¹ See Mr. V. Smith's note below.

² *India* (Sachau's translation, I, 202). Mr. Bhandarkar (l.c. p. 21) locates it in the north-eastern part of the Jaipur territory and the south of the Alwar State. The Gujari dialect spoken in the hills of the North-West Frontier Province is closely connected with the Mewati spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinmāl.

³ *Rajataranginī*, v, 145-150, and Stein's translation, I, 99.

⁴ *Bombay Gazetteer* (1896), Vol. I, Part I, pp. 3, 4.

⁵ The above account of the early history of the Gurjaras is based on information kindly placed at my disposal by Mr. V. Smith.

As may be expected, the Gūjar herdsmen (as distinct from the fighting Gurjaras who became Rājput̃s) are found in greatest numbers in the north-west of India from the Indus to the Ganges. In the Panjab they are mainly settled in the lower ranges and submontane tracts, though they are spread along the Jamna in considerable numbers. Gujrat District is still their stronghold, and here they form 13½ per cent. of the total population. In the higher mountains they are almost unknown.

In the plains tracts of the Panjab they are called 'Gujars' or 'Gujjars' (not Gūjars), and they have nearly all abandoned their original language and speak the ordinary Paḍjābī of their neighbours.

On the other hand, in the mountains to the north-west of the Panjab, i.e. throughout the hill country of Murree, Jammu, Chibal, Hazara, in the wild territory lying to the north of Peshawar as far as the Swat river, and also in the hills of Kashmir, there are numerous descendants of the Gurjaras still following their pastoral avocations. Here they are called 'Gujurs' (not 'Gujar' or 'Gūjar') and tend cows. Closely allied to them, and speaking the same language, is the tribe of Ajars who tend sheep.

The ordinary language of the countries over which these last mentioned people roam is generally Pushtō or Kāshmīrī, though there are also spoken various Pisācha dialects of the Swat and neighbouring territories. In fact, in the latter tract, there are numerous tribes, each with a Pisācha dialect of its own, but employing Pushtō as a *lingua franca*. The Gujurs are no exception to the rule. While generally able to speak the language, or the *lingua franca*, of the country they occupy, they have a distinct language of their own, called Gujurī, varying but little from place to place, and closely connected with the Mēwātī dialect of Rājasthānī, described on pp. 44 ff. of Vol. IX, Pt. II of this Survey. Of course their vocabulary is freely interlarded with words borrowed from Pushtō, Kāshmīrī, and what not; but the grammar is practically identical with that of Mēwātī, and closely allied to that of Mēwārī.

The existence of a form of Mēwātī or Mēwārī in the distant country of Swat is a fact which has given rise to some speculation. One sept of the Gujurs of Swat is known as 'Chauhān,' and it is known that the dominant race in Mewar belongs to the Chauhān sept of Rājput̃s. Two explanations are possible. One is that the Gujurs of this tract are immigrants from Mewat (or Alwar) and Mewar. The other is that the Gurjaras in their advance with the Hūnas into India, left some of their number in the Swat country, who still retain their ancient language, and that this same language was also carried by other members of the same tribe into Rājputana.

The former explanation is that adopted by Mr. Vincent Smith, who has kindly supplied the following note on the point:—

The surprising fact that the pastoral, semi-nomadic Gūjar graziers and Ajar shepherds, who roam over the lower Himalayan ranges from the Afghan frontier to Kumaon and Garhwāl, speak a dialect of 'Hindi,' quite distinct from the Pushtō and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjab and on the North-Western Frontier.¹ In 1908 the Linguistic Survey made public the more precise information that the grammar of the speech of the still more remote Gujurs of the Swat Valley is almost identical with that of the Rājput̃s of Mēwātī and Mēwārī in Rājputana, distant some 600 miles in a direct line.² In the intervening space totally different languages are spoken. Why, then, do the

¹ Topham, *Outlines of Panjab Ethnography* (1883), p. 266.

² *Linguistic Survey*, Vol. IX, Part II (1908), p. 323. [In the passage quoted from Vol. IX of this Survey, the particular Rājasthānī dialect was Jaipurī. But further enquiry has shown me that Mēwātī and Mēwārī are more akin to Gujurī than is Jaipurī. This is a matter of small importance. Jaipur lies between Mewat and Mewar.—G. A. G.]

Muhammadan Gujjar herdsmen of Swāt use a speech essentially the same as that of the aristocratic Hindu Rājputs of Mōwār? The question is put concerning the Gujjars of Swāt, because they are the most remote tribe at present known to speak a tongue closely allied to the Mōwātī and Mōwārī varieties of Eastern Rājasthānī.

But dialects, which may be described as corrupt forms of Eastern Rājasthānī, extend along the lower hills from about the longitude of Chamba through Gaghwāl and Kumāon into Western Nepāl, so that the problem may be stated in wider terms, as:— 'Why do certain tribes of the lower Himalaya, in Swāt, and also from Chamba to Western Nepāl, speak dialects allied to Eastern Rājasthānī, and especially to Mōwātī, although they are divided from Eastern Rājputānā by hundreds of miles in which distinct languages are spoken?'

It is not possible to give a fully satisfactory solution of the problem, but recent historical and archaeological researches throw some light upon it. All observers are agreed that no distinction of race can be drawn between the Gujjars or Gujars and the Jāgs or Jatts, two castes which occupy a very prominent position in North-Western India. It is also agreed that several other castes in the same region, such as Ajāgs, Abīrs and many more, are racially indistinguishable from the Jāgs and Gujjars. The name Gūjar appears in Sanskrit inscriptions as Gurjara, and nobody can doubt that the modern Gūjars represent the ancient Gurjara. Long ago the late Sir Denzil Ibbetson recognized the fact that in the Panjāb it is impossible to draw distinctions in blood between Gūjars and many clans of Rājputs, or, in other words, local enquiry proves that persons now known as Rājputs may be descended from the same ancestors as are other persons known as Gūjars.¹ Mr. Baden Powell observed that 'there is no doubt that a great majority of the clan-names in the Panjāb belong both to the "Rājput" and the "Jāt" sections. And this indicates that when the numerous Bāla, Indo-Scythian, Gūjar and Hūna tribes settled, the leading military and princely houses were accepted as "Rājput," while those who took frankly to cultivation, became "Jāt."'² Mr. D. R. Bhandarkar has demonstrated recently that the ancestors of the Rājās of Udaipur (Mōwār) were originally classed as Brāhmins, and were not recognised as Rājputs until they became established as a ruling family.³ In fact, there is abundant evidence to prove that the term 'Rājput' signifies an occupational group of castes, which made it their principal business to rule and fight. That being the traditional business of the ancient Kshatriyas, castes known as Rājput were treated by the Brāhmins as equivalent to Kshatriyas, and superior in rank and purity to castes engaged in agriculture. We may take it as proved that there is nothing to prevent a Rājput being descended from a Brāhmin, a Gūjar, a Jāt, or in fact from a man of any decent caste. Consequently the Gujjar herdsmen and Ajār shepherds of Swāt may well be the poor relations of the Rājput chivalry of Mōwār, and the present divergence in social status may be the result of the difference of the occupations to which their respective ancestors were called by Providence.

If the Swāt Gujjars and the Mōwāt and Mōwār Rājputs come of one stock, it is not so wonderful that they should speak a language essentially one. Certainly there is no difficulty in believing that all the Himalayan tribes, both in Swāt and east of Chamba, who speak forms of Rājasthānī, may be largely of the same blood as the Rājputs of Eastern Rājputānā. Of course, I do not mean that a pure race is to be found anywhere in India—almost every caste is of very much mixed blood.

Not only are the Jāts, Gūjars, Ajāgs, etc., related in blood to the Rājputs, but we may also affirm with confidence, that that blood is in large measure foreign, introduced by swarms of immigrants who poured into India across the north-western passes for about a century, both before and after 500 A.D. The Gurjars are not heard of until the sixth century, but from that time on they are closely associated with the Hūnas (Huns) and other foreign tribes, which then settled in India and were swallowed up by the octopus of Hinduism—tribes insensibly, but quickly, being transformed into castes. It is now certain, as demonstrated by epigraphical evidence, that the famous Parihāra (Pratihāra) Rājputs were originally Gurjars or Gūjars; or, if we prefer, we may say that certain Gurjars were originally Pratihāras; and it is practically certain that the three other 'fire-born' Rājput clans—Pawār (Prāmār), Solāṅki (Chaulukya), and Chauhān (Chahaman)—were descended like the Parihāra, from ancestors belonging to a Gurjar or cognate foreign tribe.

We are not able to identify the locality beyond the passes from which these ancestors came, nor do we know what tribal names they bore before they entered India, or what language they then spoke.⁴ Further, it is not possible at present to be certain concerning the road by which the Gurjars, Hūnas, etc., entered India. Probably they came by many roads. But the legend locating the origin of the fire-born clans at Mount Abū

¹ Ibbetson, *op. cit.*, p. 265.

² 'Notes on . . . the Rājput Clans' (*J. R. A. S.*, 1898, p. 534).

³ 'Gahilots' (*J. Proc. A. S. B., New Ser.*, Vol. V. (1900), pp. 167-187); 'Āṭpur Inscription of Śaktikumāra' *Ind. Ant.*, Vol. XXXIX (1910, p. 186). [So, in *Malabharata* VIII, 2076, a Bahlka Brāhmin may, if he choose, become a Kshatriya.—G. A. O.]

⁴ I have a suspicion that they may have been Iranians, perhaps from Sakā, but I cannot profess to prove that hypothesis.

and much evidence of other kinds indicate that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhinmal (Ścīmāla) to the north-west of Mount Ābū, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjara. A coin of Vyāghramukha was found associated with numerous slightly earlier Hūṇa coins of the sixth and seventh centuries on the Manaswāl Plateau in the outer Siwalik Hills, Hoshiyārpur District, Panjāb, which at that period undoubtedly was under Hūṇa-Gurjara rule. Early in the eighth century, Nāgabhata I, a Gurjara, who had then become a Hindū, established a strong monarchy at Bhinmal, where Vyāghramukha had ruled a hundred years earlier. Nāgabhata's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhata II, son and successor of Vatsarāja, deposed the king of Kannauj and removed the seat of his own government to that Imperial city. For more than a century, and especially during the reigns of Mihira-Bhoja and his son (840-903 A.D.), the Gurjara-Pratihāra kingdom of Kannauj was the paramount power of Northern India, and included Surāshtra (Kāthiāwār) within its limits, as well as Kānūl now under the Government of the Panjāb.

I take it that the Gurjara and other foreign tribes settled in Rājputānā, from the sixth century onwards, adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindū women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gurjara and Ajara of Swāt, and the similar tribes in the lower Himalayas to the east of Chamba, should be regarded as survivors of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of those northern Gurjara and Ajara took up various languages, Paghō, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Māwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Māwātī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian.¹ I do not see any other way of explaining the existence of the Rājasthānī 'outliers,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjara, etc., came via Kābul and thence moved southwards, dropping settlements in the lower Himalayas; they rather suggest immigration from the west by the Quatta and Kandahār routes or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have picked up the tongue of eastern Rājputānā. The ancestors of the Swāt Gurjara must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhoja and his son, Mahendrapala (cir. 840-903 A.D.), included the Kānūl district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gurjara, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech; and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kannauj.²

Turning now to the other explanation, we may premise by stating that the Gurjara may possibly have entered Rājputānā from two directions. They invaded the Sindh Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

¹ [As a matter of fact Gujarī is more archaic in its forms than its nearest congeners, modern Māwātī. See the Gujarī section in this volume, below.—G. A. G.]

² For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjara of Rājputānā and Kannauj" (*J. R. A. S.*, Jan., April, 1906);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kannauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (*Ind. Ant.*, 1911, pp. 5-37). Mr. Bhandarkar (p. 30) thinks that Eastern Rājasthānī is derived from Pahārī Hindī; but I do not think he can be right.

Janjūās, and Pathāns being too strong for them.¹ But their progress was not stopped, and they probably have entered the Gujarat Province and Western Rajputana by this route. In Gujarat they became merged into the general population, and there is now in that province no Gūjar caste, but there are Gūjar and simple Vāṇiās (traders), Gūjar and simple Sūtars (carpenters), Gūjar and simple Sonārs (goldsmiths), Gūjar and simple Kumbhārs (potters), and Gūjar and simple Salāts (masons).²

Gūjars, as distinct from Rājputās, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājputās.³ These must have come from Sindh along the other supposed line of advance by a more northern route. Several Gūjar-Rājput tribes, such as the Chālukyas, Chāhamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādalaksha.

Mr. Bhandarkar⁴ has shown that this Sapādalaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pāhārī are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājputās there are no Gūjars. The main population is, as we have seen, Khāsā, in which the non-military Gūjars must have been merged.⁵ The Sapādalaksha Gūjar-Rājputās, on the other hand, have provided Mōwar with its Chauhāns. We have seen that one of the Swat Gujur septs is also called Chauhān, and the second of the two explanations for the presence of the Gujurs in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādalaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.⁶

We have seen that there were originally many Rājputās in Sapādalaksha. In the times of the Musalmān rule of India many more Rājputās from the plains of India took refuge amongst their Sapādalaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pāhārī languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādalaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pāhārī languages and Rājasthānī.

¹ Ibbetson, l.c., p. 263. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bhir-māl, North-West of Mount Abū, indicates that the Gurjaras came from the West, across Sindh, and not from the North down the Indus Valley. They could have entered Sindh either *via* Makrān, as the Arabs did later in the end of the seventh century, or through Balūchistān by roads further north. If they came from Sindh and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gujars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gurjaras probably are a later settlement. We hear of them first in the Kashmir chronicles in the ninth century.

² Bhandarkar, l.c., p. 22.

³ In 1901, the total number of Gūjars in Rajputana was 462,739. Of these, 45,046 were enumerated in Alwar, 181,494 in Jaipur, and 80,574 in Mewar. Bharatpur, adjoining Alwar, had 44,875.

⁴ l.c., pp. 28 ff. *Sapādalaksha* becomes in modern speech *sāṇḍ-lākā*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in this tract. At the present day the name is confined to the 'Sindlik' hills.

⁵ We see traces of this merging in the great Kanēt caste of the Simla Hills. It has two divisions, one called Khāsā and the other Rāo (Ibbetson, l.c., p. 268). The former represent the Khāsas, and it is difficult to avoid the conclusion that the Rāos are Gūjars who have become merged into the general population and who have adopted a name Rāo, indicating their closer connexion with the Rājputās.

⁶ The writer's personal opinion upon this disputed point is given at length on p. 15, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahārī tract.

General results.

The earliest immigrants of whom we have any historical information were the Khasās, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjaras, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.¹ Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasā population. Others were fighting men, and were identified by the Brāhmins with Kshatriyas. In this guise they invaded Eastern Rājputana from Sapādalaksha, and, possibly, Western Rājputana from Sindh, and founded, as Rājputās, the great Rājput states of Rājputana.²

The Khasās were, we have seen, closely connected with the tribes nicknamed 'Piśāchas' or cannibals, of North-Western India. I have elsewhere contended, and I believe proved, that the wild

Results on the language.

tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Piśāchas,' and I have classed the languages now spoken by them and also Kāshmīrī, as belonging to the 'Piśācha Group.' This Piśācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahārī,—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khasās, whom Sanskrit tradition makes to be related to the Piśāchas.³ But the Pahārī languages, although with this Khasā basis, are much more closely related to Rājasthānī. This must be mainly due to the Gūjar influence. We have seen that the Gūjars occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gūjar-Rājputās from Rājputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapādalaksha trace their descent from Rājputās of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

¹ It is possible that the Gurjars, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājputās and the Gūjars, be not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

² It is interesting, on this point, to note that the Central Pahārī of Kumaon and Garhwal (i.e. of Eastern Sapādalaksha) agree with Eastern Rājasthānī in having the genitive postposition *īs* and the verb substantive derived from the \sqrt{achh} , while in the Western Pahārī of the Shivala Hills (i.e. Western Sapādalaksha) the termination of the genitive is the Western Rājasthānī *-ō*, while one of the verb substantives (*ā*, *is*) is probably of the same origin as the Western Rājasthānī *ādi*. As for Gujarātī, the genitive ends in *ō*, and the verb substantive belongs to the \sqrt{achh} group. West of Western Pahārī we have the Pothoharī dialect of Lahnda. Here also the genitive termination is *ō*, but the verb substantive differs from that of Gujarātī. On the other hand Gujarātī agrees with all the Lahnda dialects in one very remarkable point, viz. the formation of the future by means of a sibilant. We thus see that right along the lower Himalaya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarātī, Western Rājasthānī and Eastern Rājasthānī.

* Attention will frequently be called to these Khasā traces in dealing with each language in the following pages. See especially the section devoted to Western Pahārī.

established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic Valley.¹

In Sapādalaksha proper (the hill-tract with Chamba for its western and Kumaon for its eastern extremity) the Khasās and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Himālaya and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khasā-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khasās of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthānī, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.²

The question of the language spoken by the Gūjars of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials; and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjaras of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *handō* as a postposition of the genitive, the form *ekhañ*, for the verb-substantive, and the use of *lō* to form the future tense) its modern descendant, Rājasthānī, shows points of agreement with the Piśācha languages of the north-west.

These Sapādalaksha Gurjaras came into Eastern Rajputana, and their language there developed into Modern Rājasthānī. But as has been shown in the part of the Survey dealing with Rājasthānī, this is not a pure language. The Gurjaras settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindi. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthānī, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rajputana, in Alwar and Mewat, the influence of the Inner Group is strongest.

¹ For details, see the Introductions to each of the three Pākṣī Groups.

² See p. 26.

Now the Gujurs of Swat speak this mixed Mēwātī Rājasthānī, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujuri therefore must be a form of Mēwātī Rājasthānī, and we cannot describe the latter as a form of Swat Gujuri, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rajputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rajputana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjābī, and Hindōstānī.¹ The use of Hindōstānī forms in this mongrel submontane Gujari, far from the River Jamna on the banks of which Hindōstānī has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstānī and Pañjābī forms, retained like solitary flies in amber, within the body of the Gujur speech.

¹ See the section on Gujari, below.

KHAS-KURĀ OR NAIPĀLĪ.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of

Where spoken.

any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.¹ We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828, it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rajputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khasas, the *Káśas* of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.² For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jhelam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhana's *Rājataranginī* frequently refers to the Western Khasas as a thorn in the side of the rulers of Kaśmīr. Nothing particular is known about their language, and it appears that even about the year 1650 (i.e., a century before the Gorkhās conquered Nepal) the court language of Pātan, near Kāthmāndū, was not Khasa, but was closely allied to the Maithilī dialect of Bihārī spoken immediately to its south.³ Specimens of it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khasas, they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rājput conquerors.⁴

The account of this Rājput invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this :—Certain Rājputs of Udaipur, being oppressed by the Musalmāns, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaun, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāthmāndū). In 1768 Prithvī Nārāyaṇa Shāh of Gorkhā made himself

¹ These are described in Volume III. Part I.

² For a summing up of the evidence on the subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Himalayan Districts of the North-Western Provinces of India*, forming Volume XI of the *Gazetteer of the North-Western Provinces*, by E. T. Allinam; Allahabad, 1894.

³ A drama in the language of those days called the *Havishmandrasūtya* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

⁴ According to tradition the Khasas came into Nepal with Rājā Mukunda Sena in the early part of the twelfth century. See Wright, *History of Nepal*, p. 171, and Sylvain Lévi, *Le Népal*, Vol. I, pp. 261 ff., Vol. II, pp. 210 ff.

master of the whole of Nepal and founded the present Gorkhālī dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājput origin, and their language which is the *lingua franca* of the country, is still closely connected with the Māwārī-Mārwarī dialect of Rājasthānī spoken in the Udaipur which they claim as their original home.

The language passes under various names. Europeans call it 'Nepālī,' or 'Naipālī,' *i.e.*, the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khaśa-speech.' In other words, the Khaśas, who have abandoned their own Aryan language, and adopted that of their Rājput conquerors, have given the adopted language their own name. It is also called 'Gorkhālī,' *i.e.*, the language of the Gorkhās, owing to the fact that the Rājput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Chhattis and Khattris from the other fighting classes, such as Māgars, Gurungs, Raisā and Limbus. Another name, Pahārī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahārī languages into three sub-groups, Western Pahārī of the Panjāb Himālaya, Central Pahārī of Garhwal and Kumaon, and Eastern Pahārī of Nepal. Eastern Pahārī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipālī, Gorkhālī, Pārbatiyā, and Eastern Pahārī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kāthmāndū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is

to speak had Khas-kurā. Other broken tribes retain their Tibeto-Burman speech in greater purity, and the dialects spoken by them will be found fully described in Volume III, Part I, of this survey. The tribes which have adopted this incorrect Khas-kurā are three in number, viz. :—Dahī, Dadhī, or Dap̄hī; Dānwār or Dōnwār; and Kuswār. In the case of the last named, while the vocabulary is almost entirely Khas-kurā, the grammar is still Tibeto-Burman. In the case of the other two the whole language is much more Aryan in its character. Our only authority on these three dialects is Hodgson's Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal, which is quoted in the list of Authorities on page 20 below. In this essay he gives vocabularies of each of them.

In the list of Khas-kurā words and sentences appended to this section of the survey, I have added, as far as was possible, the corresponding words in these dialects, taken in each case from Hodgson's Vocabularies.

Khas-kurā is a language spoken in Nepal, of which country we have no census. We are, therefore, quite unable to state how many persons speak it in its proper home.¹ The following Table shows the number of speakers recorded in British India in 1891 and 1901 :—

	1891.	1901.
Andamans and Nicobars	95	2
Assam	23	20,196
Baluchistan . . . . .	.....	14
Bengal (and States)	5,037	51,313
Bombay (and States) . . . . .	.....	3
Burma . . . . .	.....	3,463
Madras . . . . .	.....	4
North-West Frontier Province . . . . .	.....	3,983
Punjab (and States) . . . . .	.....	7,041
United Provinces of Agra and Oudh (and States)	19,107	24,149
Central India Agency . . . . .	.....	75
Kashmir . . . . .	.....	856
Rajputana Agency . . . . .	.....	23
TOTAL	24,263	1,43,721

The 1891 figures are certainly incorrect, but are given here, as the survey is throughout based on the census of that year, corrections being applied where possible. All these people are immigrants from Nepal or children of immigrants. Many of them, of course, are Gorkhā soldiers.

¹ In the Eastern Parganas of the Almora District of the United Provinces, there are reported to be 12,185 domesticated Nalpalls, who speak a corrupt form of their native language mixed with Kumaoni, the language of the district. It is locally called 'Soriyāli Gorkhālī' from 'Sār,' the name of the pargana in which they chiefly reside. *Vide p. 238.*

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Harischandraurūṭya*, a drama written in the Aryan language of Nepal in the middle of the 17th century; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjñāna Pustakālaya*. The most important of these is a version of the *Rāmāyana* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birsikkā* (an anonymous collection of stories), Gopināth Lohani's translation of the story of Nala, Mōtirām Bhaṭṭa's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Pachisi*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsini*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Paipā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

AUTHORITIES.

The earliest mention of Khas-kurā (if it is Khas-kurā, and not the old language of the Khasās) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammanicum seu Indostanum Universitatis Kasi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows:—"Bengulensis, Tourutiana (i.e. Maithili), Nepalensis, Marathica, Peguana, Singalæa, Telugica, Tamulica." Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāthmāndū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāthmāndū and the neighbourhood. When the Gorkhās conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These Missionaries busied themselves both in translating from Sanskrit and into the then language of Nepal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepali') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

ABELUNG, JOHANN CHRISTOPH, *Mithridates oder allgemeine Sprachkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*. Berlin, 1806-1817. Vol. I, p. 205; Vol. iv, pp. 66, 466.

AYTON, J. A.,—*A Grammar of the Nepalese Language*. Calcutta, 1820.

BENSAON, B. H.,—*Ethnology and Geography of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].

BENSAON, B. H.,—*On the Mongolian Affinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. xxi (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, Sec. 7. London, 1880 [Khas-kurā Vocabulary].

- HODGSON, B. H.—*Comparative Vocabulary of the Languages of the Broken Tribes of Nepal*. Journal of the Asiatic Society of Bengal, Vol. xvi (1857), pp. 317 ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. i, pp. 161 ff. London, 1880. [Vocabularies of Dahi, Daqhi, or Darhi, of Danwar, and of Kuswar].
- CAMPBELL, [SIR] G.—*The Ethnology of India*. Journal of the Asiatic Society of Bengal, Vol. xix (1866), Pt. II, Special No. Appendix C. is a Comparative Table of Northern and Aryan Words (including) Khas of Nepal.
- CAMPBELL, [SIR] G.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. (Nepalese Vocabulary, pp. 150 ff.)
- WRIGHT, DANIEL.—*History of Nepal, translated from the Parbatīyā by Munshi Shree Shunker Singh and Pandit Shri Gnanmud : with an Introductory Sketch of the Country and People of Nepal by the Editor*. Cambridge, London, 1877. [P. 300 a 'Parbatīyā' Vocabulary.]
- TURNBULL, A.—*A Nepālī Grammar and English-Nepālī and Nepālī-English Vocabulary designed for the use of Missionaries, Tea-planters, and Military Officers*. Darjeeling, 1887, Second edition, 1904. The second edition is practically a new work.
- KELLONG, S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi etc., with copious Philological Notes*. 2d edn. Revised and enlarged. London, 1893. [Contains a Khas-kurā Grammar under the title of Naipālī].
- DOFFING-HUFENSTAL AND KERNAL SING BURATHOKI.—*Khas Gurkhālī Grammar and Vocabulary*. Calcutta, 1899.

No Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 20) have been printed in Benares, and can be bought in most large bazaars of Northern India.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhāgavadbhakti Vilāsinī*, and of the translation of the *Baitāl Puchist*, which are the two books that I have studied with most care. I have also compared everything that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For further particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāthmāndū.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus " instead of ", as the sign of *Anunāsika* or nasalization. Thus, *hāmī* is sometimes written हामि, not हामि. In printing the specimens, I have followed the usual Indian custom and have given ", not ".

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Nāgarī alphabet. In most of the modern Indian vernaculars a final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhāg*. This is not the case in Khas-kurā, in which this final short *a* is pronounced, and भाग would be pronounced *bhāga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign or *virāma*. Thus, *bhāg* (sing.), a share, must be written भाग, and *mānīs*, a man, must be written मानिस. If the *virāma* were omitted मानिस would have to be pronounced *mānisa*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Naipālīs are very careless in the use of this *virāma*, and frequently omit it when it should be written.

Naipālīs, like other Indians, are very careless in distinguishing in writing between long and short *i*, and between long and short *u*, long *i* being quite commonly written instead of short *i* and short *u* instead of long *ū*. Thus they generally write गरी instead of गरि for *gari*, having done, and घुस् instead of घुस् for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like the *e* in 'net,' as well as the long *ē*; and a short *o* (like the first *o* in 'promote') beside the long *ō*. Natives make no distinction between these short and these long letters. As has been done in the case of Bihārī,¹ the following characters will be employed in this work:—

Initial.	Non-initial.	
ए	~	~
ए	~	~
ओ	१	०
ओ	१	०

At the same time the reader must be warned that my knowledge of Khas-kurā is derived from native books in which this distinction is not made, and that I have only written the short *e* when I have been quite certain of its existence. Hence many *ē*'s which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them. When they follow a vowel the *y* must be inserted, but after a consonant it is optional. Thus, *bhaē*, they became, always becomes *bhayē*, while *garē*, they did, may optionally become *garyē*. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him, may be pronounced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in writing, *tyes-kō* being probably the most usual pronunciation. Similarly, *yak* or *ek*, one; *yas-kō* or *yes-kō*, of this; *yeotā* or *yōtā*, one; while the plural termination हरु *haru*, is often written हेरु for हेरु *heru*.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as *ya* in *tyas-kō*, so the long *ē*, especially when final, very often appears in writing as *yā*. Thus, *garē* or *garyē*, they did, is often written *garyā*. So absolutely interchangeable are these two spellings that in a copy of the Parable received from the Nepal Darbār, the word for 'dead' is once written *maryā-kō*, and once written *marē-kō*, while in a duplicate copy written by the same scribe, the former is written *marē-kō*, and the second *maryā-kō*. Similarly *thiyā*, or *thiyē*, they were; *sāryā* or *sāryē*, bulls; and *gayā* or *gayē*, they went. The explanation of these variations is that in former times the pronunciation was *garyā*, *maryā*, *thayā*, *sāryā*, *gayā*, and so on; but this pronunciation is now obsolete, *yē* or *ē* being sounded instead of *yā*. The spellings with *yā* are therefore survivals from the obsolete pronunciation. In the following pages the modern spelling with *ē* will be adopted as much as possible.

The short *o* is very similarly often represented by *oa*, as in होस् *hos* or हवस् *haos*, thou art.

¹ See Vol. V, Part II, p. 22.

Nouns which in Hindi end in a long *i*, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindi नारी *nāri* is नारि *nāri* or नारी *nāri*. The shortening of a final *i* is especially common in poetry.

Vowels are very frequently nasalized by the addition of *anunāsika*. This, again, is quite optional. Thus, *mā* or *mā̃*, in; *hāmi* or *hāmī*, we; *chhu* or *chhū*, I am. When a word ends in a nasalized short *i*, it is usually written *ñi*. Thus, *tapāñi*, Your Honour, is written तपाञ्चि *tapāñi*. Similarly, a *y* preceded by *anunāsika* is often written *ñ*. Thus, *sāga* or *sāñ*, with. Lastly, a nasalized final vowel is often incorrectly indicated by *ñ*, instead of by *anunāsika*. Thus, *hōū*, I may be, is written either होउ *hōū* or (incorrectly) होउँ *hōūñ*.

Article.—The numeral *ek*, or *yak*, one, is commonly employed as an indefinite article. Thus, *yak janā saharbāsi mānis sāga*, literally, with one person city-dwelling man, i.e., with a citizen. Mr. Turnbull mentions the word *tyō*, that, as being employed in the sense of a definite article. The word *chāñ*, *chāhi* or *chāhī* appended to a word has the same force. Thus, the Nepal Darbar version of the Parable has *ti madhyē kāñchhā-chāhi-lē bābu sāga bhandā*, on the younger of them saying to his father; *tes-kō jēthā-chāhi chhōrā* (Bible Society's version,—*tyes-kō jēthō chāñ chhōrō*), the elder son of him (was in the field); *bābu-chāhi-lē bhanyō*, the father said.

Declension: Gender.—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindi are masculine in Khas-kurā. For instance 'your order' would be *tumhārī āgyā* in Hindi, but is *timrō* (not *timri*) *āgyā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

Number.—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *heru*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-haru*, servants; *kēfō*, a boy; *kēfā-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōrā-mā̃*, not *gōrā-haru-mā̃*, on the feet. The termination *haru* is the same as the Mālvī Rājasthānī plural termination *hōr*, *hōrō*, or *hōnō*, and as the *hucār* which was employed with a similar force in the Kanaujī dialect of Western Hindi at the beginning of the last century.¹ It is also connected with the termination *har*, used in the Chhattisgarhī dialect of Eastern Hindi to give definiteness to a noun.² The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses; *sahar sahar-mā̃*, in cities.

Case.—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son; obl. sing. *chhōrō* or *chhōrā*; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

¹ See Vol. IX, Part I, p. 83, and Part II, p. 55.

² See Vol. VI, p. 25.

hāt, a hand; obl. sing. and nom. plur. *hāt*; obl. plur. *hāt* or *hāta*. Nouns ending in *u* preceded by a vowel, change *u* to *ica* in the oblique plural. Thus, *nāu*, a name; obl. plur. *nāica*. This *ā*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana; and the oblique form in *ō* or *u* (i.e., the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versa*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhōrō*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēphō chāi chhōrō khēt-mā thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēphā-chāhi chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachisi* commences *ēkā Ujjayanti nivāsi deij-kō chhōrō Guṇākar thiyō*, Guṇākar was the son of a Brāhmaṇ who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāṇa*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other:—

Bhagawān-lē āmā-bābu-lāi gyān-prāpta bhayēkō jāni, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.).

bābu-kā ghar, in the house of a father.

jō putra dhan-lē karir-lē samartha bhai āmā-bābū-lāi ānanda dīdai-na, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body.

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house.' The following examples occur in Specimens II and III: *bhāndā* (nom. *bhāndō*), on saying; *lārā* (nom. *lārō*) *pardēs gai*, having gone to a far country; *pardā*, in (i.e. while) happening; *pugdā*, on arriving; *sōdhā*, on asking; (Specimen III) *chhādhā*, on (i.e. while) being, while Specimen II has *chhādhā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *ai* instead of in *ā*, and this *ē* or *ai*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *suṅgur-haru-lē khādaī garyēkā kōsā-lē*, by the husks (which were) made in-eating by the swine, i.e. which were being eaten by them; (Specimen II) *farakāi*, at a distance, far; (Specimen II) *anē* (nom. *ānu*), on coming. So (Luke ii, 33) *na rōi khādaī na dākh-ras piūdaī ayō*, he came neither eating bread nor

drinking wine (here *khāḍai* is literally 'on-eating,' or 'an-eating,' so *piṇḍai*, a-drinking); (Luke xvii, 14) *tin-heru jāḍai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *sab-ai*, quite all; *dhēr-ai*, very; *kas-ai-lē*, anyone; *jast-ai*, exactly like; *sadh-ai*, even always; *tēr-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr. Turnbull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kēṭō*, a servant-boy, is always *kēṭō*, and never *kēṭā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ā* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows:—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative; and taking *chhōrō* (or *chhōrā*), a son, we may give the declension as follows:—

Sing.	Plur.
Nom. <i>chhōrō</i> (<i>chhōrā</i>), a son.	Nom. <i>chhōrā-haru</i> , sons.
Ag. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), a son.	Ag. <i>chhōrā-haru-lē</i> , sons.
Acc. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), a son.	Acc. <i>chhōrā-haru-lāi</i> , sons.
Inst. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), by a son.	Inst. <i>chhōrā-haru-lē</i> , by sons.
Dat. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), to a son.	Dat. <i>chhōrā-haru-lāi</i> , to sons.
Abl. <i>chhōrā-bāṭa</i> (<i>chhōrō-bāṭa</i>), from a son.	Abl. <i>chhōrā-haru-bāṭa</i> , from sons.
Gen. <i>chhōrā-kō</i> (<i>chhōrō-kō</i>), of a son.	Gen. <i>chhōrā-haru-kō</i> , of sons.
Loc. <i>chhōrā-mā</i> (<i>chhōrō-mā</i>), in a son.	Loc. <i>chhōrā-haru-mā</i> , in sons.
Voc. <i>hē chhōrā hō</i> (<i>hē chhōrō hō</i>), O son.	Voc. <i>hē chhōrā-haru hō</i> , O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābā-kō* (*bābu-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative; thus, *chhōrī*, a daughter; *chhōrī-kō*, of a daughter; *chhōrī-haru*, daughters; *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *ā* in the oblique plural. Thus, *ghara-mā*, in houses; *khēt-mā*, in the field; *khēta-mā*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *dipō*, he gave the share; *dhan baṭulī*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bābu-lāi jānī*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōrā thiyē*, there were two sons.

The **Nominative** is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Isvar-kō rāj hailē āṇḍa chha?* *Isvar-kō rāj rūp dēkhīnē garī āṇḍai-na*,

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *kati chākar-haru thiyē*, how many servants were there?

The **Agent** case is employed, as in Hindōstānī, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē aua diyō*, the father gave the share; *bābu-lē, dēkhī, dayā gari, dāurī gai, tes-kō gardan-mā ankamāl gari, micāl khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *timrā būbu-lē yak bhōj garā*, your father made a feast (here *garā* is plural, in an honorific sense); (Luke viii, 43) *yeuti strī-lē pachhāri-bāfō chhēu dyē-ra ar-kō bāstra-kō jhumkā chhōi*, a woman, having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālā rājya-kō khabardār gar-thyō*, that watcher was guarding the city. So, for the future, *ma, uñhi āphnā būbu chhēu gai bhanālā*, I, arising, going near my father will say, and for the present, *ma timi-lāi kāl-dēkhī bachhāuchhu*, I am saving you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākar-lē bhandā tyō risāi bhātra gaye-na*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē pāunē aua-bhāg*, by-me the-to-be-got share, i.e., the share which I shall get; *sugur-lē khānē dhufō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. In the colloquial language, the agent case may optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for 'he will strike' both *tyō* (nominative) *kuf-lā* and *tes-lē* (agent) *kuf-lā* are correct. He adds that *tyō kuf-lā*, though correct, is out of use, and that '*tes-lē kuf-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 95 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austaman Singh, who distinctly says that *ma* (nominative) *kuf-lā* and *mai-lē* (agent) *kuf-lā* are both in use for 'I shall strike.'

This idiom of using the agent case before all tenses of a transitive verb is exactly the same as that of Tibeto-Burman languages, and the fact that it has not yet become customary in the literary form of speech shows that its adoption into the colloquial language must be of recent origin. The following examples of this idiom are taken from the Naipālī New Testament, the language of which follows Mr. Turnbull's rule. As already explained, I have not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bikhay-mā bhandā-chha*, about whom is this (person) speaking (John xiii, 22) ?

Future tense,—*timiharu-mā-kō ek-janā-lē mā-lāi pakarāi dīchha*, one of among you will betray me (John xiii, 21). With regard to this passage Captain Austaman Singh remarks that the *kō* is superfluous. If it remains, it should be separated from *timiharu-mā*, and the whole sentence would mean '(I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bāṭō*, from. Others are *dēkhī*, from; *sē, sīta, sāga*, or *saṇa*, with, from. Examples are *rin bāṭa*, from the debt; *yatīkā-barkha-dēkhī*, from so many years; *Bachan Īswar-sīta thiyō*, the Word was with God (John i, 1); *yak-janā saharbāsi-mānis sāga*, with a citizen (but this is hardly an ablative). *Dēkhī*, it may be observed, is employed in the same sense in Bhil dialects.¹

The **Genitive** postposition is *kō*, which, as in Hindōstānī, is an adjective. Agreeing with a feminine noun it becomes *kī*, but it must be remembered that only animate beings can be feminine in Khas-kurā; when agreeing with a masculine noun in the nominative singular it is *kō*, but when the noun is in any other singular case or in the plural, it becomes *kā*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When governed by another postposition it is, in the same way, sometimes *kā* and sometimes *kō*. Examples are *bhāg-kō sampatī*, the goods of the share; *brāhman-kī kanyā*, the daughter of the Brāhman; *bābu-kā ghar*, in the house of the father; *skōṭā bhanānē ek janā yahudī-kā sāt bhāi chhōrāharu thiyē*, there were seven brothers, sons of one Sceva, a Jew (Acts xix, 14); *tes-dēs-kā mānis sāga*, with a man of that country; *tapāñī-haru-kā najik*, near Your Honours; *mātā-pitā-kō najik*, near the mother and the father.

The genitive postposition is often added to an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō, bhayē-kō* (or *bhayā-kō*), been, become; *garyō, garyē-kō* (or *garē-kō, garyā-kō*), done; *Dhārānagar nām garē-kō yek sahar*, a city Dhārānagar name-made, i.e., named Dhārānagar; *Saṅkha nām garē-kā* (plural of respect) *rājā*, a king named Saṅkha; *jōgī rukh-mā jhūṇḍiyē-kō*, an ascetic suspended on a tree. It will be observed that when *kō* is thus added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and used in negative sentences. This is a pure Rājasthānī form which has survived in Nepal. Examples are *ma timrō chhōrā bhannu yōgya kō aba bhaī-na*, now I became not at all fit to be called your son; similarly, *lāyak kō chhaī-na*, a little lower down in the Parable.

¹ See Vol. IX, Part III, p. 110.

The usual postposition of the **Locative** is *ma*, *mā* or *mā̃*, in. Others are *māthi*, upon; *samma*, up to. *Mā* means not only 'in,' but also 'on,' as in *khet-mā*, in the field; *gadan-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

Adjectives.—Most adjectives are immutable, the only ones which change are those that end in *ō* or in *u*. These change the termination to *ī* or *ī̃* when agreeing with a feminine noun, and to *ā* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ā*. Thus, *rāmro chhōrō*, a beautiful son, *rāmri chhōri*, a beautiful daughter. *ramrā* (or *rāmro*) *chhōrā-kō* (or *chhōrō-kō*), of a beautiful son; *ramrā chhōrā-haru*, beautiful sons; *rāmri chhōri-haru*, beautiful daughters. So, *kāñchhā chhōrā-lē*, (by) the younger son; *lōphā pardē gai*, going to a distant land; *āphnā bhūg-kō*, of his own share; *ekā drīj-kō*, of a Brāhmaṇ; but also, *āphnu khēla-mā*, (he put him) in his fields; *berō namratāi-lē*, with great humility.

The comparative is formed by adding *bhandā*, than (lit. in saying) to the noun compared, as in *kētō bhandā kēti rāmri*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhandā*, than all, or *sabai bhandā*, than even all, as in *sabai kētā-haru bhandā Rāmlāl rāmro*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *u sabai bhandā sūnō chha*, he is shortest of even all. *Dēkhī* may be used instead of *bhandā*.

The earlier numerals are given in the list of words. It is usual (as in Tibeto-Burman languages) to add a defining word to a numeral. In the case of men this is *janā*, a person, as in *yak-janā mānis-kō*, of one-person man, i.e., of a certain man. For things the suffix is *waṭā* or *oṭā*, which with *ek*, one, becomes *ek-waṭā*, *yeoṭā*, *yōṭā*, or *yeuṭā*. Similarly, *kati-waṭā*, how many (things)? *Yeuṭā* is also used for persons; an example will be found in Specimen I.

Pronouns.—In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows:—

Sing. Nom.	<i>mā</i> , I.		<i>tā</i> , thou.
Ag.	<i>mai-lē</i> , I.		<i>taī-lē</i> , thou.
Obl.	<i>ma</i> , <i>mai</i> , me.		<i>ta</i> , <i>taī</i> , thee.
Gen.	<i>mērō</i> , my.		<i>tērō</i> , thy.
Plur. Nom.	<i>hāmi</i> , we.		<i>timi</i> , ye.
Ag.	<i>hāmi-lē</i> , we.		<i>timī-lē</i> , ye.
Obl.	<i>hāmi</i> , us.		<i>timi</i> , you.
Gen.	<i>hāmro</i> , our.		<i>timro</i> , your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mā̃*, *maĩ-lē̃*, *mērō̃* *hāmĩ*, *hāmrõ*, *tā̃*, *taī̃*, *tērō̃*.

Mr. Turnbull gives *mō* for 'I,' which is used colloquially in Darjeeling. It is evidently a by-form of *mā*.

In the plural *haru* is often added, as *hāmi-haru*, *timi-haru*.

After the oblique forms the usual postpositions are employed, as in *ma-lāi*, me, to me; *timi-bāsa*, from you. The genitives are treated exactly like a substantive genitive in *kō*. Thus, *mērō bābu*, my father; *mērā bābu-kō*, of my father; *timrō āgyā*, your command; *timrā bābu-lē yak bhōj garē*, your father made a feast; *hāmra nimitta*, for our sake.

The respectful pronouns of the second person are *āphu*, Your Honour, and *tapāi* or *tapāñi*, Your Honour. Both are declined regularly like substantives. They are construed with the impersonal honorific forms of the verb (see page 41) as in *āphu hūnu hunchha*, Your Honour is; *tapāñi-lē rākhnu bhō*, Your Honour kept (us). *Tapāñi* may also be followed by the second person plural, as in *tapāñi chhau*, Your Honour is.

The Demonstrative Pronouns *yō* and *u* are employed as pronouns of the third person.

In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I; *ta-nai*, thou; *hāmi-nai*, we; *u-nai*, he; *hāmi-haru-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *tañ* or *tañi*, thou; and *uñ*, he. The oblique form of *u* is *us*, and its emphatic form is *us-añ*, not *us nai*. So also in the case of other similar forms ending in *a*. The oblique plural is *una*, and its emphatic forms *unñ*. So also with other similar forms in *a*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a noun, except that its genitive singular is *āphnu* (obl. sing. *āphnā*, or *aphnu*, plur. *āphnā*). Equivalent to Hindi *āpas-mē*, we have *āpasta-mā*, or *āpus-mā*, amongst themselves, mutually. Equivalent to Hindi *apnē āp*, of one's own accord, is *āphu āphai*. An emphatic form of *āphnu* is *āphnai*, as in *āphnai māsu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphnu*, as in Hindi, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *Āphnu* is not so strictly used as in Hindi, sometimes referring to the object, instead of the subject of the verb, as in *Krishnā-lē āphnā ghara-mā sabai-lāi basālnu-bhō*, Krishna settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined:—

Sing. Nom.	<i>yō</i> , this	<i>u</i> , that, he
Obl.	<i>yes</i> or <i>yas</i>	<i>us</i>
Plur. Nom.	<i>ina</i> , <i>inī</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>
Obl.	<i>ina</i> , <i>inī</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>

In the plural we often meet *yina*, *yini*; *ouna*, *ouni*; and *haru* may be added.

Examples in the specimens are *yō mērō chhōrā*, this my son; *yas-lāi dē*, give to this one; *yō timrō chhōrā*, this thy son; *yō tērō bhāi*, this thy brother; *yō gyān dīna thik chhāi-na*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhōrā-lē*, that younger son; *nij-lāi pāyē-kō-lē*, because he had got him. So (in the translation of the *Bhāgavata Purāṇa*) *nij daitya-kō pēt chiri hānu bhō*, (Krishna), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	<i>jō, jun</i>	<i>tyō, sō</i>
Obl.	<i>jes, jas, jun</i>	<i>tes, tas</i>
Plur. Nom.	<i>jun</i>	<i>tī, tī, tīni-haru</i>
Obl.	<i>jun</i>	<i>tī, tī, tīni, tīne, tīna, tin</i>

Examples of the use of these pronouns are :—

jas-lē ...karir utpanna geryō, who produced a body ; *jō sukh bālakh-lāi hunchha*, *sō hāmi-lē pāye-nañ*, what happiness becomes to (i.e. is obtained by) a child, that we did not obtain ; *tyō amrit phal rājā-lē rānt-lāi diyē*, that ambrosia-fruit the king gave to the queen ; *tyō risāi bhitra gayena*, he, being angry, went not inside ; *tes-lē būbu-lāi jābōb diyō*, he gave answer to his father ; *tes (hāu-mā)*, in that place ; but (Specimen IV) *jō tyō jōpt-lāi nāhā lāulā*, he who will bring here that ascetic ; *tī brāhman-lāi dhan-daulath dī*, having given wealth and riches to that Brāhman (here *tī* is used honorifically in the plural ; so in *tīna-kā chār rānt chhā chhōrā bhaō*, of him there were four queens and six sons). Proper plurals are *tī-madhyē*, among them (the younger said to his father) ; *tīni-haru-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jullē*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	<i>kō</i>	<i>kē</i>
Obl.	<i>kas</i>	<i>kas, kē, kun</i>
Plur. Nom.	<i>kun</i>	
Obl.	<i>kun</i>	

The plural of *kē* is the same as the singular.

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēfō*, whose servant-boy ? *tyō timē-lē kas-saṇa kinyau*, from whom did you buy that ? *timrō nāu kē* (or *kyā*) *hō*, what is your name ? *kyā hō ?* what is it ? *tīmī kun paltan-ma chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

Kōi, kōhi or *kōhi*, is 'any one, some one' ; with an oblique form singular *kasai*. *Kēi, kyē, kēhi, kāhi, kaihi*, or *kōhi*, is 'anything, something,' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasai-lē kēhi diyena*, anyone did not give him anything ; *kēhi din pachhi*, after some days ; (Specimen IV) *kōhi bakhat-mā*, at a certain time ; *aru kaihi hōina* (Bhāgavata Purāṇa, X, page 153), it is not anything else ; *kāihē kāhi Kṛishṇa hāmīlāi tā sañjhanchhan*, does Kṛishṇa ever remember us at all (ib. page 155).

Yati (plur.) means 'these many,' and *kati*, 'how many ?'

With *kā* suffixed, we have *kati-kā*, meaning 'many.'

A. General.

Conjugation.—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

certain tenses. Note that throughout the simple positive conjugation, the 1st person plural always ends either in *aũ* or in *ũ*. The rule is that after a vowel or *y* we have *ũ*, but after a consonant *aũ*. Thus, *thiyũ*, we were; *chhaũ*, we are.

Before coming to the simple conjugation, we shall first consider the Verbs Substantive, which are also employed as Auxiliary verbs.

B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. When such forms are not given in the paradigms it is to be assumed that the feminine is the same as the masculine.¹ The present is thus conjugated:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhu, chhũ, I am</i>	.....	<i>chhuũ</i>	.....
2	<i>chhas</i>	<i>chhes</i>	<i>chhan</i>	<i>chhen</i>
3	<i>chhu</i>	<i>chhe</i>	<i>chhan</i>	<i>chhin</i>

The negative conjugation is:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhaina, chhina, or chhinina, I am not</i>	.....	<i>chhinaũ, chhinũ</i>	....
2	<i>chhainas</i>	<i>chhinat</i>	<i>chhainau, chhaina</i>	<i>chhena</i>
3	<i>chhaina</i>	<i>chhina</i>	<i>chhainan</i>	<i>chhinan</i>

Emphatic forms are *rhechhu*, I am indeed, and *rahenachhu*, I am not indeed, both being conjugated like *chhu*, above. In Darjeeling the corresponding forms are, according to Mr. Turnbull, *rāchhu* and *rainachhu*.

The second form of the present tense of the verb substantive is principally employed in asking questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	<i>hũ, I am</i>	<i>haũ</i>
2	<i>has, hasas</i>	<i>han</i>
3	<i>ho</i>	<i>hun</i>

¹ Philologists should note that this verb is also treated as a participle in Kashmiri, and also in Kumaoni and Garhwali.

The Negative form is :—

Person.	Singular.	Plural.
1	hōina or hōina, I am not	hōinau, hōinau, hōina
2	hōinau, hōinau	hōinau, hōinau
3	hōina	hōinau

The Past Tense of the Verb Substantive is thus conjugated. Like *chha*, the tense is treated participially, and there are feminine forms.

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	thiyā or thiyā	.....	thiyā	.....
2	thiya	.....	thiyau	.....
3	thiyā	thiā	thiyā, thiyā	thiā

This is often contracted, so that we also have :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	thiā, thiyā, thiyā	.....	thiyā	.....
2	thiā	.....	thiyau	.....
3	thiyā	thiā	thiā, thiyā, thiyā	thiā

The Negative forms are :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	thiyana, thiyena, thiāna	.....	thiyanaū, thiyenaū, thiy- auna	.....
2	thinas, thinas	.....	thiyanaū, thiyenaū, thiy- auna	.....
3	thiyana, thiyena	thiāna	thiyanaū, thiyenaū	thiāna

Examples of the use of these forms occurring in the specimens are :—

ma marda chhu, I am a-dying.

ma timrô chhōrā bhannā lōyak kô chhaina, I am not at all worthy to be called your son.

tā sadhai mai-sāga chhas, thou art always with me.

mērō jô chha, (that) which is mine.

yô gyān dina thāk chhaina, it is not proper to allow this knowledge.

kyā hō, what is it?

tērai hō, it is even thine (here the verb is not employed interrogatively).

jēthā-ohāhi chhōrā khēt-mā thiyō, the elder son was in the field.

dai chhōrā thiyō, there were two sons.

tahā-kā rājā Gandharva-sēn thiyē, of there the king was (plural of respect) Gandharva-sēns.

yō rājya-mā Chandramān rājā thiyā, in this kingdom Chandrahānu was (plural of respect) king.

yek sē yek jānkār thiyē, each was (plural of respect) more learned than the other.

Chhu, I am, has a present participle *chhādō*, being. Its locative *chhādā-mā* or *chhādai*, or its oblique form *chhādā* or *chhāda*, in being, is very often used as an adverb meaning 'while.' Thus :—*ti-chhōrā dhērai farakat chhādā-mā*, while that son was a long way off; *barō namratāi-lō prasanna garānnō bhayē-kā chhādā*, while, with great humility, they became contented-makers, i.e. while with great humility they made them content.

C. The Simple Positive Verb.

(a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows :—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garnu*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dīnu*, or *dīnu*, to give; *khānu* or *khānu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garnu* (infinitive) is literally 'the act of doing.' The Infinitive and Future Passive Participle have an oblique form ending in *nā* or *nā*, which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both :—

Ma timrô chhōrā bhannu yōgya hō aba bhaina, I became not at all worthy to-be-said your son, and

Ma timrô chhōrā bhanna lōyak kô chhaina, I am not at all worthy to-be-said thy son, in which both *bhannu* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *ō* and *u* (see page 24 ante).

As example of the proper direct infinitive or verbal noun, we have :—

hāmī-lō harkha garnu' munāsib chha, by us joy to make is proper.

ānanda hāmī-bāfa pānu bhayena, the getting of joy from us did not occur.

¹ This may also be construed as a Future Passive Participle 'by us joy to be made is proper.'

On the other hand, we have the direct form in *na* in :—

yō gyān dīna thik chhaina, to allow this knowledge is not right. Here, according to Captain Austaman Singh, *dīna* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *nu*, and the Bible Society's version of the New Testament follows his authority. Thus :—

majā garna-lāi yōtā pāthā diyenau, you did not give one kid to make rejoicing.
tirtha-jātrā garna gayē, he (plural of respect) went to make pilgrimage.

Bhagawān-kō darśan garnā-lē, from seeing Bhagawān (*Bhāgavata Purāna*, X, page 150).

darśan garna āulā, I will come to see (infinitive of purpose) (ib.)

a baptisnā hūnu-lāi āyō, he came to be baptized (*Matt.* iii, 13.)

In compound verbs, such as potentials, inceptives, permissives, or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *nu*. Thus :—

prasasta rōṭi khāna na sakt, not being able to eat ample bread.

ris-chukṭi hūna saktaina, there cannot be payment of the debt.

chētiyē-pachhi bhanna lāgyo, after coming to his senses, he began to say.

āphna pēt bharna pāyena, he did not get (permission) to fill his own belly.

udarna panī pāunē, getters (of permission), on the other hand, to leave over and above.

tapāni-haru-kā najik basna payenau, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

yō timrō chhōrā ānnē, on this your son coming.

Bhagawān-kā yustā bachan sunnē, bittikai 'jō āgyā' bhami, *Jamarāj-lē bālakh hāfir gar-diye*, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of *Bhāgavata Purāna*, X, page 153).

prāp jānē bēlā-mā, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in *Basudēv gāi dīnē-kō ichohhā garyē-kō thiyē*, Vasudēva had made a wish (i.e. an intention) of giving cows (*Bhāgavata Purāna*, X, page 150), in which, according to Captain Austaman Singh, *dīnā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garau*, it is to be done, means 'please do'. In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

Hajur-lē tyai jōgi-lāi mārnu, by Your Honour with regard to that very ascetic he is to be killed, i.e., Your Honour, please kill that ascetic.

In the *Bhāgavata Purāna*, X, page 151, we have :— *i dui bhāi-lāi parhau kē thiyō? khālī sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once).

When the Future Passive Participle is employed as an adjective, it often takes the termination *nē* (or *nyā*), probably a confusion with the noun of agency. (See below.) Examples are:—

mai-lē pāunē ansa-bhāg, the share to be got by me.

sugur-lē khānē dhuṭō-lē, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyā* is the **Noun of Agency**, which is very common, as in *garṇē*, *garṇyē*, or *garṇyā*, a doer, or one who is about to do. Examples are:—

sugur charāunē kām-mā, in the business (of) a feeder (of) swine.

abarna paṇi pāunē, getters (of permission), on the other hand, to leave over and above.

timrō sampati khāi dinē, one who has eaten up your property.

prasanna garāunē, (men) who caused them to become satisfied.

chārai purushārtha dinē, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*; e.g. from the root *dī*, give, we have, *dīdō*, and from the root *hu*, become, *hūdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rāhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *saktō*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *gardī*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda*, *gardai* or *gardē*, in doing. We can also, of course, have *gardā-mā*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājōdhirāj Bīkramājīt rāhdā bhayē*, he became remaining (plural of respect) (i.e. he became and remained) Vikramāditya, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here:—

bhandā, on saying.

pardā, on happening.

puḡdā, on arriving.

sōdhdā, on asking.

chhāḍā, *chhāḍā-mā*, while being.

khāḍai, on eating, an-eating.

piūdai, on drinking, a-drinking.

jāḍai, *jāḍā*, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *garda khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda*, *gardā*, *gardā-mā*, *gardai*, *garda khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garyō*, did. In Khas-kurā the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyō* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyō*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyē* or *garyā* instead. Thus :—

kharcha garī sakē pachhi, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself liable, as usual, to be declined. Thus, fem. *garē-kī*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyē-kō* or *garyā-kō*. Examples are :—

maryā-kō thiyō, he was dead.

harāiyē-kō thiyō, he was lost.

kuśālānanda-sahit nij-lāi payē-kē-lē, by having got him safe and sound (i.e. because he had got).

marē-kō thiyō, he was dead.

Specimen III :—

āmā-bābu-lāi gyān prāpta bhayē-kō (for *bhayē-kā*) *jāni*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.

bābu-kā ghura basē-kō, one who has dwelt in the house of his father.

Specimen IV :—

Dhārānagar nāma garē-kō yek sahar, a city (which) made the name Dhārānagar, i.e., which was named Dhārānagar.

Saṅkha nām garē-kā rājā, a king named Śaṅkha (plural of respect).

yek jōgī rukh-mā jhūṇḍiyē-kō, an ascetic hanged on a tree. Here *jhūṇḍiyē-kō* is the past participle of the passive of the root *jhūṇḍ*. The active past participle would be *jhūṇḍē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *garī*, having done; *baṭulī*, having collected; *dēkhī*, having seen; *khāi*, having eaten; *basi*, having dwelt, and many others in the specimens. To this *kana* is often added as in *garī kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *muni-lē chhōrā kādī-mā bōkē-ra tīrtha-jātrā garna gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak bintī garū*, how far may (i.e. need) I make a long representation; *hāmi khāi pii majā garaū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jabāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect); *say barkha-samma sēwā garē*, if he do service for a hundred years.

The **Future** is formed by adding the syllable *lā* to the Old Present, as in Rājasthānī (Mārwarī), and somewhat as in Bihārī (Bhojpurī). As in the latter there are some irregularities owing to certain of the terminations being added to the *lā*, instead of to the root. In the third person plural *lan* becomes *nan*. The only example of this tense occurring with a consonantal verb in the specimens is *bhanūlā*, I will say (to my father). It will be seen below that the Aorist tense is quite commonly employed as a future.

The **Past** tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, he did; *garē* (*garyē*, or *garyā*, see page 22), I did. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindi transitive verbs. The only difference in idiom is that the subject of transitive verbs in the past tenses is put in the case of the agent, as explained on page 26. This does not affect the form of the verb in any way. Thus:—

mai-lē pāp garē, I did sin.

dhērai sukh-bhōg garyau, you made much pleasure (and) happiness.

chhōrā-lē bābu-lāi bhanyō, the son said to the father.

kumāl-lē tēli-lāi mārō, the potter killed the oilman.

yek din bēsyā-lē bhani, one day the courtesan said.

timrā bābu-lē yak bhōj garē, your father made (plural of respect) a feast.

tinī-haru-lē ānanda mānē, they celebrated rejoicing.

Bikramājitt-lē rājya garē, Vikramāditya did (plural of respect) ruling, i.e. he ruled.

Rājā-lē ti brāhmaṇ-lāi bidā garē, the king made (plural of respect) leave to depart to the Brāhmaṇ (i.e. dismissed him).

yak-janā saharbāsi mānis-sāga gai basyō, going with a citizen, he dwelt.

mērō chhōrā marya-kō thiyō phēri bāchyō, my son was dead, again escaped (i.e. came to life).

The **Aorist** tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-chhu*, I do. This tense is formed on the analogy of the Present tense of the adjoining Tibeto-Burman languages spoken in Nepal. Thus in Māgarī the present tense is formed in the same way, and a slightly different form is used for an aorist tense, used indifferently for present, past, or future time. It may be noticed that the same indefiniteness is observable in other Tibeto-Burman languages of Nepal, such as Newārī or Sunwārī. Mr. Beames, in his Māgarī grammar calls this tense the aorist. In Khas-kurā Mr. Turnbull treats it as a future indefinite, and Mr. Dopping-Hepenstal calls it the present. I prefer to follow Mr. Beames' nomenclature, and to call it the aorist, as this well illustrates the indefinite nature of the tense, for in Khas-kurā also it may be used as a past, or as a present, or as a future.

In the translation of the 10th book of the *Bhāgavata-Purāṇa* it is regularly used as the past tense of narration, as in (Specimen III) *Śrī Sukadēo āgyā garau hunchha*

the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukh bālakh-lāi hunchha*, the happiness which becomes to a child (i.e., which a child obtains); and in the Baitāl Pachisi (Specimen IV) *sō hajur-lāi mārna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mārchha sō chakra batī hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *u* to the root before the auxiliary, so that from the root *hu*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jāchhu*, I go. Some write this as *anunāsika*. Thus, *jāchhu*, I go, or *khicāūchhan*, they cause to eat. Now and then the *u* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhāgavata-Purāṇa*, page 155) *Kṛishṇa hāmi-lāi sañjhanchhan* (for *sañjhechhan*), does Kṛishṇa (ever) think of us? *mā sabai kām birsanchhu* (from *bīrasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, viz., *tyō rakh-wālā rājya-kō khabardārī garthō*, that guardian kept watch over the kingdom; *Bhartṛihari nīti-pūrbak rājya garthō*, Bhartṛihari continued to rule with prudence. So, *gōpini-haru aal lugā-ra gahanā lāi Kṛishṇa-kō churitra gāūthō*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Krishna's deeds (*Bhāgavata Purāṇa*, X, page 154). Here, however, *thō* (or *thiyō*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindi *kartā*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Hepenstal, *garthō* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garda-chhu*, or *gardai-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are:—

bhōk-lē marda-chhu, I am dying.

timrō fahai garda-chhu, I am doing thy service.

ma kufdai-chhu, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāṇa*, X) *Kṛishṇa-kō darśan pāūdō-hū*, we are obtaining a sight of Kṛishṇa; *in-lāi kasari mardā-hun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garda-thiyō* (or *thē*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō bābu-ra mā bilāpī bhai tā-lāi khōjda-thiyū*, we, thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma kufdai-thiyō*, I was striking. In the translation of the *Bhāgavata Purāṇa*, we have *Bhagawān-kā mukh-kamal-kō amrit-pān garda-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garē-kō*) is employed. In

three instances, however, in the specimens the oblique form (*rahē* for *rahyā*, obl. of *rahyō*) without *kō* is employed. The long form of the participle (*garē-kō*) agrees with the subject in gender and number, as well as in person. The examples are:—

(List No. 228) *tes-kō chhōrā-lāi mai-lē kutēkō-chhu*, I have beaten his son.

(*Bhāgavata-Purāṇa*, page 153, *kō* instead of *chha*):—*tesai-lē lagyō-kō*, he verily has taken (the child) away.

So (Luke vi, 3) *timi-haru-lē yēi paṇi paryē-kā chhan-na*, but have ye not read this?

Specimen IV:—

parikṣā garē-kō rahē-chha, she has remained, having made a test. Here *garē-kō* is an ordinary past participle, used as an adjective. The perfect is *rahē-chhaō*. *tin-janā-kō janma bhāi rahē-chha*, the birth of three persons having occurred has remained; i.e. has taken place.

jōgt-kō rūp lī rahē-chha, having taken the form of an ascetic, he has remained; he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *garyā-kō thiyē* (*thyē*, *thiyā*, *thyā*, *thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē jaba tyō-ra tyēs-kā sāthi-haru-lē bhōkāyē-kā thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāṇa*, p. 150) *Basudēo-lē gāi dinē-kō ichchhā garē-kō thiyē*, Vasudāva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in ' *paṇi ma āulā*, ' *bhani*, *pathāyē thyē*, I sent (long ago), saying, 'I will come again.' (*Bhāgavata Purāṇa*, page 154).

The **Future Perfect** is formed in the same way, substituting *hūlā*, the future of the auxiliary verb *hū*. Thus, *garē-kō hūlā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hū*, I am, with the oblique present participle. Thus, *garā-hū*, (if) I do.

Other rarer tenses will be found in Mr. Turnbull's Grammar.

(b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *dī*, give, we have the following forms (see also page 44).

Infinitive, *dīnu* or *dīnu*, to give.

Present Participle, *dīdō* or *dīdō*, giving.

Past Participle, *dīyē-kō*, one who gave.

Conjunctive Participle, *dī*, *dīi* or *dīyi* (*y* inserted for the sake of euphony), having given.

Aorist, *dīnchhu*, I give, I shall give, I gave.

Similarly the root *lī*, take; *khā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Infin. *raṇnu* or *rāṇnu*; Pres. Part. *rahdō* or *rāhdō*; Aorist 1 sing. *rahuchhu*, and so on.

Many verbs have bases ending in *āu*. Most of them are causals. These verbs drop the *u* before *y* and *i*,¹ and generally have *anunāsika* (ँ), not *u* in the aorist. Thus:—

Infinitive, *garāuna* or *garāūu*, to cause to do.

Pres. Participle, *garāudō* or *garāūdō*, causing to do.

Past Participle, *garāyō-kō*, one who caused to do.

Conjunctive Part., *garāi*, having caused to do.

Aorist, *garāūchhu* (not *garāunchhu*), I cause, shall cause, or caused to make.

An example in Specimen III is *tēs-lāi garalōk-mō āphnai māau khwāūchhan*, they will cause him to eat his very own flesh in the other world.

D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindi, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Participles present no difficulties, the negative being simply prefixed. As regards the various tenses:—

In the **Old Present**, **Present Subjunctive**, and **Imperative**, *na* is simply prefixed, as in *na garā*, let me not do; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the Present Definite are employed instead. Thus, *gardāna* or *garana*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the Present Definite being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the Past. In the negative conjugation this tense is also employed for the Future and for the Aorist. A few verbs, such as *garau*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows:—

	Sing.	Plur.
1	<i>garana</i>	<i>garanaū</i>
2	<i>garanas</i>	<i>garanaū</i>
3	<i>garana</i>	<i>garanaū</i>

The **Imperfect** is formed by taking the third person singular of the negative Present Definite (*gardāna*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyō*). In the first person singular there is an optional form, based on the first person singular of the negative Present Definite (*gardāna thiyō*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the Past Participle.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the Past and the Future of the Auxiliary Verb.

¹ They also drop the *u* before the *i* or *j* of the passive voice. See p. 45 post.

The **Periphrastic Present Subjunctive** does not change. The negative is simply prefixed.

As examples of the negative conjugation occurring in the specimens, we may quote:—

tīmrō āgyā nāghī-na, I do not disobey your orders.

yōtā pāthā diyenau, you did not give a kid.

kaśai-lā kēhī diyena, no one gave anything.

āphau pēt bharna pāyena, he did not get (permission) to fill his own belly.

bhītra gayena, he went not inside.

hāmi-bāsa pāunu bhayena, the getting from us did not take place.

ma tīmrō chhōrā bhānu yōgyā kō aba bhūina, now I did not become at all worthy to be called your son.

hāmi abhūgi-lē tapāni-haru-kā najik basna pāyenaū, we unfortunate ones did not get (permission) to dwell near Your Honours.

rin-chukī hūna saktaina, there cannot be payment of the debt.

jō putra āmā-bābā-lāi ānanda dīdaina, the son who does not give joy to his mother.

E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this again copying Tibeto-Burman languages) has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit., 'by him doing became.' Similarly 'you did' would be *tapāni-lē garnu bhō*, by Your Honour doing became. It will thus be seen that *whatever the subject is (first, second or third, singular or plural, masculine or feminine) the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine.*

This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hānu*, to become. This verb will be found fully dealt with on page 44 post.

According to the explanation given above we should expect the subject to be always in the Agent case, but this is not the fact. All memory of the real origin of the form is lost, and the honorific conjugation is now treated like an ordinary verb. In the 'literary language' the subject is in the nominative except when it is the subject of a transitive verb in a tense formed with the past participle of the auxiliary. The following examples of the honorific conjugation have been mostly taken from the translation of the 10th book of the *Bhāgavata Purāṇa*. Only a few, which will be readily recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garnu-hunē*, doer, one who is about to do.

Bhagawān āhā āi, tapāni-haru-lāi prāsanna garnu-hunē chha, (the revered)

Bhagawān, having come here, is about to (i.e., will) make Your Honours pleased.

pārva garnu-hunē chha, (the revered Krishna) will fulfil his promise.

tapāni Kṛishṇa-lāi chāpai dēkhnu-hunē chha, Your Honours will quickly see Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third person, although the subject is in the second person.

¹ Vide ante, pp. 18 and 26.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

Imperative.—*ansa-bhōg ma-lāi dinu-hos*, please give the share to me.
āphnā darmābādār nōkar jastai garnu-hawas, please make me like
 one of your own wage-earning servants.
hāmi-lāi āgyā garnu-hawas, please give the order to us.
hajūr rāj garnu-hos, let Your Honour do ruling.
aba Braj-mā pānu-hawas, now please proceed to Braj.
guru-dakṣiṇā māgnu-hos, please ask for a teacher's fee.
sō bālakh dinu-hos, please give that boy.
tapāñi Braj-mā jānu-hos, Your Honour, please go to Braj.
lī-haru-lāi sañjhāi dinu-hawas, please console them.
tapāñi surlā na garnu-hawas, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past Tense**. The contracted form *bhō* is generally employed for *bhagō*, the past tense of *hānu*.

Paramēśvar-Bhagawān-lē tyō gyān bīrsāi-dinu bhō, Paramēśvar-Bhagawān caused (them) to forget that knowledge.

dui bhāi bhanna lāgu bhō, the two brothers began to say.

ānanda hāmi-bāsa pānu bhayena, (Your Honours) from us did not obtain pleasure.

Kṛishṇa-lē Ugrasēna-lāi Mathurā-kō rājya dinu bhō, Krishna gave the kingdom of Mathurā to Ugrasēna.

āphnā ghara-mā basānu bhō, (Krishna) settled them in their own houses.

tapāñi-lē anēh-kā sūtha rākhanu bhō, Your Honour has kept (us) with affection.

Śrī-Kṛishṇa-lē Nanda-kō salkār garnu bhō, the revered Krishna treated Nanda with consideration.

dui bhāi brāhman-sita parhna jānu bhō, the two brothers went to learn from a Brāhman.

sēwā garnu lāgu bhō, they began to do service.

chousaṭṭhi kalā siknu bhō, they learnt the sixty-four arts.

guru-sita prārthanā garnu bhō, they made supplication to (lit. from) their preceptor.

Prabhāsa-mā gai kṣaṇ-bhar basnu bhō, having gone to Prabhāsa, they sat there for a few moments.

Bhagawān-lē bhannu bhō, Bhagawān said.

nij daitya-kō pēṭ chiri hēnu bhō, splitting open the belly of that demon, he looked (inside).

Yamarāj-kā kahar-mā jānu bhō, he went into the city of Yamarāja.

rath-mā basi Mathurā ānu bhō, having sat down in a chariot, they came to Mathurā.

Nanda-jī sudhyānu lāgu bhō, Nanda-jī began to ask.

Aorist.—In the translation of the *Bhāgavata Purāṇa* this tense, in the honorific form, is continually employed in the sense of a historical past, as in the first and last of the following examples :—

Śrī-Śukadēva āgyā garuu hunchha, the revered Śukadēva made the order, *i.e.*, said (Hindōstānī *farmāyā*).

sō kshamā-garuu yōgya hunu hunchha, (that) fact that Your Honours were not served by us (is worthy of pardoning).

tapāñi-haru sarhāuna yōgya hunu hunchha, Your Honours are worthy of praise.

rachnā garuu, pānu, samhār garuu, ityādī garuu hunchha, He creates, protects, destroys, etc.

jē jē tapāñi, sānu thulō, dēkhnu hunchha, sunnu hunchha, whatever, be it small or great, Your Honours see or hear.

Śrī Śukadēva bhannu hunchha, the revered Śukadēva says (*i.e.* said).

Past Aorist.—*tapāñi hāmrā-nimitta sārhai khēd-mā hunu hunchhō*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present**¹ or **Imperfect**—the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have :—

tapāñi-lē āhā² lyāunu bhayē-kō chha, Your Honour has brought (the preceptor's son) here.

sabai-kā hriday-mā rahnu bhayē-kō chha, he (Krishna) has remained in the hearts of all.

Pluperfect.—*jē pratigya garuu bhayē-kō thyō*, the promise which they had made.

F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became,' they sometimes employ the noun of agency with the verb *hūnu*, to become, conjugated as a personal verb. Thus, *tyō garuē bhayō*, he became a doer.

Thus, *āsu-kā dhārā-lē abhishēk garuē bhayē-kā*, (Vasudēva and Dēvakī having) become doers of sprinkling with a stream of tears, *i.e.*, having sprinkled him with their tears.

prasanna garāunē bhayē-kā chhādē, while being become satisfied-makers, *i.e.*, while they made (them) satisfied.

G. Irregular Verbs.

The following verbs are irregular :—

hūnu, to become.

jānu, to go.

ānu, to come.

dānu, to give.

lānu, to take.

rānu, to weep.

chhūnu, to touch.

lai jānu, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 *ante*.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 *ante*. Thus, *hūna*, I do not become, I shall not become, etc. ; *jāna*, *āna*, *dāna*, and so on.

¹ On p. 14 of Mr. Turnbull's Grammar, there is, however, *āphu ānu ānu chha*, thou art-

Hūnu, to become, is irregular in its past participle, which is *bhayō* or *bhō*. Similarly, *jānu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms:—

Infinitive.	<i>hūnu</i>	<i>jānu</i>
Pres. Part.	<i>hūdō</i>	<i>jādō</i>
Past Part.	<i>bhayō, bhō</i>	<i>gayō</i>
Fut. Pass. Part.	<i>hūnu</i>	<i>jānu</i>
Adverbial Part.	<i>hūdā, etc.</i>	<i>jādā, etc.</i>
Conjunctive Part.	<i>hoi or bhai</i>	<i>gai</i>
1 Sing. Old Present.	<i>hōū</i>	<i>jāū or jāu</i>
1 Sing. Future.	<i>hōūlā</i>	<i>jāūlā</i>
1 Sing. Past.	<i>bhayē, etc.</i>	<i>gayē, etc.</i>
1 Sing. Aorist.	<i>hunchhu</i>	<i>jānehhu</i>

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following:—

Sing. 1.	<i>hōū</i>	<i>jāū, jāu</i>
2.	<i>hō</i>	<i>jā</i>
3.	<i>hawās, hos</i>	<i>jāwas</i>
Plur. 1.	<i>hōū</i>	<i>jāū</i>
2.	<i>hawā, hau</i>	<i>jāwā, jau</i>
3.	<i>hōun</i>	<i>jāun</i>
Neg. 1 Sing.	<i>hūnna</i>	<i>jānna</i>

In the above, *hau* and *jāu* are employed in addressing one person respectfully in the plural, while *hawā* and *jāwā* are employed in addressing more than one.

The verb *hūnu* has a rare stronger form *hōkun*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purāna, page 153; *ghar jānu hōkos*, please go home (honourific impersonal imperative).

The verb *ānu*, to come, is conjugated nearly like *jānu*, except that its past participle is regular. Thus:—

Pres. Part.	<i>āūdō</i>
Past Part.	<i>āyō</i>
Conj. Part.	<i>āi</i>
1. Old Pres. and Imper.	<i>āū</i>
2. Sing.	<i>ā</i>
2. Plur.	<i>āwā, āu</i> (as above)

The conjunctive participle of this verb is often compounded with *jānu*. Thus, *āi jānu*, to arrive.

The conjugation of *dīnu* and *līnu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dīnu*, to give—

Sing.	Plur.
1. <i>dīū</i>	<i>dīū</i>
2. <i>dē</i>	<i>dēwā, dēu</i> (as above)
3. <i>dēwas</i>	<i>dīun</i>

Similarly, *līnu*, to take. The conjunctive participles of these verbs are usually *dī* or *dai*, and *lī* or *lai*. Thus:—

(Specimen IV) *rājya dī āphu jāngal-mā gayē*, having given the kingdom, he himself went into the forest.

tyō phai lī āphai khāyē, taking that fruit, he ate it himself. Compare *lai jānu*, having taken to go, to take away, below.

Rānu, to weep, *dhānu*, to wash, and *chhānu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus:—

Sing.	Plur.
1. <i>rōū</i>	<i>rōū</i>
2. <i>rō</i>	<i>rōwa, rōu</i> (as above)
3. <i>rōas, rōwas</i>	<i>rōun</i>

similarly, *dhānu* and *chhānu*. We also sometimes have *ō* in the past, as in *chhōi*, she touched.

The compound verb *lai jānu*, to take away, has, for its past participle, *lagyō* (to be distinguished from *lāgyō*, begun). Thus (Bhāgavata Purāṇa, page 153):—*tesai-lē lagyō-hō*, he verily has taken (the child) away.

H. Passive Voice.

As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *ī* to the root, and in Khas-kurā by adding *ī* (often written *i* or *iy*).¹ Thus from the root *gar*, make, we have the passive root *garī*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garīyan* not *garīa* as we might expect. The following are examples of the use of the passive voice.

Past Participle:—*Krishṇa-kā bāhu-lē rakshā-garīyē-kā Yādav-haru*, the Yādavas who had been protected (lit. protection-made) by the arm of Kṛṣṇa.

snēh-lē bharīyē-kā bandhuvarg-kō charaṇ-kā darśan garna āulā, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

āphnā karma bandha-lē bādhtiyē-kā guru-putra-lāi tapānt-lē nāhā tyānu bhayē-kō chha, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

yek jōgī rukh-mā jhūṇṇiyē-kō, an ascetic hanged on a tree.

Old Present and Imperative: *tapānt-haru-kō kīrti chārai tarpha phailīyos*, may Your Honour's glory be spread in the four (i.e. in all) directions.

Past:—*hārāiyē-kō thiyō, phēri pāyō*, he was lost (and) again was (or is) found.

dhulā-lē Uddhav-jī-kō rath būkul dhākiyō, Uddhava-jī's chariot was entirely hidden by the dust.

sādhē-kā ḍakrāḥḥ-lē rath-kō śabḍa paṇi suniyenā, moreover, owing to the bel-
lowing of the bulls, the sound of the chariot was not heard (negative past).

Aorist:—*jō āphu-lāi pālchha-pōschha, uhi bāhu kahinchha*, the man who cherishes and nourishes his own children (lit. himself), he it is who is called a father.

anēk tarah-kā dēh-mā prabēs garī bhīnna dēkhinchha, making entrance into bodies of various kinds, (God) appears (lit. is seen) in various forms.

Present Definite:—*aru kēhi bar chāhāidaina*, no other boon is wished for (negative present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 40), including causals, drop the *u* before *i*. This applies to the *i* or *ī* of the passive, so that the passive of *garānu*, to cause to make, is *garānu* or *garānu*, to be caused to make.

¹ So also the Passive was formed in Māhārāṣṭrī Prakrit by adding *īya* and in Saurasēnī and Māgadhī Prakrit by adding *īa*.

KHAS-KURĀ OR NAIPĀLĪ SKELETON GRAMMAR.

The following is therefore a complete conspectus of the conjugation of the Finite Verb in Khas-kurā :—

ACTIVE VOICE.

A. Positive Conjugation.

Infinitive, *garua* ; obl. *garua* ; loc. *garuṣṣe*, *garuṣṣe*, *garuṣṣe* ; the act of doing.

Present Participle, *garāṣṣe* ; obl. *garāṣṣe* ; loc. *garāṣṣe*, *garāṣṣe* ; doing.

Past Participle, *garāṣṣe*, *garāṣṣe*, *garāṣṣe* ; obl. *garāṣṣe*, *garāṣṣe*, etc. ; one who did.

Future Passive Participle, *garua*, etc., as Infinitive ; about to be done, necessary to be done.

Adverbial Participle, *garāṣṣe*, *garāṣṣe*, *garāṣṣe* ; *garāṣṣe* *kāṣṣe*, or *garāṣṣe* *kāṣṣe* ; while doing.

Conjunctive Participle, *garāṣṣe*, *garāṣṣe* *kāṣṣe*, (etc.) ; having done.

Noun of Agency, *garāṣṣe*, *garuṣṣe*, *garuṣṣe* ; a doer, one who is about to do ; Impersonal honorific form *garua* *kāṣṣe*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.			FUTURE.		PAST.			
I do, I may do, let me do.			I shall do.		I did.			
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.		
1.	garē	garau	garūlā	garauḷā	garē, garyē, garyā	garyū		
2.	gar, garu	gara	garēlā, garīlā	garauḷā	garē	garyau		
3.	garu, garē	garan	garēlā, garlā	garlau, garanu	garyā (fem. garyī, gari)	garē, garyē, garyā, (fem. garyīn, garīn)		
Impersonal Honorific. garu lu.			Impersonal Honorific. garu huē cāḷa.		Impersonal Honorific. garu lāḷ.			
AORIST.		PAST AORIST.		PRESENT DEFINITE.		IMPERFECT.		
I do, I shall do, I did.		I did (continuously).		I am doing.		I was doing.		
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1.	gar-cāḷu	gar-cāḷu	gar-thyē	gar-thyū	garḍa-cāḷu,	garḍa-cāḷu	garḍa-thyē,	garḍa-thyū
2.	gar-cāḷa	gar-cāḷu	gar-thi	gar-thyau	garḍa-cāḷa	garḍa-cāḷu	garḍa-thi	garḍa-thyau
3.	gar-cāḷa	gar-cāḷu	gar-thyō	gar-thyē	garḍa-cāḷa.	garḍa-cāḷu	garḍa-thyō	garḍa-thyē
Impersonal Honorific. garu hu-cāḷu.		Impersonal Honorific. garu hu-thyō.		Impersonal Honorific. garu hūḍa-cāḷa.		Impersonal Honorific. garu hūḍa-thyō.		
PERFECT.			PLUPERFECT.		FUTURE PERFECT.			
I have done.			I had done, I did.		I shall have done.			
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.		
1.	gar-t-kō cāḷu	gar-t-kā cāḷu	gar-t-kō thyē	gar-t-kā thyē	gar-t-kō hūḷā	gar-t-kā hūḷā		
2.	gar-t-kō cāḷa	gar-t-kā cāḷu	gar-t-kō thi	gar-t-kā thyau	gar-t-kō hūḷa	gar-t-kā hūḷā		
3.	gar-t-kō cāḷa	gar-t-kā cāḷu	gar-t-kō thyō	gar-t-kā thyē	gar-t-kō hūḷā	gar-t-kā hūḷu		
Impersonal Honorific. garu hūḷyē-kō cāḷa.			Impersonal Honorific. garu hūḷyē-kō thyō.		Impersonal Honorific. garu hūḷyē-kō hūḷā.			

¹ Any optional form of the auxiliary may be employed. With feminine subjects feminine forms of the auxiliary are used.

² *Gardai* may be substituted for *garāṣṣe* throughout.

³ Any optional forms of the auxiliary may be employed. In all the above, feminine forms are used with feminine subjects.

PRESENT SUBJUNCTIVE PREPHERASTIC.		
(15) I do.		
	Singular.	Plural.
1.	<i>garda-kā</i>	<i>garda-kāñ</i>
2.	<i>garda-kas</i>	<i>garda-kas</i>
3.	<i>garda-kō</i>	<i>garda-kun</i>
Impersonal Honorific. <i>garua kēda-kō.</i>		

Verbs with roots ending in vowels vary slightly from the above, see page 39.
For irregular verbs, see page 43.

B. Negative Conjugation.Infinitive, *na garua*, etc., not to do.Present Participle, *na gardā*, etc., not doing.Past Participle, *na garyā*, *na garē-kō*, etc., one who did not.Future Passive Participle, *na garua*, etc., not about to do.Adverbial Participle, *na garāñ*, *na gardai*, etc., while not doing.Conjunctive Participle, *na garī* (*na gard-ra*), etc., not having done.Noun of Agency, *na garuā*, etc., not a doer. Honorific Form, *na garua kuañ*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.			FUTURE.	PAST.	
I do not, I may not do, let me not do.			I shall not do.	I did not.	
	Singular.	Plural.		Singular.	Plural.
1.	<i>na garā</i>	<i>na garāñ</i>		<i>garāñ na</i>	<i>garyuñna, gar(y)enāñ¹</i>
2.	<i>na gar, na gares</i>	<i>na gara</i>		<i>garāna</i>	<i>garyauna, gar(y)enau²</i>
3.	<i>na garu, na garī</i>	<i>na garua, na garuan</i>		<i>gar(y)ena, garyana</i>	<i>gar(y)enau, garyanan</i>
Impersonal Honorific. <i>na garua kas.</i>			Impersonal Honorific. <i>na garua kuañ chā.</i>	Impersonal Honorific. <i>garua blayana.</i>	

¹ Or *garyuñna, gar(y)enāñ*.² Or *garyauna*.

AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do not, etc.		I do not, I shall not do.		I was not doing.	
		Singular.	Plural.	Singular.	Plural.
1.	} Not used, The Present Definite is employed instead.	<i>gardāna, gardaina¹</i>	<i>gardauna, gardainaū¹</i>	<i>gardāna² thyā³</i>	<i>gardaina thyā</i>
2.		<i>gardainas</i>	<i>gardauna, gardainau</i>	<i>gardaina thā</i>	<i>gardaina thau</i>
3.		<i>gardaina</i>	<i>gardainau</i>	<i>gardaina thyā</i>	<i>gardaina thyē</i>
		Impersonal Honorific. <i>garua kēdaina,</i>		Impersonal Honorific. <i>garua kēdaina thyā</i>	

¹ Or *gardāna, gardainañ*.² Or *gardaina*.³ Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.⁴ This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this tense (*garua*, etc.) as described on p. 40.

PRESENT.			PLUPERFECT.	
I have not done.			I had not done, I did not.	
	Singular.	Plural.	Singular.	Plural.
1.	<i>garē-kō cāhāina¹</i>	<i>garē-kō cāhāina</i>	<i>garē-kō thāyana¹</i>	<i>garē-kō thāyana</i>
2.	<i>garē-kō cāhāina</i>	<i>garē-kō cāhāina</i>	<i>garē-kō thāina</i>	<i>garē-kō thāyana</i>
3.	<i>garē-kō cāhāina</i>	<i>garē-kō cāhāina</i>	<i>garē-kō thāyana</i>	<i>garē-kō thāyana</i>
Impersonal Honorific.			Impersonal Honorific.	
<i>garau Mayē-kō cāhāina.</i>			<i>garau Mayē-kō thāyana.</i>	
FUTURE PERFECT.			The Impersonal Honorific Future Perfect is <i>garau Mayē-kō hādaia.</i>	
I shall not have done.				
	Singular.	Plural.		
1.	<i>garē-kō hāina²</i>	<i>garē-kō hādaia</i>		
2.	<i>garē-kō hādaia</i>	<i>garē-kō hādaia</i>		
3.	<i>garē-kō hādaia</i>	<i>garē-kō hādaia</i>		

PASSIVE VOICE.³

C. Positive Conjugation.

Infinitive, *garīau*, etc., to be done.Present Participle, *garīdō*, etc., being done.Past Participle, *garīgō*, *garīgō-kō*, etc., been done.Adverbial Participle, *garīdī*, etc., while being done.Conjunctive Participle, *garī*, etc., having been done.Noun of Agency, *garīnā*, etc., one who is done.Old Present, Present Subjunctive, and Imperative, *garīū*, I am done, I may be done, let me be done, etc. Second person plural *garīyau*.Future, *garīūā*, I shall be done.Past, *garīyē*, I was done.Aorist, *garīnāhā* (see pp. 38, 39), I am being done, I shall be done, I was done.Past Aorist, *garīthāyē*, I was done (continuously).Present Definite, *garīda-cāhā*, I am being done.Imperfect, *garīda-thāyē*, I was being done.Perfect, *garīgō-kō cāhā*, I have been done.Pluperfect, *garīgō-kō thāyē*, I had been done, I was done (a long time ago).Future Perfect, *garīgō-kō hādaia*, I shall have been done.Present Subjunctive (Periphrastic), *garīda-kō*, (If) I be done.

D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation. Thus, an *garīau*, not to be done; *garīana*, let me not be done; *garīna*, I was not done; *garīdāna*, I am not being done, and so on for the other forms.

¹ In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.

² Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.

³ Throughout the Passive Voice, the typical *i* is often written *ī* or, before vowels, *iy*. Thus, *garīau* or *garīūau*, to be done; *garīūda* or *garīūda*, or *garīyūda*, I shall be done. As explained on page 38, under the head of Vocalic Roots, the *i* or *ī* may be, and usually is, nasalized before any consonant except *g*.

I. Causal Verbs.

Khas-kurā usually forms its causal verbs by the addition of *āu* to the root, which is then conjugated as shown on page 40. There do not seem to be any examples of the double causals, made with *scāu*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

- garuu*, to do, *garāūnu*, to cause to be done.
- bannu*, to become, *banāūnu*, to cause to become.
- chapnu*, to ascend, *chapāūnu*, to cause to ascend.
- lāgnu*, to be applied, *lāgāūnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive; *garāūnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

- garuu*, to do, *garuu lāūnu* or *garuē garāūnu*, to cause to make. So, from intransitive verbs.
- bannu*, to become, *bannu lāūnu*, or *bannē garāūnu*, to cause to make.
- chapnu*, to ascend, *chapnu lāūnu* or *chapnē garāūnu*, to cause to send up.
- lāgnu*, to be applied, *lāgnu lāūnu* or *lāgnē garāūnu*, to cause to apply.

The verb *lāūnu* in the above means 'to apply,' and is a contracted form of *lagāūnu*. It should be distinguished from *lāūnu* (Hindi *lē-ānā*), to bring.

There are no doubt several irregular causals. I have noted *khudānu*, to give to eat, from *khānu*, to eat, and *basānu*, to seat, from *basnu*, to sit.

J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *ē* are :—

- (a) *Intensives*, as in *birsāūnu* or *birsāi dīnu*, to cause to forget: *lāūnu* or *lāi dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindī.
- (b) *Completives*. These are formed with the verb *saknu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Completive compounds are :—
mā khāi sakē-kō chhu, I have finished eating.
mā dīi sakchhu, I shall finish giving.

Similarly in Specimen II we have :—

sampatī kharcha garī sakē pachhī, after having completely expended his fortune.

(2) With the direct or oblique infinitive :—

- (a) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). Thus :—
mā dīnu sakchhu, I will be able to give (Turnbull).
prasasta rōṭī khāna na-sakī, not being able to eat ample bread (Specimen II).
rin chukī hūna saktāna, there cannot be payment of the debt (Specimen III).

(b) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus:—

chōṭiyā (obl. past part. pass.) *pachhi bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

bhanna lāgnu bhō, they began to say (Specimen III).

rājā āphnā darbār-mā āyē-ra bhanna lāgē, the king came into his court and began to say (Specimen IV).

jōgī-lāi baluwā chafāuna lāgi, she began to cause the sweetmeat to be tasted by the ascetic (*ib.*).

jōgī chain garna lāgē, the ascetic began to make himself at ease (*ib.*).

Mr. Turnbull says that the direct infinitive (*bhanna lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(c) *Permissives* (with *dina*) and *Acquisitives* (with *pānu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this:—

us-lāi jāna dēu, let him go.

āphnu pēḥ bharna pāyena, he did not get leave to fill his belly (Specimen II).

tapāñi-haru-kā najik busna payenau, we did not get permission to dwell near Your Honours.

(d) *Desideratives*. Mr. Turnbull gives *maī-lē garnu khōjyē*, I wished to do. In Specimen I we have *bhītra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindi *chāhiyē*, it is necessary, we have *chāhiyē chha*, *chāhiyē*, or *chāhinchha*, and to *chāhiyē thā*, *chāhī thyō* and *chāhīdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hepenstal gives the following examples:—

ma-lāi pāni chāhinchha, I want some water.

timi-lāi bhōli bhyāna jānu chāhinchha, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōli byāhānu jānu parnē-chha*.

(e) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus:—

garnē garnu, to do habitually.

maīlē jānē garē, I went habitually.

From Nepal, itself, we have:—

jāndai garnu, to be in the habit of going.

ma us-lāi khānē garchhū, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Statics* and *Continuatives*. Examples of each are:—

mā rūdai gayē, I went away crying.

mā gardai rahē chhū, I continue doing.

I have not noted any other examples of these compounds.

Indeclinables.

Conjunctive participles in *i* are often employed as adverbs or prepositions. Thus, *phērī*, having turned, again; *lāgi*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

Bhani, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit word, *iti*. Thus, '*kyā hai*' *bhani sōdhā*, 'what is it?' having said, on asking, i.e., on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē ansa-bhāg ma-lāi dīnu-hos*' *bhani, bhandā*, on saying (*bhandā*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani*:—

'*mu uñhi āphnā-bābu chheñ gai, "hē bābē, Ikcar-ra tapāñi-māthi mai-lē pāp garē, ma tapāñi-kō chhōrā bhannu yōgya kō abā bhāñna; ma-lāi āphnā-darmāhādār-nōkar-jastai garnu-hawas," bhani* (1) *bhanū-lā,* *bhani* (2), *uñhi āphnā-bābu-chheñ gayō;* 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1), saying (2), arising, he went near his father.

Another form of the verb *bhannu*, viz., *bhanē* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular formula for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-lē, śarīr-lē, samartha bhai, āmā-bābā-lāi ānanda dīlāina*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru pani āphai-āphu nafrānā arpan garnē chhan bhanē, aru rājā-kā tā kō kurā*, if (lit. on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāṇa*, p. 150): *manushya-lē prāy jānē bēlā-mā, śuddha-man-lē kṣaṇ-mātrā in-mā man lāyō bhanē, param-gati-mā prāpta hunchha*, if (*bhanē*), at the hour of (his) breath departing, a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyahā milāp-kō santān ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, i.e., on saying "why," is used to mean 'because.' Thus, *nitya Bhagawān-kō darśan garnā-lē, buphā-haru pani tarun bhayē, kina bhanē bārambār nētra-kā dwārā Bhagawān-kā mukh-kamal-kō amṛit pān garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said, or if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāṇa*, p. 150). Mr. Turnbull gives as an example, *u bhāgyō kina bhanyē qarāyō*, he fled because he feared.

The usual words for 'and' are *ani* (cf. Marāṭhi *āni*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bājā-ra nāch-kō sōr*, the noise of music and dancing; *Bikramājīt-lē tes-jagā-kō rājya lipē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *lipē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāṇa*, page 150):—

<i>abū</i>	<i>Brāj-mā</i>	<i>pālann-hawas;</i>	<i>ma</i>	<i>pani</i>	<i>snēh-lē-bharipē-kā</i>
now	Brāj-in	please-go ;	I	moreover	affection-with-filled
<i>bandhu-varg-kō-ra</i>	<i>charaṇ-kā</i>	<i>darśan</i>	<i>garna</i>	<i>āulā,</i>	
relations-of-and	feet-of	inspections	to-make	will-come,	

i.e. now, please, go to Brāj; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bandhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 128-132 of the second edition of Mr. Turnbull's Grammar.

APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).

SINGULAR.

Direct forms in *ō* or *u*.

SPECIMEN II.

bhāg-kō sampati urāyō, he squandered the goods of his share.

āphnu pēḥ bharna pāyena, he did not get (power) to fill his belly.

ma timrō chhōrā bhannu, to call me your son.

mērō chhōrā maryā-kō thiyō, *phēri bāchyō*; *hardiyē-kō thiyō*, *phēri pāiyō*, my son was dead, again survived; was lost, again became found.

nāch-kō sōr suni, hearing the sound of dancing.

timrō bhāi yō, your brother came.

tes-kō bābu bōl-hinti garyō, his father made supplication.

timrō fahal garda-chhu, I am doing your service.

timrō āgyā nāghina, I disobeyed not your order.

SPECIMEN III.

kisōr-abasthā-kō ānanda, the joy of the condition of youth.

thulō banāyō, he made (him) big.

Oblique forms in *ā* or *a*.

SPECIMEN II.

kāñchhā-chāhi-lē bhandā, on the younger one saying.

kāñchhā-chhōrā-lē sabai dhan bafuli, the younger son having collected all his wealth.

tārā-pardēs gai, having gone to a far country.

āphnā-ansa-bhāg-kō sampati, the goods of his own share.

Direct forms in *ā*.

SPECIMEN II.

ma timrō chhōrā bhannu, to call me your son.

ti-chhōrā dēkhī, seeing that son.

mērō chhōrā marē-kō thiyō, my son was dead.

jēthā-chāhi-chhōrā khēt-mā thiyō, the elder son was in the field. But (*Baitāl Pachtī*),—*ēkā deij-kō chhōrō thiyō*, he was the son of a Brāhman.

Oblique forms in *ō* or *u*.

SPECIMEN II.

bābu sāga, with the father.

bābu-lē (Agent case).

āphnu khēta-mā, (he put him) in his fields.

mērā-bābu-kō, of my father.

āphnā-bābu-chheū, (I will go) near my father.

tes-kō bābu-lē, his father (saw him).

tes-kō gardan-mā, on his neck.

kharcha gari sakā (i.e. *sakyā*) *pachhi*,
after completely expending.
dukā pardā, on affliction falling.
tes-dēs-kā mānis sāga, with a man of that
country.
mērā-bābu-kō, of my father.
āphnā-bābu-ohheū, (I will go) near my
father.
hē bābā. O father.
āphnā-nōkar-jastai, like your own
servant.
pharakai chhādā-mā, while being at a
distance.
ghar-kō najik pugdā, while arriving near
the house.
sōdhā, while asking.
tīmrā-bābā-lē yak bhōj garē, your
father made a feast.
hē chhōrā, O son.

SPECIMEN III.

mātā-pitā-kā najik, near the mother and
father.
chhādā, while being.
hāmā nimitta, for our sake.
tapāni-haru-kā najik, near Your
Honours.
bābu-kā ghar, in a father's house.
āmā-bābā-lāi ānanda, joy to a mother
and father.

SPECIMEN IV.

bēyā-kā sāth, with the courtesan, but
jōgi-kō sāth, with the ascetic.
bētāl-kā juktī-lē, through the device of
the goblin.

bābu-lāi, to the father.
tapāni-kō-mukhēji, before you, in your
presence.
ghar-kō najik, near the house.
tes-kō lāgi, for him.
bābu-chāht-lē bhanyō, the father said.

SPECIMEN III.

āmā-bābu-lāi, to a mother and a father.
barō namratāi-lē, with great humility.
bābu-kā ghar, in the house of a father.
un-kō rin-dāfa, from their debt.

SPECIMEN IV.

jōgi-kō sāth, with the ascetic, but *bēyā-
kā sāth*, with the courtesan.

PLURAL.

Direct and oblique forms
in *ā* or *a*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyō,
of a certain man there were two sons.

Direct and oblique forms
in *ō* or *u*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē, of a
certain man there were two sons.

āphnā chākar-lāi, to his own servants.
garē (i.e. garyā), he (plural of respect)
made.

āphnā-sāthi-haru sāga, with my own
companions.

SPECIMEN III.

prasanna garānnē-bhayē-kā chhādā,
pleased makers-become while-being,
i.e., while coaxing (their parents).

SPECIMEN IV.

tina-kā chār rāni chha chhōrā bhayē,
of him there were four queens and
six sons.

SPECIMEN III

āmā-bābu-lāi gyān-prāpta bhayē-kō jāni,
recognizing his mother and his father as
being become endowed with knowledge.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (a) the British and Foreign Bible Society's version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (b) another version of the same Parable prepared for me in Nepal, which I owe to the kindness of the Nepal Darbār; (c) a short extract from the *Bhagavad Bhakti Vilāsinī*; (d) the introduction to the Khas-kurā version of the *Baitāl Pachisi*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by natives for the purposes of this Survey.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, or EASTERN PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

एक् जना मान्छेका दुइ भाई छोरा थिये । अनि तिनिकुमाको कान्छो-चड्ढे बाबुलाइ भन्यो बाबै धन सम्पत्तिको मंलाइ पर्ने भाग मंलाइ देउ भनि । अनि त्येस्ले तिनिकुलाइ आफ्नु जीविका बाँडि दियो । अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सबै थोक भेला गयेर टाडो देस्मां गइ गयो अनि वहाँ कुकर्ममा दिन् बिताउँदै आफ्नु धन सम्पत्ति खरपुष्ट पायो । अनि जब त्येस्ले आफ्ना सबै थोक खर्च्यो थियो तब त्येस् देस्मां सारो अनिकाल् पयो अनि त्येस्लाइ अपुग्ये हुनु लाग्यो । अनि त्यो त्येस् देस्का सहरवासी-हरुमाको घेउटाकां गयेर टाँसौयो अनि त्येस्ले त्येस्लाइ सुगुर चराउनुलाइ आफ्ना खेतमा पठायो । अनि त्येस्ले सुगुरहरुले खाँदै गयेका कोमाले अघाईने अति इच्छे गर्दै थियो अनि कसै मान्छेले त्येस्लाइ क्येइ दिँदैन थियो । तर जब त्येस्लाइ चेत आयो तब त्येस्ले भन्यो मेरो बाबुका कति वनि गर्नेहरुकां रोटोको परसस्त छ अनि मं चडै यहाँ अनिकाल्ले नष्ट हुँद कु । मं उठयेर आफ्नु बाबु याँइ जाँकु अनि उस्लाइ भन्कु हे पिता मैले स्वर्गको बिसुइमां अनि तपाँइको मुखेजि पाप् गर्थे मं फेरि तपाँइको छोरो भनीने माफिकको कुइँन मंलाइ आफ्ना वनि गर्नेहरुमाको घेउटा जत्तिको तुल्याउनु हवस् भनि । अनि त्यो उठयेर आफ्नु बाबु याँइ आयो । तर त्यो टाडै हुदाखेरि त्येस्को बाबुले त्येस्लाइ देखेर टिठायो अनि दुगुयेर त्येस्लाइ अडालो मांरि त्येस्लाइ चूमा खायो । अनि छोरोचड्ढे त्येस्लाइ भन्यो हे पिता

मैले स्वर्गको विरुद्धमा अनि तपाइको मुखेजि पाप् गयें मं फेरि तपाइको छोरो
भनीन माफिकको कुइंन भनि । तर बाबुचइले आफ्ना दासहरूलाइ भन्यो
छिट्टै मूल लवेता निकालि ल्यायेर त्येस्लाइ लगाव अनि त्येस्को हात्मां औंठी
र गोडामां जुत्ता लगाइ देव अनि पलुवा चइ बाच्छो ल्यायेर मार र हांमि-
हरु खाइ आनन्द गर्ह किनभन्यो यो मेरो छोरो मयेको थियो अनि फेरि जीयो
हराईयेको थियो अनि पाईयो भनि । अनि तिनिहरूले आनन्द गर्नु लाग्ये ॥

अब त्येस्को जेठो चइ छोरो खेतमां थियो अनि त्येस्ले घरको नजिक
आइ पुग्दाखेरि बाजा र नाच्को सोर सुन्यो । अनि त्येस्ले दासहरूमांको
वेउटालाइ छेउ बोलायेर यो क्या हो भनि सोध्यो । अनि त्येस्ले त्येस्लाइ भन्यो
तिस्रो भाई आइ पुग्यो अनि तिस्रो बाबुले पलुवा चइ बाच्छो मांयो किन-
भन्यो त्येस्लाइ निकानन्दै हुंदै गयेको फेरि पायो भनि । तर त्यो क्रोधित्
भयो अनि भिच जानि इच्छे गयेन अनि त्येस्को बाबुले बाइर आयेर त्येस्लाइ
मनाउनु लाग्यो । तर त्येस्ले आफ्नु बाबुलाइ उत्तर दिइ भन्यो हेर मं येत्ति
वर्ष देखि तिस्रो लागि दास्ती गर्ह कु अनि तिस्रो आज्ञा कैलेइ तर्काइंन र
पनि तिमिले मंलाइ मैले आफ्ना मित्रहरु सङ आनन्द गर्नुकोलागि कैलेइ
बाखाको पाठो दियौंन तर यो चइ तिस्रो त्यो तिस्रो जीविका वेश्येहरु सङ
खल्काउंने चइ छोरो जसै आयो तव तिमिले त्येस्को लागि पलुवा बाच्छो
मांयौ भनि । अनि त्येस्ले त्येस्लाइ भन्यो ए छोरा तं सधैं मं सङ हस् अनि
जति मेरो छ सवै तेरो हो । तर आनन्द र रमाइट् गर्नु उचित् थियो
किनभन्यो यो तेरो भाई मयेको थियो अनि जीयो अनि त्यो हराईयेको
थियो अनि पाईयो भनि ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

Ek-janā-mānchhē-kā dui-bhāi-chhōrā thiyē. Ani tiniharu-mā-kō
 One-person-man-of two-brother-sons were. And them-in-of
 kānchhō-chaī-lē bābu-lāi bhanyō, 'bāhai. dhan-sampatti-kō
 younger-the-one (ag.) the-father-to said, 'O-father, the-wealth-property-of
 mā-lāi parnē-bhāg dēn' bhani. Ani tyes-lē tiniharu-lāi
 me-to the-falling-share give' saying. And he (ag.) them-to
 āphnu-jivikā bhāi diyō. Ani dhēr-ai din bhayē-kā thiyenan
 his-own-living having-decided gave. And many-even days become were-not
 kānchhō-chhōrō sab-ai thōk bhēlā garyē-ra (ārō-dēs-mā
 the-young-son all-even things collected having-made far-country-in
 gai gayō, ani wahā kukarmma-mā din bitāidai
 having-gone went, and there evil-deeds-in days a-passing
 āphnu-dhan-sampatti chharnputta paryō. Ani jaba tyes-lē
 his-own-wealth-property scattered made. And when he (ag.)
 āphnā-sab-ai-thōk kharchyē-kō-thiyō, taba tyes-dēs-mā sārō-anikāl
 his-own-all-even things spent-had, then that-country-in a-hard-famine
 paryō, ani tyes-lāi apugyō hūnu lāgyō. Ani tyō tyes-dēs-kā
 fell, and him-to want to-be began. And he that-country-of
 saharbāsiharu-mā-kō yentā-kā gayē-ra lāsīyō, ani tyes-lē tyes-lāi
 citizens-in-of one-to having-gone leant-on, and he (ag.) him (acc.)
 suṅgur charānu-lāi āphnā-khēta-mā pathāyō. Ani tyes-lē
 swine feeding-for his-own-fields-in sent. And he (ag.)
 suṅgurharu-lē khādai-garyē-kā-kōsā-lē aghāinō ati ichchhē
 the-swine-by an-eating-done-husks-by to-be-satiated very wish
 garda-thiyō, ani kas-ai-mānchhē-lē tyes-lāi kyēi dīdai-na-thiyō.
 a-making-was, and any-even-man (ag.) him-to anything a-giving-not-was.
 Tara jaba tyes-lāi chēt tyō, taba tyes-lē bhanyō, 'mērō-bābu-kā
 But when him-to sense came, then he (ag.) said, 'my-father-of
 katti-banni-garnōharu-kā rōṭī-kō parasasta chha, ani mā
 how-many-wage-makers-to bread-of sufficiency is, and I
 chaī yahā anikāl-lē nashīa hūda-chhu. Mā
 on-the-other-hand here famine-by destroyed a-becoming-am. I

uṭhyē-ra āphnu-bābu-thāi jānchhu, ani us-lāi bhanchhu, "hē
having-arisen my-own-father-near will-go, and him-to I-will-say, "O
 pitā, māi-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji
father, I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence
 pāp garyē; mā phēri tapāi-kō chhōrō bhanīnē māphik-kō
sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all
 chhuī-na; mā-lāi āphnā-banni-garuṇharu-mā-kō yeuṭā jattikō
I-am-not; me (acc.) your-own-venge-makers-in-of one like
 tulyāūnu-hawas" bhani. Ani tyō uṭhyē-ra āphnu-bābu-thāi āyō.
please-to-make-equal" saying. And he having-arisen his-own-father-near came.
 Tara tyō tāi-ai hūdā-khēri tyes-kō-bābu-lē tyes-lāi
But he far-even a-being-while him-of-the-father (ag.) him (acc.)
 dēkhyē-ra tithāyō, ani duguryē-ra tyes-lāi anālō māri
having-seen felt-compassion, and having-run him-to embrace having-struck
 tyes-lāi chūmā khāyō. Ani chhōrō-chaī-lē tyes-lāi bhanyō, 'hē-pitā,
him-to kiss ate. And son-the (ag.) him-to said, 'O-father,
 māi-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji pāp
I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin
 garyē; mā phēri tapāi-kō chhōrō bhanīnē māphik-kō chhuī-na'
I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not'
 bhani. Tara bābu-chaī-lē āphnā-dās-haru-lāi bhanyō, 'chhiṭ-ai
saying. But father-the (ag.) his-own-servants-to said, 'quickly-ecen
 mūl labētā nikāli lyāyē-ra tyes-lāi lagāwa, ani
honourable robe having-produced having-brought him-to put-ye-on, and
 tyes-kō-hāt-mā aṭṭhi-ra gōrā-mā juttā lagāi dēwa, ani
him-of-hand-on a-ring-and feet-on shoes having-put-on give-ye, and
 paluwā-chaī bāchchhō lyāyē-ra mār-ra hāmiharu khāi ānanda
fatted-the calf having-taken kill-and us having-eaten rejoicing
 garū. "Kina" bhanyē, yō-mērō-chhōrō māryē-kō-thiyō,
let-us-make. "Why"-if-you-say (i.e., because), this-my-son died-had,
 ani phēri jīyō; harāiyē-kō-thiyō, ani pāiyō' bhani. Ani tiniharu-lē
and again lived; been-lost-had, and was-found' saying. And they (ag.)
 ānanda garu lāgyē.
rejoicing to-do began.

Aba tyes-kō jēthō-chaī-chhōrō khēt-mā thiyō; ani tyes-lē
Now him-of elder-the-son the-field-in was; and he (ag.)
 ghar-kō najik āi pugdā-khēri bājā-ra-nāch-kō sōr
the-house-of near having-come on-arriving-while music-and-dancing-of sound
 sunyō. Ani tyes-lē dās-haru-mā-kō yeuṭā-lāi chhēu bolāyē-ra,
heard. And he (ag.) the-servants-in-of one (acc.) near having-called,
 'yō kyā hō?' bhani sōdhyō. Ani tyes-lē tyes-lāi bhanyō, 'timrō
'this what is?' saying asked. And he (ag.) him-to said, 'thy

bhāi āi pugyō, ani timrō bābu-lē paluwā-chaī bāchchhō
brother having-come arrived, and thy father (ag.) fatted-the calf
 māryō, "kina" bhanyē tyes-lāi nikānandai hūdai-garyē-kō phēri
killed, because him (acc.) in-good-health a-being-made again
 pāyō' bhani. Tara tyō krōdhit bhayō, ani bhitra jānō ichchhē
got' saying. But he angered became, and within to-go wish
 garyena; ani tyes-kō bābu-lē bāira āyē-ra tyes-lāi
made-not; and him-of the-father (ag.) outside having-come him (acc.)
 manāñnu lāgyō. Tara tyes-lē āphnu-bābu-lāi uttar
to-remonstrate-with began. But he (ag.) his-own-father-to answer
 dii bhanyō, ' hēra, mā yetti-barkha-dēkhi timrō lāgi dāsti
having-given said, ' see, I so-many-years-from of-you for labour
 garā-ehhu, ani timrō ājñā kailē-i tarkāina-ra panī
a-doing-am, and your command ever-even I-transgressed-not-and yet
 timi-lē mā-lāi, māi-lē āphnā-mitrabaru-saṇa ānanda garnu-kō-lāgi
you (ag.) me-to, me-by my-own-friends-with rejoicing making-of-for
 kailē-i bākhā-kō pāthō diyau-na; tara yō chaī timrō, tyō
ever-even a-goat-of kid gave-not; but this on-the-other-hand your, that
 timrō jivikā bēsyēharu-saṇa khalkāñnō-chaī, chhōrō, jāis-ai āyō,
your living harlots-with decouper-the, son, as-even he-came,
 taba timi-lē tyes-kō-lāgi paluwā bāchchhō māryan' bhani. Ani tyes-lē
then you (ag.) him-of-for fatted calf killed' saying. And he (ag.)
 tyes-lāi bhanyō, ' ē chhōrā, tā sabh-ai mā-saṇa chhas, ani jati
him-to said, ' O son, thou always-even me-with art, and whatever
 mērō chha, sab-ai tērō hō. Tara ānanda-ra ramāhat garnu
mine is, all-even thine is. But rejoicing-and merriment to-do
 uehit thiyō, "kina"-bhanyē, yō tērō bhāi māryē-kō-thiyō, ani
proper was, because, this thy brother died-had, and
 jiyō; ani tyō harāiyē-kō-thiyō, ani pāiyō' bhani.
lived; and he been-lost-had, and was-found' saying.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLI, GORKHĀLI, PĀRBATTYĀ, OR EASTERN
PAHĀRI.

SPECIMEN II.

(Nepal Darbār, 1899.)

कोई यक् जना मानिस्को दुइ छोरा थिये । ती मध्ये कांछाचाहि-ले
बाबु सँग मैले पाउने अंसभाग् मलाइ दिनु होस भनि भन्दा बाबुले अंस कुब्बाइ
दियो । केहि दिन पछि निज्-कांछा छोरा ले सबै धन् बटुलि ठाढा पर्देस् मै
तैहि मोज्मजा गरि आफ्ना अंसभाग्को संपत्ति सबै उड़ायो । संपत्ति खर्च
गरि सके पछि तेस् ठाजमा ठुलो अनिकाल् परि तेस्लाइ दुख् आइ
पर्दा तेस् देस्का यक् जना सहर्वासि मानिस् सँग मै बस्छो । त्यो
सहर्वासिले तेस्लाइ आफ्नु खेतमा सुगुर चराउने काम्मा लायो । कसैले
केहि दियेन । तेस्ले सुगुरले खाने ठुठोले पनि आफ्नु पेट भर्न पायेन ।
चेतिया पछि भन लाग्यो की मेरा बाबुको प्रसस्त रोटि खान नसकि उबारन
पनि पाउने कतिका दर्माहादार् चाकर्हरु थिये मर भोक्ले मर्दकु । म उठि
आफ्ना बाबु छेउँ मै हे बाबा ईश्वर तपाजिमाथि मैले पाप् गरे । म तपाजिको
छोरा भन्नु योग्य को अब भईन । मलाइ आफ्ना दर्माहादार् नोकर जस्तै
गर्नुहवस भनि भनुंला । भनि उठि आफ्ना बाबु छेउँ गयो । ती छोरा धेरै
फरकै छँदामा तेस्को बाबुले देखि दया गरि डडडि मै तेस्को गर्दनमा
अंकमाल् गरि म्हाइ खायो । छोरा ले बाबुलाइ भन्यो हे बाबा ईश्वर तपाजिको
मुखैजि पाप् गरे । म तपाजिको छोरा भन लोयक को छैन । तर बाबुले
आफ्ना चाकर्लाइ भन्यो असल लुगा ल्याइ यसलाइ दे । हात्मा
थौठौर गोडमा जुत्ता पनि लाइ दे । लौ हामि खाइ पिइ मजा गरौं
किनभने यो मेरो छोरा मन्नाको (or मरेको) थियो फेरि बाँच्यो । हाराईवेको
थियो फेरि पाईयो भनि तिनिहरुले आनन्द माने ॥

तेस्को जेठा चाहि छोरा खेतमा थियो । आइ घरको नजिक पुग्दा
ब्राजार नाचको सोर मुनि यक् जना चाकर्लाइ डाकि क्या हो भनि सोध्दा
तिम्ही भाई आयो । कुशलानन्द सहित् निजलाइ पायेकोले तिम्रा बाबुले

यक् भोज् गरे भनि चाकार्ले तेस्लाइ भन्दा त्यो रिसाइ भित्र गयेन ।
 तेस्को बाबु बाहिर आइ तेस्लाइ बोल्बन्ति गयो । तेस्ले बाबुलाइ जवाब
 दियो हेर यतिका वखदेखि तिम्रो ठहल् गर्दकु कैल्हे पनि तिम्रो आग्या
 नाघौन तैपनि तिमिले कैल्हे पनि मलाइ आफ्ना साथिहरु सँग मजा गर्नलाइ
 योटा पाठा पनि दियेनौ । बेस्याहरु सँग बसि तिम्रो संपत्ति खाइ दिने
 यो तिम्रो छोरा आउने वित्तिकै तिमिले तेस्को लागि भोज् गछौ । तब
 बाबुचाहिले भन्यो हे छोरा तं सधै मसँग कस् । मेरो जो क सबै तेरे हो ।
 नामिले मजा गरि हर्ख गर्नु सुनासिन् क किन भने यो तेरो भाई मरेको
 थियो फेरि बाच्चो । हराईयेको थियो फेरि पाईयो ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

Kōi-yak-janā-mānis-kō dui chhōrā thiyē. Ti-madhyē kāñchhā-
Certain-one-person-man-of two sons were. Them-among younger
 chāhi-lē bābu-sāga, 'mai-lē pāunē, ansa-bhāg ma-lāi dinu-hos,'
one-(ag.) father-with, 'by-me to-be-got, share-portion me-to please-give,'
 bhani, bhandā, bābu-lē ansa chhutiyāi diyō. Kehi-dina-pachhi
saying, on-saying, father (ag.) share dividing gave. Some-days-after-
 nij-kāñchhā-chhōrā-lē sab-ai-dhan baṭuli tāphā-pardēs gai,
that-younger-son (ag.) all-even-wealth collecting distant-foreign-land going,
 tāhi mōj-majā gari āphnā-ansa-bhāg-kō sampati sab-ai
there pleasure-delight doing his-own-share-portion-of property all-even
 uṛāyō. Sampati kharcha gari-sakē-pachhi tes-thāū-mā
squandered. Property expenditure making-completed-after that-place-in
 thulō anikāl pari tes-lāi dukh āi pardā tes-dēs-
great famine happening him-to sorrow coming on-happening that-country-
 kā yak-janā-sahar-bāsi-mānis-sāga gai basyō. Tyō sahar-bāsi-lē tes-
of a-person-city-dwelling-man-with going he-dwelt. That city-dweller (ag.) him
 lāi āphnu khēta-mā sugur-charāunō kām-mā lāyō. Kasai-lē
(acc.) his-own fields-in swine-feeder business-in put. Any-one (ag.)
 kōhi diye-na. Tes-lē sugur-lē khānē dhutō-lē pan
anything gave-not. He (ag.) swine-by to-be-eaten husk-with also
 āphnu-pēt bharna pāye-na. Chētiyā-pachhi bhanna lāgyō ki,
his-own-belly to-fill got-not. Sense-getting-after to-say he-began that,
 'mērā-bāhu-kō prasasta-rōṭi khāna na-saki nbārna panī pāun
 'my-father-of ample-bread to-eat not-being-able to-leave-over even getters
 katikō-darmāhādār-chākar-haru thiyē, ma-ra bhōk-lē marda-chhu. Ma
many-wages-receiving-servants were, I-and hunger-by a-dying-am. I
 nūhi āphnā-bāhu-ohheū gai, " hē bābā, Iswar-ra tapāñi-
arising my-own-father-near going, " O father, God-and Your-Honour-
 māthi mailē pāp garē. Ma tapāñi-kō chhōrā bhannu yōgya kō aba
upon I (ag.) sin did. I Your-Honour's son to-be-said fit at-all now
 bhañ-na, ma-lāi āphnā-darmāhādār-nōkar-jast-ai garnu-hawas "
became-not, me (acc.) thine-own-wages-receiving-servant-like-even please-make "

bhani bhanū-lā, ' bhani, utthi, āphnā-bābu-chheñ gayō. Ti.
saying will-say, ' saying, arising, his-own-father-near he-went. That-
 chhōrā dhēr-ai farakal chhādā-mā tes-kō-bābu-lē dekhi,
son much-even at-a-distance being-in his-father (ag.) seeing,
 dayā gari, daūri gai, tes-kō gardan-mā ankamāl gari,
compassion making, running going, him-of neck-on embracing doing,
 mwāi khāyō. Chhōrā-lā bābu-lāi bhanyō, 'hō bābā, Iśwar-ra
kiss ate. Son (ag.) father-to said, ' O father, God-and
 tapāñi-kō mukhēji pāp garē, ma tapāñi-kō chhōrā bhanna
Your-Honour's (in-)presence in I-did, I Your-Honour's son to-be-said
 lāyak kō chhai-na. Tara bābu-lē āphnā-chākar-lāi bhanyō, 'saal
fit at-all am-not. But father (ag.) his-own-servant-to said, 'good
 lūgā lyāi yas-lāi de, hāt-mā aūthi-ra gōrā-mā juttā pani
clothes bringing this-(one-)to give, hand-in ring-and legs-in shoes also
 lāi-dē. Lau, hāmi khāi pīl majā garnañ; "kina?"
putting-give. Lo, we eating drinking pleasure let-make; "why?"
 bhanē, yō mērō chhōrā maryā-kō (or marē-kō) thiyō
(if) they-said (i.e. because), this my son dead was
 phēri bhāchyō; harāiyē-kō thiyō, phēri pāiyō, 'bhani, tini-haru-lē
again was-saved; been-lost was, again become-found, 'saying, they (ag.)
 ānanda mānē,
rejoicing experienced.

Tes-kō jēthā-chāhi-chhōrā khēi-mā thiyō. Ai ghar-kō najik
Him-of elder-the-son field-in was Coming house-of near
 pugdā bājā-ra nāch-kō sōr suni, yak-janā-chākar-lāi daki,
on-arriving music-and dancing-of noise hearing, one-person-servant-to calling,
 kyā hō? ' bhani, sōdhā, 'timrō bhāi āyō kuśalananda-sahi
what is? ' saying, on-asking, 'your brother came good-health-with
 nij-lāi pāyē-kō-lē timrā-bābā-lē yak bhōj garē, 'bhani,
him got-by (i.e. because) your-father (ag.) a feast made, 'saying,
 chākar-lē tes-lāi bhandā, tyō risāi bhitra gaye-na.
servant (ag.) him-to on-saying, he being-angry inside went-not.
 Tes-kō bābu bāhira āi tes-lāi bōl-binti gayō.
Him-of father outside coming him-to speaking-supplication made.
 Tes-lē bābu-lāi jābāb diyō, 'hēra, yatikā-barkha-dekhi timrō tahal
He (ag.) father-to answer gave, 'see, so-many-years-from your service
 garda-chhu; kailhē pani timrō āgyā nāghī-na, tai-pani
a-doing-I-am; ever even your order I-disobeyed-not, nevertheless
 timi-lē kailhē pani ma-lāi āphnā-sāthi-haru-sāga majā garna-lāi
you (ag.) ever even me-to my-own-companions-with pleasure making-for

yōtā pāthā pani diye-nau. Bēsyā-haru-sāga hasi timrō-sampat
one kid even gave-not. Harlots-with dwelling your-property
 khāi-dinē yō timrō-chhōrā āunē bittik-ai timi-lē tes-kō-lāgi
eater-up this your-son on-coming at-once-even you (ag.) him-of-for
 bhōj garyan. Taba bābu-chāhi-lē bhanyō, 'hē chhōrā, tã
feast made.' Then father-the (ag.) said, 'O son, thou
 sadh-ai ma-sāga chhaa, mērō jō chha sab-ai tēr-ai hō. Hāmi-lē
always-even me-with art, mine what is all-even thine-even is. Us-by
 majā gari harkha garnu munāsib chiba, "kina?" bhanē, yō
pleasure doing rejoicing to-make proper is, "why?" (if) they-said, this
 tērō bhāi marē-kō thiyō, phēri bacyō; harāiyē-kō thiyō, phēri
thy brother dead was, again was-saved; been-lost was, again
 pāiyō.
became-found.'

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāṇa*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Śukadēva garuu hunchha*, Sukadēva is doing (or did), literally, (by) Śukadēva doing is becoming. Similarly, *tapāñi khōd-mā kuuu hun-thyō*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

श्री शुकदेव् आग्या गर्नु हुन्छ परमेश्वर् भगवान्ले आमा-बाबुलाइ ग्यान् प्राप्त
भयेको जानि चैल्हे यो ग्यान् दिन ठीक् छैन भनि मायाले त्यो ग्यान् बिसाई दिनु
भो । बाह्रौं पछि भगवान् दुइ भाइ माता पिताका नजौक् आइ वडो नम्रताइले प्रसन्न
गराउने भयेका छँदा हे आमा हे बाबा भनि केहि भन्न लाग्नु भो । तपाजि हाम्रा
निमित्त साह्रै खेद्मा हुनु हुन्थ्यो । तै पनि वाल्य पौगंड किशोर् अवस्थाको आनन्द
हामिवाट पाउनु भयेन । हामि अभागीले पनि तपाजिहरुका नजौक् वस्त्र पायेनौं ।
बाबुका घर वसेको जो सुख् बालखुलाइ हुन्छ सो पनि हामिले पायेनौं । जस्तै चारै
पुरुषार्थ दिने शरीर् उत्तम गच्छो जस्तै पालन् गरि ठुलो बनायो उन्को रिन्वाट बरावर्
सय् बखसम्म सेवा गरे पनि रिन् चुत्ती हुन सक्तैन । जो पुत्र धन्ले शरीर्ले समर्थ भै
आमा-बाबुलाइ आनन्द दिंदैन तेस्लाइ परलोकमा आफ्नै मासु खाउँछन् ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 15th chapter of the Bhagavad Bhakti Vīlāsini.)

Śrī-Śukadēv āgyā garnu hunccha. Paramēśwar-Bhagawān-lē
(By-)Śrī-Śukadēva order making becoming-is, God-Bhagawān (ag.)
āmā-bābu-lāi gyān prāpta bhayē-kō jāni. 'ailhē yō
mother-father (acc.) knowledge obtained become knowing, 'now this
gyān dina thik chhai-na.' bhani, māyā-lē tyō gyān
knowledge to-allow right is-not,' saying, illusion-by that knowledge
birsāi dinu bhō. Wāhā-pachhi Bhagawān dui bhāi,
causing-to-forget giving became. There-after Bhagawān the-two brothers,
mātā-pitā-ka najik āi, barō-namratā-lē prasanna garāunē bhayē-kā
mother-father-of near coming, great-humility-with satisfied makers become
chhādā, 'hē āmā, hē bābā,' bhani, kēhi bhanna lāgu
on-being, 'O mother, O father,' having-said, something to-say beginning
bhō. 'Tapāñi hāmī-nimitta sārī-ai-khēd-mā hunu
became. 'Your-Honours of-us-for-the-sake hard-even-affliction-in being
hun-thyō. Tai-pani bālya-pauganda-kīśor-abasthā-kō ānanda hāmi-bāta
becoming-was. Nevertheless infancy-boyhood-youth-condition-of joy us-from
pāunu bhayē-na. Hāmi-abhāgi-lē pani tapāñi-haru-kā najik
getting became-not. We-luckless (ag.) moreover Your-Honours-of near
basna pāyenañ. Bābu-kā ghar basē-kō jō sukh
to-dwell got-not. Father-of in-house one-who-has-dwelt what happiness
bālak-h-lāi hunccha, sō pani hāmi-lē pāyenañ. Jas-lē chār-ai
a-child-to becomes, that moreover we (ag.) got-not. Who (ag.) the-four
purushārtha dinē, sārī utpanna garyō, jas-lē pālan gari
human-objects giver, body produced made, who (ag.) cherishing having-made
chulō banāyō, un-kō rin-bāsa barābar say-barkha-samma sēwā
big made, them-of debt-from continually hundred-year-as-far-as service
garō. pani rin-chukti hūna saktai-na. Jō putra dhan-lē,
he-may-do, but debt-payment to-be is-able-not. What son wealth-with,
sārī-lē, samārtha bhui, āmā-bābā-lāi ānanda dīdai-na, tes-lāi
body-with, able being, mother-father-to joy gives-not, that-for
paralōk-mā āphn-ai māsu khwāūchhan.
other-world-in his-own-even flesh they-will-cause-to-eat.'

FREE TRANSLATION OF THE FOREGOING.

The Holy Śukadēva said,—When Paramēśwara Bhagawān (i.e. Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. 'O Mother, O Father,' said they, 'for our sakes you have suffered hard affliction; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.'

The following specimen is the preface of the Khas-kurā translation of the Baitāl Pachisi. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rājā thiyā*, not *thiyō*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yē* or *ē*. Thus, in the first few lines we have *thiyā*, *bhaē*, *thiē*, *gariyē*, *gariyē*, *thē* (for *thyā*), *diē*, *garē*, *diyē*, *khayē*, *bhayē*. These well illustrate the remarks on the pronunciation of these sounds on page 22.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the Baitāl Pachisi.)

धारा-नगर नाम् गरिको येक् शहर धियो । तहाँका राजा गम्बर्व-सेन्
धिये । तिनका चार रानी छ छोरा भये । येक् से येक् जान्कार धिये ।
तिनका ठाऊँमा सङ्ग नाम् गरिका राजा भये । तिन्लाइ तिनका भाइ विक्रमा-
जित्ले मारि तेस् जगाको राज्य लिये-र राज्य गरे । कोहि बखत्मा विक्र-
माजित्ले आफ्ना भाई भर्तृहरौलाइ राज्य दी आफु जंगल्मा गये । भर्तृहरौ
नीति पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मणले
अमृतको फल ल्याइ दिये । राजाले ति ब्राह्मणलाइ धन-दौलत् दि विदा
गरे । त्यो अमृत फल राजाले रानीलाइ दिये । रानीले आफ्नु धारो
उपपति कोत्वाल्लाइ दिई । कोत्वाल्ले त्यो फल बेसालाइ दियो ।
बेसाले राजालाइ दीई । राजाले बडो आश्चर्य मानि त्यो फल लि आफै
खाये । त्यै स्त्री चरित्र बैराग्यले राज्य छोडि जोगी भये ॥

राज्य सुन्य देखि इन्द्रले येक् रक्वाला खटाये । त्यो रक्वाला राज्यको
खबर्दारी गर्थ्यो । राज्य सुन्य छ भनि खबर् पाइ राजा विक्रमाजित्
आये । त्यहाँ राज्यको रक्वाला देव संग राजाको कुसी पख्यो । हे
राजा म तिमिलाइ काल देखि बचाउँछु । पैछे येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा धिये । तियेक् दिन् जंगल् गये । तहाँ येक्
जोगी रुखमा तल् तिर ठाउको माथि तिर खुट्टा गरि भुँडीयेको देखि राजा
आफ्ना दर्बारमा आये-र भन्न लागे जो त्यो जोगीलाइ जाहा ल्याउला त्यो

लाख् रुपया पाउला भनि राजाले उर्दी दिये । येक् बेसाले म ति
जोगीलाइ ल्याज्छु भनि राजा सँग विनि गरि गै जोगीलाइ हलुवा मुख्मा
चटाउन लागी । हलुवाको खाद् पाइ जोगी सधै हलुवामा पल्के । हलु-
वाको तेज्ले-र बेस्याको हावभावले जोगीलाइ काम्को इच्छा भयो । बेस्या-
का साथ् जोगी चैन् गर्न लागे । दैव-वसात् बेस्यालाइ गर्भ रह्यो । दस्
मैन्हामा छोरो जन्म्यो । जब छोरो पाच् छ मैन्हाको भयो तब येक् दिन्
बेसाले भनौ हे मुनौ जी धेरै सुख् भोग् गयो । अब तौर्यजाचा जाउ
भनि मुनिले छोरा काँधमा बोके-र बेस्याका साथ् तौर्यजाचा गर्न गये ।
घुमाइ फिराइ बेसाले राजालाइ आफ्नु कुरामात्र देखाइ परीक्षा गरेको
रहेछ भनि जानि छोरालाइ तिहीं मारि जोगी फिरि गै तपस्या गरि आफ्नु
जोग् कमाये ॥

हे महाराज् धेरै कहाँतक् विनि गर्ह । येक् काल्मा तौन् जनाको
जन्म भै रहेछ । येक् तेली येक् कुमाल येक् हुजूर । इन्मा दुइलाइ जो
मार्छ सो चक्रवर्ति हुन्छ । कुमालिले तेलीलाइ माग्यो आफ्नु जोगीको रूप् लि
रहेछ । सो हुजूरलाइ मार्न खोज्छ । हुजूरले चतुरो भै त्यै जोगीलाइ
मार्नु भनि अर्ति दियो ॥

राजाले त्यै जोगीको साथ् रहि बेतालका वृत्तिले जोगीलाइ मारि निस्कं-
टक् राज्य गरि राजाधिराज् विक्रमाजित् बँद्दा भये ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, or EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the Baitāl Pachisi.)

Dhārā-nagar nām garē-kō yek sahar thiyō. Tahā-kā rāja -
Dhārā-nagara name made a city was. There-of king
Gandharva-sēn thiyē. Tin-kā chār rāni ohha chhōrā bhayē. Yek
Gandharva-sēna was. Him-of four queens six sons became. One
sē yek jānkār thiyē. Tin-kā thāñ-mā Saṅkha nām garē-kā rājā
than one learned was. Him-of place-in Saṅkha name made king
bhayē. Tin-lāi tin-kā bhāi Bikramājīṭ-lē māri,
became. Him (acc.) his brother Vikramāditya (ag.) having-killed,
tes-jagā-kō rājya liyē-ra rājya garē. Kōhī-bakhat-mā
that-place-of kingdom took-and ruling did. Some-time-in
Bikramājīṭ-lē āphnā-bhāi-Bhartrihari-lāi rājya di, āphu
Vikramāditya (ag.) his-own-brother-Bhartrihari-to kingdom giving, himself
jangal-mā gayē. Bhartrihari niti-pūrbak rājya gar-thē. Kōhī-bakhat-mā
forest-in went. Bhartrihari prudence-with ruling did. Some-time-in
rājā-lāi yek brāhmaṇ-lē amṛit-kō phal lyāi diyē.
the-king-to a Brāhmaṇ (ag.) ambrosia-of fruit bringing gave.
Rājā-lē ti-brāhmaṇ-lāi dhau-daulath di bidā garē.
The-king (ag.) that-Brāhmaṇ-to wealth-riches giving leave-to-go made.
Tyō-amṛit-phal rājā-lē rāni-lāi diyē. Rāni-lē
That-ambrosia-fruit the-king (ag.) the-queen-to gave. The-queen (ag.)
āphnu-pyārō-apapati-kōtwāl-lāi dii. Kōtwāl-lē tyō
her-own-dear-paramour-chief-of-police-to gave. The-chief-of-police (ag.) that
phal bēsyā-lāi diyō. Bēsyā-lē rājā-lāi dii.
fruit a-courtesan-to gave. The-courtesan (ag.) the-king-to gave.
Rājā-lē baṛō āscharya māni, tyō phal li āphai khāyē.
The-king (ag.) much surprise experiencing, that fruit taking himself ate.
Tyai-stri-charitra-bairāgya-lē rājya chhōri jōgi bhayē.
That-very-wife-conduct-disgust-from kingdom abandoning ascetic became.
Rājya sunnya dēkhi, Indra-lē yek rakh-wālā khatāyē. Tyōl
Kingdom empty seeing, Indra (ag.) a guardian appointed. That
rakh-wālā rājya-kō khabardāri gar-thyō. 'Rājya sunnya chha,'
guardian kingdom-of watch made. 'Kingdom empty is.'

bhani, khabar pāi, rājā Bikramājīt āyē. Tyahā rājya-kō
 saying, news getting, king Fikramāditya came. There kingdom
 rakh-wālā-dāv-sāga rājā-kō kustī paryō. 'Hē rājā, mā timi-lāi
 guardian-god-with king-of wrestling took-place. 'O king, I thee (acc.)
 kāl-dēkhi bachāū-ohu. Pailhē yek kathā sun.
 death-from will-save. First a story hear.

'Yō-rājya-mā Chandramāna rājā thiyē. Ti yek dīn jaṅgal
 'This-kingdom-in Chandrabhānu king was. He one day forest
 gayē. 'Tahā yek jōgi rukh-mā tal-tira tāukō, māthi-tira khuttā
 went. There an ascetic tree-on below-towards head, up-towards feet
 gari, jhundiyē-kō dēkhi, rājā āphnā-darbār-mā āyē-ra bhanna
 making, hanged seeing, the-king his-own-court-in came-and to-say
 lāgē, "jō tyō jōgi-lāi fāhā lyāulā, tyō lākh
 began, "who that ascetic (acc.) here will-bring, he hundred-thousand
 rupayā pāulā," bhani, rājā-lē urdī diyē. Yek-bāsyā-lē,
 rupees will-get," saying, the-king (ag.) order gave. A-courtesan (ag.),
 "ma ti-jōgi-lāi lyāū-ehhu," bhani, rājā-sāga binti gari,
 "I that-ascetic (acc.) will-bring," saying, the-king-to request making,
 gai, jōgi-lāi haluwā mukh-mā chaṭāuna lāgi. Haluwā-kō
 going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began. Sweetmeat-of
 swād pāi, jōgi sadhai haluwā-mā palkē.
 taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.

Haluwā-kō tāj-lē-ra bēsyā-kō hāv-bhāv-lē jōgi-lāi
 Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to
 Kām-kō ichohhā bhayō. Bēsyā-kā sāth jōgi chāin garna
 Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make
 lāgē. Dāv-basāt bēsyā-lāi garbha rahyō. Das-mainhā-mā
 began. Fate-owing-to the-courtesan-to pregnancy became. Ten-months-in
 chhōrō janmyō. Jaba ohhōrō pāch-ehha-mainhā-kō bhayō, taba yek
 a-son was-born. When the-son five-six-months-of became, then one
 dīn bēsyā-lē bhani, "hē muni-jī, dhērāi sukh-bhōg
 day the-courtesan (ag.) said, "O saint-sir, much happiness-pleasure
 garyan. Aba tirtha-jātrā jāu," bhani, muni-lē chhōrā kādī-mā
 you-made. Now pilgrimage-going go," saying, saint (ag.) son shoulder-on
 bōkē-ra bēsyā-kā sāth tirtha-jātrā garna gayē. "Ghumā
 carried-and courtesan-of with pilgrimage-going to-do went. "Twisting
 phirāi bēsyā-lē rājā-lāi āphnu kurā-mātrā dēkhāi parikṣā
 turning the-courtesan (ag.) king-to her-own business-only showing test
 garē-kō rahē-ehha," bhani, jāni, chhōrā-lāi tihī mārī,
 made has," saying, recognizing, the-son (acc.) there-even killing,
 jōgi phiri gai, tapasyā gari, āphnu jōg kamāyē.
 the-ascetic turning going, austerity doing, his-own asceticism completed.

"He mahārāj, dhērai kahā-tak binti garū?
 "O king, much where-up-to representation may-I-make?
 Yek-kāl-mā tin-janā-kō janma bhai-rahē-chha. yok tēli, yek
 One-time-in three-persons-of birth taken-place-has, one an-oilman, one
 kumālē, yek hujūr. In-mā (hui-lāi) jō mār-chha, sō
 a-potter, one Your-Honour. Them-in two (acc.) who will-kill, he
 chakrabati hun-chha. Kumālē-lē tēli-lāi mār-yō.
 universal-sovereign will-become. The-potter (ag.) the-oilman (acc.) killed,
 āphu jōgi-kō rūp li-rahē-chha. Sō hujūr-lāi mārna
 he-himself ascetic-of form taken-has. He Your-Honour (acc.) to-kill
 khōj-chha. Hujūr-lē chaturō bhai, tyai-jōgi-lāi
 is-seeking. Your-Honour-by alert becoming, that-very-ascetic-to
 mārnu, bhai, arti diyō.
 he-is-to-be-killed, saying, instruction he-gave.
 Rājā-lē tyai-jōgi-kō sāth rahi, bētāl-kā juktī-lē
 The-king (ag.) that-very-ascetic-of with remaining, the-goblin-of device-by
 jōgi-lāi mārī, niskantak rājya gari, rājādhirāj
 the-ascetic (acc.) killing, thornless kingdom making, King-of-Kings
 Bikramājit rāhdā bhayē.
 Vikramāditya remaining became.

FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharva-sēna. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śaṅkha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bhartṛihari, and went off to the wilds (to be a devotee). Bhartṛihari governed wisely and one day a Brāhmaṇ came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhmaṇ, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bhartṛihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, 'O king, I will save your life. First hear this story.

Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgi, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lakh* of rupees to any one who should bring the jōgi to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coquetry Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, "Sir Saint, you have been very happy here. Now you should go on a pilgrimage." So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

Your Majesty, to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgi. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him.' So saying the guardian spirit vanished.

The king stayed with that very jōgi, and by means of a cunning trick suggested by a *bēṭāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

NOTE.—The Kha-kurā version is extremely condensed, and, in order to make the story clear, extracts from the full Hindi version have been inserted between marks of parenthesis.

PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1827. No other specimens of this dialect have since been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

Pronunciation.—This is apparently much as in standard Khas-kurā. In the word *nisaki* for *nikasi*, there has been a metathesis of *s* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumaunī.

Declension.—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindi forms such as *napharō-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ē* as in *bhitarē*, inside. For the Ablative-Instrumental we have *sita* and *siya*. "For" is represented by *bari*, governing the genitive, as in *us-kō bari*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bhānu*, to say, is always treated as transitive. The genitive postposition, *kō*, is immutable, as in *ēka mānasa-kō dō gadēlā thyā*.

Pronouns.—We have *mā*, I; ag. *mā-nē*; *mā-ana*, to me; *mērō*, my; *hami*, we; *hami-kō*, of us; *tā*, thou; ag. *tā-nē*; *tērō*, thy; *īyo* and (?) *ē*, this; *a*, he, that; obl. *u* or *us*; *ū*, they (a Kumaunī form); obl. *un*; *ōpanō*, own; *jō*, obl. sing. *jis*, who; *kyā*, what? *kōi*, any one; *kālī*, how many? *kina* (Khas-kurā *kina bhanyē*), because.

Verbs.—The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pachhī*, after making. So many other similar forms.

Oblique present participle: *hōndē-i*, immediately on becoming; *rāhadē*, while remaining; *hirakadē hirakadē*, as he approached (the house).

Conjunctive participle: *garī-kana*, having made, and many others.

Old Present and Imperative: *garū*, I may make (rejoicing); *dēu*, give; *gara*, make; *pairāw*, clothe; *hērō*, see! *mārō*, slay ye.

The Future adds a *sa* to the Khas-kurā form, as in *tanakūlāsa*, I will go; *bōlulāsa* (? *bōlulāsa*), I will say; *hōlulāsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *bōlyō*, he said. There are one or two doubtful forms, such as *bhērīgā*, he approached (the house); *mā-nē fahala* (fem.) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *maradō-hū*, I am dying; *rāhadō-hō*, thou remainest; *hōndō-hō*, it is becoming; *pāwadō-hō*, they are getting; *jīyō-hō*, he has lived; *mīlyō-hō*, he has been found; *harāyō-thyō*, he had been lost; *sīyō-thyō*, he had died.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLI, GORKHĀLI, PĀRBATIYĀ, or EASTERN
PAHĀRI.

(PĀLPĀ DIALECT.)

(Serampore, 1827.)

एक मानसको दो गदेला छ्या । अरु उन्को सानुने आपनो बुवाअन
बोल्थो ए बुवा धनको जो चिरा मेरो अंशम होंदोहो उ मंअन देउ । उसको
पछी उसने उन्को वरौ धनको चिरा गयो । उ पछी ठेरै दिन न होंदेई
सानु गदेला आपनो समैअन बटोर गरिकन दुरदेशम तनक्यो अरु उहाँ रंडी-
वाजौम आपनो धनअन खरच गयो । अरु समैअन खरच गरने पछी ठूलो
अनिकाल उ देशम भई अरु उ लाचारिम पहरने लाग्यो । उसको छी उ
तनकिकन उस् देशको एक प्रजाको नेरे रछ्यो अरु उसने बंदोलोंको चरानेको
वरौ उअन गरहाम पठायो । अरु उ बंदेलोंको धिंचनेको खुदिसित आपनो
भुंडि भरने चाछ्यो वाकि कोई मानसने उअन न दियो । होशम हिरकि-
कन उसने बोल्थो मेरो बुवाको कति नफर परचुर अरु उस्सिय जेयादा
रोटलो पांवदोहो अरु मं मुकसित मरदोहुं । मं उठिकन आपनो बुवाको
नेरे तनकुंलास अरु उस्अन बोलुलास ए बुवा मं सरगको विवलांटोम अरु
तेरो सामु तकसिर गयो । अरु अवैसित तेरो गदेला नावजदि होने लायक
न हुं मंअन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो
बुवाको नेरे हिरक्यो अरु उ ठेरै टाढा रंइदे उसको बुवाने उस्अन हियो
अरु दया गयो अरु तनकिकन उसको धोकरो अंठ्यायो अरु उन्अन चुम्यो ।
अरु गदेलाने उअन बोल्थो ए बुवा मं सरगको विवलांटोम अरु तेरो सामु
तकसिर गयो अरु अवैसित तेरो गदेला नावजदि होने लाएक न हु ।
वाकि बुवा नफरोंअन बोल्थो समैसित निको पोशाक लाइकन उअन पैराव्
अरु उसको डुंडलुम मुंद्रा अरु उसको खुट्टोंम लतडा पैराव् । अरु मोटो
वाकुरअन लिकन मारो अरु हमि धिंचिकन खोज होउंलास । किन इय मेरो
गदेला सिजिकन जियो हो उ हरायो छ्यो अरु फेरि मिल्यो हो अरु उइ
आनन्द गरने लाग्या ॥

अरु उसको जेठा गदेला गरहाम थ्यो अरु हिरकदे हिरकदे उ खोपरो-
 को नेरे भेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन
 उसने पुछ्यो कि इय क्या हो । उसने उअन बोल्थो तेरो ए भाइ हिरक्यो
 अरु तेरो बुवाने मोटो बाकुरअन माख्यो किने उसअन निको दशाम पायो ।
 अरु उ रिसायो थ्यो अरु भीतरे तनकने न चाछ्यो । उससित उसको बुवाने
 निसक्किकन उसअन विनति गछ्यो । उसने जवाब दिक्कन आपनो बुवाअन
 बोल्थो हेरो मने एतो वरष तेरो टहल गरौ अरु तेरो आज्ञा कभै न लांध्यो
 बाकि तने कभै मअन एक चेंगडा वी न दियो कि मं आपनो गंयोंको संघ
 खुशौ गरुं । बाकि तेरो जिस् गदेलाने पतरियोंको संघ रहिकन तेरो सभै
 धन खरच गछ्यो तने उसको हिरकनेम उसको वरी मोटो बाकुरअन
 माख्यो । उसने उअन बोल्थो ए गदेला तं सदै मेरो नेरे रंहदोहो अरु मेरो
 सभै चिजों तेरो हो । इमिको खुशौ अरु आनन्द गरना प्रयोजन हो किन
 तेरो एभाइ सिज्योथ्यो अरु जिन्दो होन्दोहो उ हरायोथ्यो अरु मिल्योहो ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAŚ-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

TRANSLITERATION AND TRANSLATION.

(Serumpore, 1827.)

Ēka-mānasa-kō dō gadēlā thyā. Aru un-kō sānu-nē āpanō
 One-man-of two sons were. And them-of the-younger (ag.) his-own
 bubā-ana bōlyō. 'ē bubā, dhana-kō jō chīrā mērō-anā-ma hōndō-hō
 father-to said, 'O father, wealth-of what division my-share-in becoming is,
 u mā-ana dēu.' U-kō pachhī us-nē un-kō hārī dhana-kō chīrā
 that me-to give.' That-of after he (ag.) them-of for wealth-of division
 garyō. U-pachhī dhērāi dīna na. hōndē-i sānu-gadēlā
 made. That-after many days not on-being-even the-younger-son
 āpanō-sabhai-ana hatōra gari-kana dura-dēśa-ma tanakyō, aru uñī
 his-own-all (acc.) collection made-having far-country-in went, and there
 raṇḍibāji-ma āpanō-dhana-ana kharacha garyō. Aru sabhai-ana
 harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)
 kharacha garanē pachhī thālō-anikāla u-dēśa-ma bhāl, aru u
 expenditure on-making after great-famine that-country-in became, and he
 lāchārī-ma pachharanē lāgyō. U-kō pachhī u tanakī-kan
 helplessness-in to-fall-backwards began. That-of after he gone-having
 us-dēśa-kō ēka-prajā-kō nērē rahyō, aru us-nē bandōlō-kō
 that-country-of one-cultivator-of near remained, and he (ag.) swine-of
 charānē-kō barī u-ana garahā-ma pathāyō. Aru u bandōlō-kō (sic)
 feeding-of for him field-in sent. And he swine-of
 ghīchanē-kō khudī-sita āpanō bhupḍī bharanē chāhyō, hāki kōi-mānasa-nē
 eating-of joy-with his-own belly to-fill wished, but any-man (ag.)
 u-ana na diyō. Hōśa-ma hirakī-kana us-nō bōlyō, 'mērō-bubā-kō
 him-to not gave. Sense-in come-having he (ag.) said, 'my-father-of
 kati-naphara parachura aru us-siya jēyādā rōtalō pāwadō-hō, aru mā
 how-many-servants abundant and that-than more bread getting-are, and I
 bhukā-sita marādō-hū. Mē uñī-kana āpanō-bubā-kō nērē tanakūlāsa
 hunger-by dying-am. I arisen-having my-own-father-of near will-go
 aru us-ana bōlulāsa, "ē bubā, mā saraga-kō bibalāpḷō-ma aru tērō
 and him-to I-will-argue. "O father, I heaven-of opposition-in and of-the
 sānu lakasira garyō, aru awai-sita tērō gadēlā nāwajadī hōndē lāyaka
 before faults did, and now-from thy son named to-become fit

na hū. Mā-ana tērō ēka-naphara-kō ēsātō gara." 'Aru u uñhī-kana
not I-am. Me thy one-servant-of like make.' 'And he arisen-having
 āpanō-bubā-kō nērē hīrakyō, aru u dhērai tāḍhā rāhadē us-kō
his-own-father-of near came, and he very far in-remaining him-of
 bubā-nē us-ana hēryō, aru dayā garyō, aru tanakī-kano us-kō
the-father (ag.) him saw, and compassion made, and gone-having him-of
 ghōkarō āṭhyāyō, aru un-ana ohumyō. Aru gadēlā-nē u-ana bōlyō, 'ē
wind-pipe seized, and him kissed. And the-son(ag.) him-to said, 'O
 bubā, mā saraga-kō hībalāṇṭō-ma aru tērō sāmu takasira garyō, aru
father, I heaven-of opposition-in and of-thee before faults did, and
 awai-sita tērō gadēlā nāwajadi hōnē lāek na hū.' Bāki bubā
now-from thy son named to-be fit not I-am.' But the-father
 napharō-ana bōlyō, 'sabbhai-sita nikō pōsāka lāi-kana u-ana pairāw;
servants-to said, 'all-than good vestments brought-having him-to clothe;
 aru us-kō ḍuṇḍalu-ma muṇḍrā, aru us-kō khottō-ma lataḍā pairāw; aru
and him-of wrist-on ring, and him-of feet-on shoes clothe; and
 mōṭō bāchhura-ana li-kana mārō, aru hami ghīchi-kana khōśa
the-fat calf (acc.) taken-having sloy, and we eaten-having rejoicing
 hōulāsa. Kina iya mērō gadēlā siji-kana jiyō-hō; u harāyō-thyō
will-become. Why? this my son died-having lived-has; he lost-was,
 aru phēri milyō-hō.' Aru ui ānanda garuṇē lāgyā
and again got-is.' And they joy to-do began.

Aru us-kō jēthā-gadēlā garahā-ma thyō, aru hīrakadē hīrakadē u
And him-of elder-son field-in was, and in-coming in-coming he
 khōparō-kō nērē bhēriyā, aru bājā aru nācha sunyō. Aru
house-of near approached, and music and dancing heard. And
 ēka-naphara-ana ḍāki-kana us-nē puchhiyō ki, 'iya kyā hō?' Us-nē
one-servant-to called-having he (ag.) asked that, 'this what is?' He (ag.)
 u-ana bōlyō, 'tērō ē-bhāi hīrakyō, aru tērō bubā-nē mōṭō-
him-to said, 'thy (?) this-brother came, and thy father (ag.) the-fat-
 bāchhura-ana mārō, kina us-ana nikō-ḍasā-ma pāyō.' Aru u
calf (acc.) slew, because him good-condition-in he-found.' And he
 risāyō-thyō aru bhitarē tanakanē na chāhyō. Us-sita us-kō
angered-was and in-inside to-go not wished. That-from him-of
 bubā-nē nisaki-kana us-ana vinati garyō. Us-nē jawab
the-father (ag.) emerged-having him-to supplication made. He (ag.) answer
 di-kana āpanō-bubā-ana bōlyō, 'hērō, mā-nē ētō-barakha tērō talala
given-having his-own-father-to said, 'see, I (ag.) so-many-years thy service
 garī, aru tērō āgyā kabhai na lāghyō; bāki tā-nē kabhai mā-ana
did, and thy command ever not transgressed; but thou (ag.) ever me-to
 ēka-chēgaḍā-bi na diyō ki mā āpanō-gāyō-kō saṅgha khūṣi
one-kid-even not gavest that I my-own-friends-of with rejoicing

garū. Bāki tērō jis-gadēlā-nē patariyō-kō saṅgha rahi-kana tērō
may-make. But thy what-son (ag.) harlots-of with remained-having thy
 sabhai dham kharacha garyō, tā-nē us-kō hirakanē-ma us-kō harī
all wealth expenditure made, thou (ag.) him-of coming-on him-of for
 mōṭō-bāchhura-ana mārīō. 'Us-nē u-ana bōlyō, 'ē gadēlā, tā sadai.
the-fat-calf (acc.) killedst. He (ag.) him-to said, 'O son, thou always
 mērō nērē rāhadō-hō, aru mērō sabhai chijō tērō hō. Hamī-kō
of-me near remaining-art, and mine all things thine are. Us-of
 khunī aru ānanda garnā prayōjana hō, kina tērō ē-bhāi
rejoicing and joy to-make necessary is, because thy (?)this-brother
 sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō.
dead-was. and living becoming-is; he lost-was, and got-is.'

LIST OF STANDARD WORDS AND SENTENCES IN
KHAS-KURĀ OR NAIPĀLĪ.

LIST OF STANDARD WORDS AND

English.	Khas-kurā or Nepālī.	Dakṣ (Hodgson).
1. One	Ek(-waṭā), yak, yak, yāṭā, autā.	Ēk
2. Two	Dui(-waṭā)	Dui
3. Three	Tin(-waṭā)	Tin
4. Four	Char(-waṭā)	Char
5. Five	Pāch(-waṭā)	Pānah
6. Six	Chha(-waṭā)	Chāh
7. Seven	Sai(-waṭā)	Sāt
8. Eight	Ath(-waṭā)	Ath ¹
9. Nine	Nau(-waṭā)	No-ā
10. Ten	Das(-waṭā)	Das
11. Twenty	Bis(-waṭā)	Bis
12. Fifty	Pachās(-waṭā)	Pachās
13. Hundred	Sas(-waṭā)	Son
14. I	Ma, mā	Mai
15. Of me	Mērō	Mō-ro
16. Mine	Mērō . . . .	.....
17. We	Hāmī, hāmi-haru	Hā-mī
18. Of us	Hāmō	Hām-ro
19. Our	Hāmō . . . .	.....
20. Thou	Tā	Tā
21. Of thee	Tērō	Tē-ro
22. Thine	Tērō . . . .	.....
23. You	Timī, timī-haru	Ta-he
24. Of you	Timō	Tah-ro
25. Your	Timō . . . .	.....

¹ Hodgson nowhere in this list

SENTENCES IN EASTERN PAHĀRĪ.

Dhāwār (<i>Hodges</i>).	Kuwwār (<i>Hodges</i>).	English.
Ek	Ek	1. One.
Dwt.	Dwt	2. Two.
Tim	Tim	3. Three.
Chār	Chār	4. Four.
Pānch	Pānch	5. Five.
Chāh	Chāh	6. Six.
Sāt	Sāt	7. Seven.
Āth ¹	Āth ¹	8. Eight.
Nō	Nō-ō	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
So	Sou	13. Hundred.
Māi	Mā-ha	14. I.
Mo-ra	Mā-ha-na, or -in; baba-in, my father.	15. Of me.
.....	.....	16. Mine.
Hami	Hā-mi	17. We.
Ham-rai	Hamāra	18. Of us.
.....	.....	19. Our.
Tu-i	Tā-ha	20. Thou.
To-ra	Tā-ha-na, or -ir; baba-ir, thy father.	21. Of thee.
.....	.....	22. Thine.
To-ho	Tā-mi	23. You.
.....	Tāmāra	24. Of you.
.....	.....	25. Your.

distinguishes between *ś* and *ṣ*.

English.	Khas-kura or Naipali.	Dakṣi (Hodgson).
26. He	Tyō, n	Ū
27. Of him	Tes-kō, us-kō	Ū-ker
28. His	Tes-kō, us-kō . . . . .	.....
29. They	Tini-hara, uni-hara	Ū-nin
30. Of them	Tini-hara-kō, uni-hara-kō	Ū-karo
31. Their	Tini-hara-kō, uni-hara-kō . . . . .	.....
32. Hand	Hat	Hat
33. Foot	Geḍā, pān	Geḍ
34. Nose	Nak . . . . .	.....
35. Eye	Ākha, āthō	Ākhl
36. Mouth	Mukh	Mā-hā
37. Tooth	Dāt	Dant
38. Ear	Kan	Kan
39. Hair	Baṅ (hair of body), kās (of head).	Bār
40. Head	Tānā, sir	Mād
41. Tongue	Jibbrō, jibrō . . . . .	.....
42. Belly	Pēt, bhugī . . . . .	.....
43. Back	Piṭh, piṭhl, piṭhin . . . . .	.....
44. Iron	I'halam	Phalam
45. Gold	Sun . . . . .	.....
46. Silver	Chādī . . . . .	.....
47. Father	Bāhu, bā	Bōbō
48. Mother	Āmā	Ū-yā
49. Brother	Bhāl (younger), dājyā (elder).	.....
50. Sister	Bahinī, bahinhl (younger), didī (elder).	.....
51. Man	Mānia, mānichhē	Mā-nua
52. Woman	Āimāī, sirī . . . . .	.....

Dinwār (Hodgson).	Kuzwār (Hodgson).	English.
I	Hā-lo, hā-lo	26. He.
Wok-rak	Hā-lo-karn, or -ik; baba-ik, his father.	27. Of him.
.....	.....	28. His.
Ū-ho	Hā-rī, hā-rī, hā-ring	29. They.
Wal-ko	Hā-ring-karn	30. Of them.
.....	.....	31. Their.
Hāth	Hāth	32. Hand.
Goḍ	Goḍ	33. Foot.
.....	.....	34. Nose.
Ānkba	Ankhi	35. Eye.
Mā-hā	Mā-hā	36. Mouth.
Dant	Dant	37. Tooth.
Kān	Kān	38. Ear.
Bār	Bār	39. Hair.
Mā-dok	Kā-pā	40. Head.
.....	.....	41. Tongue.
.....	.....	42. Belly.
.....	.....	43. Back.
Phalām	Phalām	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Bābā	Bābāik	47. Father.
Am-bāi	A-māi	48. Mother.
.....	.....	49. Brother.
.....	.....	50. Sister.
Mā-nās	Gok-chāi, chā-wāi	51. Man.
.....	.....	52. Woman.

English.	Khas-kutā or Naipālī.	Udāhar (Hodyra).
53. Wife	Swānī . . . .	...
54. Child	Balakā . . . .	...
55. Son	Chhōm . . . .	...
56. Daughter	Chhōrī . . . .	...
57. Slave	Kumārā, kamārō . . . .	...
58. Cultivator	Kisānī, khatīwāl . . . .	...
59. Shepherd	Goṭhālā . . . .	...
60. God	Bhagawān, Īswar . . . .	...
61. Devil	Bhūt, rākṣa . . . .	...
62. Sun	Surjā, surj, ghām	Gā-mā
63. Moon	Chandramā, jān	Jā-nhā, jā-n-hā
64. Star	Tārā, tārō	Tī-ryā, H-r-yā
65. Fire	Āgō	Ā-gō
66. Water	Pānī	Pā-nī
67. House	Ghar	Ghar
68. Horse	Ghōḍō, ghōṛā	Ghōro
69. Cow	Gāī	Gal
70. Dog	Kukur	Kakōr
71. Cat	Birālō	Birālō
72. Cock	Bhāīyā, kukburō . . . .	...
73. Duck	Hās . . . .	...
74. Ass	Qadhā . . . .	...
75. Camel	Ūṭh . . . .	...
76. Bird	Charā, charō	Chārī
77. Go	Jā	Jā-nk ¹
78. Eat	Khā	Khā
79. Sit	Bās	Bās-nk

¹ These are all imperatives, and so throughout this set of words.

Dahl (Hodgson).	Kasakr (Hodgson).	English.
.....	.....	53. Wife.
.....	.....	54. Child.
.....	.....	55. Son.
.....	.....	56. Daughter.
.....	.....	57. Slave.
.....	.....	58. Cultivator.
.....	.....	59. Shepherd.
.....	.....	60. God.
.....	.....	61. Devil.
Gā-mā	Sāraj	62. Sun.
Jyān	Jān	63. Moon.
Tā-rai	Tāra-i	64. Star.
Agī	Āghī	65. Fire.
Kyū	Pānī	66. Water.
Ghar	Ghara	67. House.
Ghara	Ghara	68. Horse.
Gai	Gai	69. Cow.
Kākkr	Ka-kol	70. Dog.
Mai-ni	Birālo	71. Cat.
.....	.....	72. Cock.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Chārāi	Chārī	76. Bird.
Jā ¹	Nā, nā-hin ¹	77. Go.
Khā-ik	Khā-ik	78. Eat.
Bas	Basou	79. Sit.

¹ These are all imperatives, and so throughout this set of words.

English.	Khas-kurā or Naipālī	Dalit (Hodgson)
80. Come	Ā	Ā-āk
81. Beat	Kut	Thā-thā-ik
82. Stand	Ubhi	Ūth-āk (<i>get up</i>)
83. Die	Mar . . . .	.....
84. Give	Dā	Dī-hik
85. Run	Dand, dugur	Du-gar-āk
86. Up	Māthi, ūbho	Ūpara (<i>above</i>)
87. Near	Najik, nagioh, nērai, nira	Nā-gik
88. Down	Tala, tali, muni, ūdho	Hēt (<i>below</i>)
89. Far	Tācho	Tarho
90. Before	Aghi, aghitira . . . .	.....
91. Behind	Pachhi . . . .	.....
92. Who	Kō, kun	Kō-oo (<i>interrog.</i>)
93. What	Kyā, kō . . . .	.....
94. Why	Kyeux, kina . . . .	.....
95. And	-ra, ani	Ha, pān
96. But	Tara . . . .	.....
97. If	Bhant . . . .	.....
98. Yes	Hā, jya, ā	Hā
99. No	Haina, na, nā	Hoi-nō
100. Alas	Hān . . . .	.....
101. A father	Bābu . . . .	.....
102. Of a father	Bābu-kō	Kō (<i>of</i>)
103. To a father	Bābu-lāi	Lai (<i>to</i>)
104. From a father	Bābu-bāta	Nhō (<i>from</i>)
105. Two fathers	Dai bābu-lāra . . . .	.....
106. Fathers	Bālu-lāra . . . .	.....

Dānwār (<i>Hodgson</i>).	Kuawār (<i>Hodgson</i>).	Englab.
An (ʔ an)	Ābe	80. Come.
Mār-ik	Thā-tha-ik (<i>strike him</i>)	81. Beat.
Ūth (<i>get up</i>)	Ūth-on (<i>get up</i>)	82. Stand.
....	....	83. Die.
Di-ik'	Dē-ik	84. Give.
Dagar	Dheu	85. Run.
Akani (<i>above</i>)	Ūpara (<i>above</i>)	86. Up.
Yē-chū	Pae-yong	87. Near.
Hē-then (<i>below</i>)	Hāt (<i>below</i>)	88. Down.
Tar-hai	Dū-ro	89. Far.
....	....	90. Before.
....	....	91. Behind.
Kā-hik (<i>interrog.</i>)	Kā (<i>interrog.</i>)	92. Who.
....	....	93. What.
....	Kyā-hān	94. Why.
Sā, sū	Gyā	95. And.
....	....	96. But.
....	....	97. If.
Tē	Ab, an	98. Yes.
Boy-in	NA	99. No.
....	....	100. Alas.
....	....	101. A father.
Ik, ak (<i>of</i>)	Nā, kara (<i>of</i>)	102. Of a father.
Ki (<i>to</i>)	Lai (<i>to</i>)	103. To a father.
Sū (<i>from</i>)	Bātho, dākhi (<i>from</i>)	104. From a father.
....	....	105. Two fathers.
....	....	106. Fathers.

English.	Khas-kurā or Naipālī.	Thālī (Hindoo).
107. Of fathers . . .	Bābu-haru-kō . . .	.....
108. To fathers . . .	Bābu-haru-lāi . . .	.....
109. From fathers . . .	Bābu-haru-bāja . . .	.....
110. A daughter . . .	Chhōri . . .	.....
111. Of a daughter . . .	Chhōri-kō . . .	.....
112. To a daughter . . .	Chhōri-lāi . . .	.....
113. From a daughter . . .	Chhōri-bāja . . .	.....
114. Two daughters . . .	Dui chhōri-haru . . .	.....
115. Daughters . . .	Chhōri-haru . . .	.....
116. Of daughters . . .	Chhōri-haru-kō . . .	.....
117. To daughters . . .	Chhōri-haru-lāi . . .	.....
118. From daughters . . .	Chhōri-haru-bāja . . .	.....
119. A good man . . .	Ek jāti mānis . . .	.....
120. Of a good man . . .	Ek jāti mānis-kō . . .	.....
121. To a good man . . .	Ek jāti mānis-lāi . . .	.....
122. From a good man . . .	Ek jāti mānis-bāja . . .	.....
123. Two good men . . .	Dui jāti mānis-haru . . .	.....
124. Good men . . .	Jāti mānis-haru . . .	.....
125. Of good men . . .	Jāti mānis-haru-kō . . .	.....
126. To good men . . .	Jāti mānis-haru-lāi . . .	.....
127. From good men . . .	Jāti mānis-haru-bāja . . .	.....
128. A good woman . . .	Auṭ jāti aimāi . . .	.....
129. A bad boy . . .	Auṭ na-jāti kōṭ . . .	.....
130. Good women . . .	Niki aimāi-haru . . .	.....
131. A bad girl . . .	Auṭ na-jāti kōṭ . . .	Bōn-tha (bad) . . .
132. Good . . .	Jāti, nikō (in health) . . .	Niko . . .
133. Better . . .	Bhandā jāti (better than) . . .	.....

<i>Dharmā (Hodgson).</i>	<i>Kuṃvīr (Hodgson).</i>	<i>English.</i>
.....	107. Of fathers.
.....	108. To fathers.
.....	109. From fathers.
.....	110. A daughter.
.....	111. Of a daughter.
.....	112. To a daughter.
.....	113. From a daughter.
.....	114. Two daughters.
.....	115. Daughters.
.....	116. Of daughters.
.....	117. To daughters.
.....	118. From daughters.
.....	119. A good man.
.....	120. Of a good man.
.....	121. To a good man.
.....	122. From a good man.
.....	123. Two good men.
.....	124. Good men.
.....	125. Of good men.
.....	126. To good men.
.....	127. From good men.
.....	128. A good woman.
.....	129. A bad boy.
.....	130. Good women.
Bān-ajhā (bad)	Nakhaṣa (bad)	131. A bad girl.
Sajhā	Bhala	132. Good.
.....	133. Better.

English.	Khas-kurā or Naipālī.	Dalit (Hodgson).
134. Best	Asal (very good)	.....
135. High	Algo	.....
136. Higher	Bhaoda algo (higher than)	.....
137. Highest	Jyada algo (very high)	.....
138. A horse	Ghoro	.....
139. A mare	Ghōrī	.....
140. Horses	Ghōrā-haru	.....
141. Mares	Ghōrī-haru	.....
142. A bull	Bahar gōra	.....
143. A cow	Gai	.....
144. Bulls	Bahar-haru	.....
145. Cows	Gai-haru	.....
146. A dog	Kukur	.....
147. A bitch	Kukurī	.....
148. Dogs	Kukur-haru	.....
149. Bitches	Kukurī-haru	.....
150. A he goat	Boka, bākhrā	.....
151. A female goat	Bākhrī	.....
152. Goats	Boka, bākhrā-haru	.....
153. A male deer	Darē (male) mirga	.....
154. A female deer	Murālī (female) mirga	.....
155. Deer	Mirga	.....
156. I am	Mā chhu, (hī)	.....
157. Thou art	Tā chha, (hō)	.....
158. He is	U (or tyō) chha, (hō)	.....
159. We are	Hāmī-haru chhau, (hau)	.....
160. You are	Timī-haru chhan, (han)	.....

Dhawali (Hodgson).	Knawā (Hodgson).	English.
...	...	134. Best.
...	...	135. High.
...	...	136. Higher.
...	...	137. Highest.
...	...	138. A horse.
...	...	139. A mare.
...	...	140. Horses.
...	...	141. Mares.
...	...	142. A bull.
...	...	143. A cow.
...	...	144. Bulls.
...	...	145. Cows.
...	...	146. A dog.
...	...	147. A bitch.
...	...	148. Dogs.
...	...	149. Bitches.
...	...	150. A he goat.
...	...	151. A female goat.
...	...	152. Goats.
...	...	153. A male deer.
...	...	154. A female deer.
...	...	155. Deer.
...	...	156. I am.
...	...	157. Thou art.
...	...	158. He is.
...	...	159. We are.
...	...	160. You are.

English.	Khas-kuri or Naipali.	Dakhi (Hodpau).
161. They are .	Tini-haru (or uol-haru) chhan, (han).	.....
162. I was .	Ma thiyē	.....
163. Thou wast .	Tā thia	.....
164. He was .	Tyō thiyō	.....
165. We were .	Hāmi-haru thiyāñ	.....
166. You were .	Timi-haru thiyau	.....
167. They were .	Tini-haru thiyē	.....
168. Be .	Ho	.....
169. To be .	Hūnu	.....
170. Being .	Hūda	.....
171. Having been .	Bhai-kana	.....
172. I may be .	Hoñ	.....
173. I shall be .	Ma hūñā	.....
174. I should be .	.....	.....
175. Beat .	Kuñ	.....
176. To beat .	Kuñau	.....
177. Beating .	Kuñda	.....
178. Having beaten .	Kuñi-kana	.....
179. I beat .	Ma (mai-lā) kuñā, kuñā-chhan	.....
180. Thou beatest .	Tā (tai-lā) kuñ, kuñda- chhan.	.....
181. He beats .	Tyā (tai-lā) kuñā, kuñda- chhan.	.....
182. We beat .	Hāmi-haru (-lā) kuñāñ, kuñ- da-chhanñ.	.....
183. You beat .	Timi-haru (-lā) kuñau, kuñ- da-chhan.	.....
184. They beat .	Tini-haru (-lā) kuñau, kuñ- da-chhan.	.....
185. I beat (Past Tense) .	Mai-lā kuñē	.....
186. Thou beatest (Past Tense).	Tai-lā kuñā	.....
187. He beat (Past Tense) .	Tai-lā kuñā	.....

Maori (Hodges).	Kuruki (Hodges).	English.
.....	161. They are.
.....	162. I was.
.....	163. Thou wast.
.....	164. He was.
.....	165. We were.
.....	166. You were.
.....	167. They were.
.....	168. Be.
.....	169. To be.
.....	170. Being.
.....	171. Having been.
.....	172. I may be.
.....	173. I shall be.
.....	174. I should be.
.....	175. Beat.
.....	176. To beat.
.....	177. Beating.
.....	178. Having beaten.
.....	Thatha-im-ik-an (I beat him).	179. I beat.
.....	Thatha-ir-ik-an (thou beatest him).	180. Thou beatest.
.....	Thatha-ik-an (he beats).	181. He beats.
.....	182. We beat.
.....	183. You beat.
.....	184. They beat.
.....	185. I beat (Past Tense).
.....	186. Thou beatest (Past Tense).
.....	187. He beat (Past Tense).

English.	Khas-kura or Naipali.	Daid (Hajgon).
188. We beat (Past Tense) .	Hāmi-haru-lā kuyā	.....
189. You beat (Past Tense) .	Timi-haru-lā kuyan	.....
190. They beat (Past Tense) .	Tini-haru-lā kujā	.....
191. I am beating . . .	Ma (mai-lā) kuḍai-chhu	.....
192. I was beating . . .	Ma (mai-lā) kuḍai-thiyē	.....
193. I had beaten . . .	Mai-lā kuḍe thiyē	.....
194. I may beat . . .	Ma (mai-lā) kuḍ	.....
195. I shall beat . . .	Ma (mai-lā) kuḍ-lā	.....
196. Thou wilt beat . . .	Tā (tai-lā) kuḍ-las	.....
197. He will beat . . .	Tyō (tes-lā) kuḍ-lā	.....
198. We shall beat . . .	Hāmi-haru (-lā) kuḍ-lā	.....
199. You will beat . . .	Timi-haru (-lā) kuḍ-lā	.....
200. They will beat . . .	Tini-haru (-lā) kuḍ-lā, kuḍman,	.....
201. I should beat . . .	.....	.....
202. I am beaten . . .	Ma kuḍchhu	.....
203. I was beaten . . .	Ma kuḍthiyē	.....
204. I shall be beaten . . .	Ma kuḍlā	.....
205. I go . . .	Ma jā, jāchhō	.....
206. Thou goest . . .	Tā jā, jāchhas	.....
207. He goes . . .	Tyō jā, jāchha	.....
208. We go . . .	Hāmi-haru jā, jāchhā	.....
209. You go . . .	Timi-haru jā, jāchhan	.....
210. They go . . .	Tini-haru jā, jāchhan	.....
211. I went . . .	Ma gayē	.....
212. Thou wentest . . .	Tā gayē	.....
213. He went . . .	Tyō gayō	.....
214. We went . . .	Hāmi-haru gayē	.....

Dhivehi (Hodgson).	Kuwiki (Hodgson).	English.
...	...	188. We beat (<i>Past Tense</i>).
...	...	189. You beat (<i>Past Tense</i>).
...	...	190. They beat (<i>Past Tense</i>).
...	...	191. I am beating.
...	...	192. I was beating.
...	...	193. I had beaten.
...	...	194. I may beat.
...	...	195. I shall beat.
...	...	196. Thou wilt beat.
...	...	197. He will beat.
...	...	198. We shall beat.
...	...	199. You will beat.
...	...	200. They will beat.
...	...	201. I should beat.
...	...	202. I am beaten.
...	...	203. I was beaten.
...	...	204. I shall be beaten.
...	...	205. I go.
...	...	206. Thou goest.
...	...	207. He goes.
...	...	208. We go.
...	...	209. You go.
...	...	210. They go.
...	...	211. I went.
...	...	212. Thou wentest.
...	...	213. He went.
...	...	214. We went.

English.	Khas-kuri or Naipali.	Dak (Hodgson).
215. You went . . .	Tini-hara, gayan . . .	.....
216. They went . . .	Tini-hara gayā . . .	.....
217. Go . . .	Jā, jān . . .	.....
218. Going . . .	Jānā . . .	.....
219. Gone . . .	Gayo . . .	.....
220. What is your name ? .	Timro nān kā (or kyā) hō ?	.....
221. How old is this horse ?	Yō ghōṣ kati budhā bhayō ?	.....
222. How far is it from here to Kashmir ?	Yahā-bāta Kashmir kati jāgā chha ?	.....
223. How many sons are there in your father's house ?	Timro (or timrā) bābu-kō (or kā) ghar-mā kati jānā chhārā-harā chhan ?	.....
224. I have walked a long way to-day.	Āja mā dhārāi bidyō .	.....
225. The son of my uncle is married to his sister.	Mān kākā-kō chhārā-kō byāha tes-ki bahinī-sita bhayō.	.....
226. In the house is the saddle of the white horse.	Ghar bhitrā. aṣṭā ghōṣā-kō jā chha.	.....
227. Put the saddle upon his back.	Tes-kō pithā-mā jānā.	.....
228. I have beaten his son with many stripes.	Mai-lē tes-kō (or tes-kā) chhārā-lāi dharaī polṭe (times) kaṭṭā chha.	.....
229. He is grazing cattle on the top of the hill.	Pāhāḍ-kō jākuri-mā tes-lē bastā charāudāi chha.	.....
230. He is sitting on a horse under that tree.	Tes rukh muni tyō ghōṣ chadhī rakyō-kō chha.	.....
231. His brother is taller than his sister.	Tes-kō bhāi tes-ki bahinī bhundā alṭō chha.	.....
232. The price of that is two rupees and a half.	Tes-kō dām dui rapiyā ādhā (or aṭh ānā) hō.	.....
233. My father lives in that small house.	Mān bābu tyō sālā ghar-mā rān-chhan.	.....
234. Give this rupee to him.	Yō rapiyā tes-lāi dān .	.....
235. Take those rupees from him.	Tyō rapiyā tyō-dēkhī lēn .	.....
236. Beat him well and bind him with ropes.	Tes-lāi bēa-garī kuṭā-ra dōṭ-lē bādhā.	.....
237. Draw water from the well.	Inār-dēkhī pānī jhik .	.....
238. Walk before me.	Mān āgāḍi bid (or hīp) .	.....
239. Whose boy comes behind you ?	Timrā pacbhāḍi ānū kān-kō kōṭō hō ?	.....
240. From whom did you buy that ?	Tim-lē tyō kō-sālā kinyan ?	.....
241. From a shopkeeper of the village.	Gāṭ-kō ek jānā pamaṭ sāha .	.....

Dawar (Hodgson).	Kanwar (Hodgson).	English.
.....	215. You went.
.....	216. They went.
.....	217. Go.
.....	218. Going.
.....	219. Gone.
.....	220. What is your name?
.....	221. How old is this horse?
.....	222. How far is it from here to Kashmir?
.....	223. How many sons are there in your father's house?
.....	224. I have walked a long way to-day.
.....	225. The son of my uncle is married to his sister.
.....	226. In the house is the saddle of the white horse.
.....	227. Put the saddle upon his back.
.....	228. I have beaten his son with many stripes.
.....	229. He is grazing cattle on the top of the hill.
.....	230. He is sitting on a horse under that tree.
.....	231. His brother is taller than his sister.
.....	232. The price of that is two rupees and a half.
.....	233. My father lives in that small house.
.....	234. Give this rupee to him.
.....	235. Take those rupees from him.
.....	236. Beat him well and bind him with ropes.
.....	237. Draw water from the well.
.....	238. Walk before me.
.....	239. Whose boy comes behind you?
.....	240. From whom did you buy that?
.....	241. From a shopkeeper of the village.





CENTRAL PAHĀRĪ.

In the General Introduction to the Pāhārī languages, some account has been given of the great Khasā tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes Where spoken. speaking Central Pāhārī.

Speaking roughly, Central Pāhārī is the language of the western portion of the ancient Sapādalaksha, *viz.* of the lower Himālaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehra Dūn. The following extract from pp. 269 ff. of the second volume of Atkinson's *Himalayan Districts*¹ describes the ethnic elements of the population of this tract:—

"The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khasā² or Khasiā race and speak a dialect of Hindi akin to the language of the Hindus of Rajputana. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious belief are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khasās to be other than Hindus. There are several facts connected with their history that show, whatever their origin may have been, the Khasās have for centuries been under the influence of the Brahminical priesthood. The shrines of Kedar and Badari are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again, many of these pilgrims took up their residence in the hills and leavened the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys of Bhut, we have a tribe of decided Tibetan origin and whose affinities are found in the trans-Himālayan tribes of Hindoo. They are known as Bhōṭiyās by the people of the lower hills, who in turn are designated Khasiās by the Bhōṭiyās, whilst the people of the adjoining portion of Tibet are known as Hūgas or Hupiyās. In addition to the tribes already enumerated there are the Rājās or Rājyas, the modern representatives of the Rājya-Kimtas and the Thāras and Bhāksās of the Tarai lowlands and traces of the Nāgas and Śakas, whilst others contend that we have here also old Baktrian (Yavana) colonies. For our present purpose it is only necessary to observe that there are, at the present day, three great divisions of the population, the immigrants from the plains, the Khasās and Bhōṭas."

It will have been seen that while the higher parts of the Himālaya in Kumaon and Garhwal are inhabited by people of Tibeto-Burman stock, The speakers. the lower valleys are mainly inhabited by Khasās. These claim to be of Rājput origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himālaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahndā, Kāshmīrī, Shiqā of Gilgit, Khōwār of Chitral, and so forth; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rājputs³ who entered Kumaon and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khasā tongue of their forefathers.

While, on the one hand, Khasās and subsequently Gūjars peopled the hills from the North-West; on the other hand, there was also, from very early times, a steady flow of Rājput immigration from the plains of India in the South. These found a congenial

¹ Forming Vol. XI of the *Gazetteer of the N. W. P.*

² Indian words occurring in this extract are spelt according to the system followed in the *Linguistic Survey*.

³ Regarding the Gūjars, see the General Introduction to the Pāhārī languages, pp. 8 ff.

atmosphere amongst the Khāsās and Gūjars who claimed to be of the same caste. As, Atkinson¹ says:—

"Whatever may have been their origin, the Khāsās have forgotten it, and, influenced by modern fashion, have sought to identify themselves with the dominant Hindū races, as a Hindū converted to Islām and called Shaikh seeks to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khāsaiyās do not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Mānava Dharma-Śāstras and seek to connect themselves with some higher than their own. Even at the present day, the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal hill-race into good Hindūs. A prosperous Kumaon Dōm stone-mason can command a wife from the lower Rājput Khāsaiyā, and a successful Khāsaiyā can buy a wife from a descendant of a family of pure plains pedigree."

Of this early Rājput immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khāsa inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaun was conquered by Sōm Chand, who appears to have come from Kananj about the year 950 A.D. The date of the arrival of the present Rājput dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāla, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kapishka, and to have come as a Rājput conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājputs who claimed to have come originally from Udaipur. The results of the Musalmān conquest of India materially hastened this immigration. Numerous bodies of Rājputs, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khāsās of Kumaun and Garhwal fell under Rājput sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khāsa speech. Central Pahārī is now a form of Rājasthānī, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumauni section. The subject will also be further discussed in dealing with Western Pahārī.

Central Pahārī includes two closely connected languages,—Kumaunī spoken in Kumaun and Garhwālī of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows:—

Language.	Where spoken.	Number of speakers.	Total.
Kumaunī	Nainī Tal	66,119	436,788
	Almora	370,669	
Garhwālī	Garhwal	401,126	670,824
	Tehri-Garhwal	240,281	
	Almora	22,667	
	Dehra Duz	5,000	
	Elsewhere	1,750	
		Total	1,107,612

¹ Op. Land, p. 440.

The close relationship between Central Pahārī and Rājasthānī has long been recognized,—it should indeed be difficult for the most casual observer to avoid noticing it.¹ In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthānī,—Marwāṛī of the West, and Jaipurī of the East,—and compare with them each of the two languages,—Kumaunī and Garhwālī. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pahārī dialect,—the Jaunsāri spoken in the Jaunsār-Bāwar tract of the Dehra Dun district. This has hitherto been classed as a dialect of Central Pahārī, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Garhwālī, and must be classed as connected with the Western Pahārī spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthānī forms which most closely agree with Central Pahārī.

DECLENSION OF NOUNS.

GHŌRŌ, a horse.

	RĀJASTHĀNĪ.		KUMAUNĪ.	GARHWĀLĪ.	JAUNSĀRĪ.
	Marwāṛī.	Jaipurī.			
Singular—					
Nominative	ghōṛō	ghōṛo	ghōro	ghōrō	ghōrō
Agent	ghōṛōi	ghōṛai	—	—	ghōṛī
Oblique	ghōṛā	ghōṛā	ghōrā	ghōrā	ghōrā
Plural—					
Nominative	ghōṛī	ghōrā	ghōṛā	ghōrā	ghōṛī
Oblique	ghōṛā	ghōṛā	ghōṛān	ghōṛān	ghōṛī

In the above, note the o-form of the Nominative singular, and the ā of the Oblique singular and Nominative plural.

POSTPOSITIONS.

	RĀJASTHĀNĪ.		KUMAUNĪ.	GARHWĀLĪ.	JAUNSĀRĪ.
	Marwāṛī.	Jaipurī.			
Agent	...	...	le	*	...
Genitive	rō, rī, rī	kō, kī, kī	ko, kō, kī	kō, kō, kī	kō, kī, kī
Dative	nai	nai, nai	koī, kani	kō, kani	kā
Ablative	rō, rī	rō, rī	koī, kō	le	rī, rī

¹ Cf. Atkinson, *Op. Lond.* Vol. II, p. 206, and Kollegg, *Hindi Grammar*, 2nd Ed., p. 69.

PRONOUNS.

First Person.

	RAJASTHĀNĪ.		Kumaon.	Garhwāl.	Jamnānī.
	Māwāṛī.	Jaipuri.			
Singular—					
Nominative	āṁ, māṁ	maṁ	maṁ	mi, meṁ	āṁ, māṁ
Oblique	mān, maṁ	ma, mā, maṁ	maṁ	mī, mēṁ	māṁ
Genitive	māṁrō, māṁrō	māṁrō	māṁrō, māṁrō	māṁrō	māṁrō
Plural—					
Nominative	māṁ, mē	māṁ	ham	ham	ham
Oblique	māṁ, māṁ	māṁ	hamān	hamāṁ	hamāṁ
Genitive	māṁrō, māṁrō	māṁrō-ṁ	hamānā	hamāṁrō	hamāṁrō

Second Person.

	RAJASTHĀNĪ.		Kumaon.	Garhwāl.	Jamnānī.
	Māwāṛī.	Jaipuri.			
Singular—					
Nominative	tā, tāṁ	tā	tā	tā	tā
Oblique	tān, tāṁ	tā, tā, tāṁ	tāṁ	tāṁ, tāṁ	tāṁ, tāṁ
Genitive	tāṁrō	tāṁrō	tāṁrō, tāṁrō	tāṁrō	tāṁrō
Plural—					
Nominative	tāṁ, tamā	tāṁ	tam	tam	tam
Oblique	tāṁ, tamā	tāṁ	tamān	tamāṁ	tamāṁ
Genitive	tāṁrō, tamāṁrō	tāṁrō-ṁ	tamānā	tamāṁrō	tamāṁrō

Third.

	RAJASTHĀNĪ.		Kumaon.	Garhwāl.	Jamnānī.
	Māwāṛī.	Jaipuri.			
Singular—					
Nominative	yā, fem. yā	yā, fem. yā	yā	yā, fem. yā	yā
Oblique	yā	yā	yā, yā	yā, fem. yā	yā
Plural—					
Nominative	yā, yā	yā	yā	yā	yā
Oblique	yā, yā	yā	yān	yā	yā

In the above, and the next, note how the feminine forms of Rājasthānī reappear in Garhwāl.

That.

	RAJASTHANI.		Kumaoni.	Garhwali.	Jannari.
	Marwari.	Jaipuri.			
Singular—					
Nominative	tu, fem. tuḍ	tuḍ, fem. tuḍ	tu	tuḍ, fem. tuḍ	...
Oblique	tu	tu	tu	tuḍ, fem. tuḍ	...
Plural—					
Nominative	tuḍi	tuḍi	tu	tuḍ	...
Oblique	tuḍ, tuḍ	tuḍ	tuḍu	tuḍ	...

OTHER PRONOUNS.

	RAJASTHANI.		Kumaoni.	Garhwali.	Jannari.
	Marwari.	Jaipuri.			
Relative	jihḍ, fem. jihḍ	jiḍ, fem. jiḍ	jo	jo	jo
Oblique Sing.	jiḍ	jiḍ	jiḍ, jai	jiḍ, jai	jiḍ
Copulative	tihḍ, fem. tihḍ	tiḍ	to	to	to
Oblique Sing.	tiḍ	tiḍ	tiḍ, tai	tiḍ, tai	tiḍ
Interrogative—					
Masc. fem.	kuḍ	kuḍ	ku	ku	kuḍa
Oblique	kuḍ	kuḍ	kuḍ, kai	kuḍ, kai	kuḍ
Neut.	kuḍi	kuḍi	kuḍ, ku	kuḍ	kuḍ
Oblique	kuḍi	kuḍi	kuḍ, kai	kuḍ	kuḍi
Indefinite—					
Masc. fem.	kuḍi	kuḍi	kuḍ, kai	kuḍ	kuḍi
Neut.	kuḍi	kuḍi	ku	kuḍiḍu, kuḍiḍ	kuḍiḍ

In Jannari, as well as in Rajasthani, the relative pronoun *jo* is commonly employed as a demonstrative pronoun meaning 'that'.

Verb Substantive.

	RAJASTHANI.		Kumaoni.	Garhwali.	Jannari.
	Marwari.	Jaipuri.			
Present—					
Singular.					
1.	kuḍ	kuḍiḍ	kuḍiḍ	kuḍiḍ	ku or kuḍ
2.	kuḍi	kuḍiḍ	kuḍiḍ	kuḍiḍ	ku, kuḍ
3.	kuḍi	kuḍiḍ	kuḍ	kuḍiḍ	ku, kuḍiḍ

		RAJASTHANI.		Kumaon.	Garhwāl.	Jaunsārī.
		Mārwāṛī.	Jaipuri.			
PAST TENSE—						
Plural.						
1.		हैं	चाहैं	चाहें	चाहणहैं	हैं, डाहें
2.		हो	चाहो	चाहो	चाहणहो	आ, डाहें
3.		हो	चाहो	चाहो	चाहो	आ, डाहें
PAST MASC.—						
Singular.						
1.	}	}	}	चाहिये	}	}
2.				चाहिये		
3.				चाहिये		
Plural.						
1.	}	}	}	चाहिये	}	}
2.				चाहिये		
3.				चाहिये		

FINITE VERB.

"To go."

Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Mārwāṛī	चाह'य	चाह'य	चाह'य, चाह'य
Jaipuri	चाह'य	चाह'य	चाह'य
Kumaon	हिये	हिये	हिये
Garhwāl	चाह'य	चाह'य	चाह'य
Jaunsārī	चाह'य	चाह'य	चाह'य

Old Present.

	RAJASTHANI.		Kumaon.	Garhwali.	Jaunsari.
	Mārwāri.	Jaipuri.			
Singular.					
1.	चाह'य	चाह'य	हिये	चाह'य	चाह'य
2.	चाह'य	चाह'य	हिये	चाह'य	चाह'य
3.	चाह'य	चाह'य	हिये	चाह'य	चाह'य
Plural.					
1.	चाह'य	चाह'य	हिये	चाह'य	चाह'य
2.	चाह'य	चाह'य	हिये	चाह'य	चाह'य
3.	चाह'य	चाह'य	हिये	चाह'य	चाह'य

Imperative.

	RĪJASTHANI.		KUMMAŪ.	GARHWĀLĪ.	JAMNĀRĪ.
	MĀRWĀRĪ.	JAIPURĪ.			
Singular, 2.	chaḥ	chaḥ	hiḥ	chaḥ	naḥ
Plural, 2.	chaḥḥ	chaḥḥ	hiḥau	chaḥḥ	naḥḥ

Future.

	RĪJASTHANI.		KUMMAŪ.	GARHWĀLĪ.	JAMNĀRĪ.
	MĀRWĀRĪ.	JAIPURĪ.			
Singular, 3.	chaḥaiḥ	chaḥaiḥ	hiḥaiḥ	chaḥaiḥ.	naḥaiḥ
Plural, 3.	chaḥaiḥḥ	chaḥaiḥḥ	hiḥaiḥḥ	chaḥaiḥḥ.	naḥaiḥḥ

	Present Sing. 1.	Imperfect Sing. 1.
Mārwārī	chaḥḥ-ḥḥ	chaḥḥ-ḥḥ or chaḥaiḥ-ḥḥ
Jaipurī	chaḥaiḥ-ḥḥḥ	chaḥaiḥ-ḥḥḥ
Kummaul	hiḥḥ-ḥḥḥ	hiḥḥ-ḥḥaiḥḥ
Garhwālī	chaḥaiḥ-ḥḥḥḥ	chaḥaiḥ-ḥḥḥḥ
Jamnāarī	.....	naḥaiḥ-ḥḥḥ

CENTRAL PAHĀRĪ (KUMAUNĪ).

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the Almora District and the northern part of the Naini Tal District of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,785 people. To the north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Naini Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as *Bhābarī*, and may be looked upon as an overflow from Naini Tal.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named Kānādēo, the old name of which was Kūrmāchala. Here the god Vishnu is said to have resided for three years in his *Kārma*, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Nārada, and the Rishis. The name 'Kumaun' is said to be connected with this word 'Kūrmāchala.' 'Kumaunī' is an adjective formed from "Kumaun."

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khaśas, and the Khas, or Khasiā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmins or as Rājputās. As described in the General Introduction to Central Pahārī, immigrants, not Khaśas, have for many centuries been entering this sub-montane tract, Gūjars coming from the West, and Rājputās coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājput name that we come across is that of Sōm Chand, a Chandrahansī Rājput of Kananj, who immigrated at the head of his followers about the year 950 A.D.,¹ and established himself at Champawat. He found the country divided into a number of small *pattis*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumaun with varying fortunes till the year 1790 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājput origin, and claimed Udaipur as their former home (see p. 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājput rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Musalmān conquest in the plains.

These Rājput rulers imposed their own language and customs upon the Khaśas and Gūjars whom they conquered. The Khaśas, themselves, claimed to be Rājputās by origin, and intermarriages resulted that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khaśa

¹ This, and what follows, are taken from Vol. II, pp. 427 ff., of *Atkinson's Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khasā language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e.' So, in Kumaunī, the word *chelo*, a son, becomes *chyāk* in the plural, the *che* becoming changed to *chyā*, on account of the *ā* following in the syllable *lā*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *par* for *parh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khasā language and the 'Piśācha' languages of the North-West Frontier.—Kāshmirī, Khowār, Shinā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khasās extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khasā-subjects.'

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say, the Kumaiyā dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaiyā, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for this Survey as a 'refined form' of that dialect. That Kumaiyā has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the same as the number of educated Kumaunīs, wherever they live, who, however, also employ one or other of the local dialects when speaking without formality to men of their own neighbourhood.

As for the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaun, in Pargana Barahmandal and in the adjoining parts of Pargana Dānpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōṭiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Pachhāī, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōṭiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumaiyā type, i. e., those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumaunī spoken in the greater part of Naini Tal, and the Kumaiyā of Kali Kumaun immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaun lie, in order, the three Parganas of Chaugarkha, Gangola, and Dānpur, where we have, respectively, the Chaugarkhiyā, Gaṅgolā, and Dānpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumaunī shows the influence of the neighbouring Khas-kurā, or Naipālī. These are named, after the Parganas in which they are respectively spoken, Sōriyālī, Askōṭī, and Sīrālī. It should be mentioned here that in these localities there are some 12,185 Gorkhās from Nepal, who speak their own Khas-kurā more or less corrupted by intercourse with the surrounding Kumaunīs. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dānpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Rangkas, and in the centre of the Pargana we find a mixed jargon, half Kumaunī and half Tibeto-Burman, called Jōhārī.

To sum up, the following is a list of the main dialects of Kumaunī, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey:—

Name of Dialect.	Number of speakers.	TOTAL.
Khasparjiyā	75,930	
Phaldākōṭiyā	29,908	
Pachhāī	95,750	
Kumaunī of Naini Tal	56,679	192,553
Bhābarī of Rampur ¹	300	
Kumaiyā	37,696	
Chaugarkhiyā	37,210	
Gaṅgolā	37,734	
Dānpuriyā	23,851	
	193,470	
Carried over	356,028	

¹ See p. 108 *note*.

Name of Dialect.	Number of speakers.	
	Brought forward	TOTAL
Sariyālī	19,866	
Aakōṭī	10,964	
Strālī	12,481	
		43,311
Jabāri		7,419
		<hr/> 430,788
Total number of speakers of Kumaunī		

The oldest writer in Kumaunī with whom I am acquainted is Gumānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumaunī or Hindī. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gumānī Nīti*, while others also appear in the volume of his collected works (see the list below).

Krishna Pāṇi was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaun was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaun, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumaunī. Those which have come under my notice are recorded in the following list. Of them, Paṇḍit Jwālā Datt Jōshī's translation of the *Dakṣ-kumāra-charita* and Paṇḍit Gaṅgā Datt Uprētī's *Hill Dialects of the Kumaun Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Paṇḍit Gaṅgā Datt Uprētī's *Proverbs and Folklore of Kumaun*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumaunī. In the year 1832 they reported that they had carried it down to Colossians, but that the work was there stopped owing to the death of the Paṇḍit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumaunī authors that I have seen :—

- BHAIKAR DATT JŌSHI.—*Sukh-to Bāp. The Way to Health, a Sanitary Primer.* Allahabad, 1894.
 CHINTAMANI JŌSHI.—*Durgā (Chandi) Pāṭha-sārah*, a translation from Sanskrit. Almora, 1897.
 GAṢŌI DATT UPRĒTĪ.—*Pāṭha-kā Mahārāj-ki Rājī Adar-kā Dīdhā*, a translation of the Book of Esther. Almora, 1892.
 GAṢŌI DATT UPRĒTĪ.—*Proverbs and Folklore of Kumaun and Garhwal.* Lucknow, 1894.
 GAṢŌI DATT UPRĒTĪ.—*Hill Dialects of the Kumaun Division.* Almora, 1900.
 GUMĀNĪ PANT.—*Gumānī-Nīti*, edited by Rāvā Datt Uprētī. Almora, 1894. Another edition, with English translation in *Indian Antiquary* for 1909, pp. 177 ff.
 GUMĀNĪ PANT.—*Gumānī-kāvī-virachita kāvya-samgrahaḥ*, the poet's works, collected and edited by Datt Śarma. Etawah, 1897.
 JWĀLĀ DATT JŌSHI.—*The Dakṣ-kumāra-charita, or the Adventures of Ten Princes, of Daṇḍī*, translated into Hindi and Kumaunī. Almora, 1892.

- KRISHNA PĪKĀ.—An old Kumaun Satire, edited and translated by G. A. Grierson. *Journal of the Royal Asiatic Society*, 1901, pp. 476 ff.
- KṚṢṢṢĀ PĪKĀ.—A Specimen of the Kumaun Language. Verses by K. P. with English translation and Notes by Gaṅgā Datt Upreti. *Indian Antiquary*, 1910, pp. 78 ff.
- LĪLĀDHAR JŌSHĪ.—Metrical Translation of the *Mēghadūta* of Kālidāsa. Almora, 1894.
- ŚĪVA DATT SATTI ŚĀRṢĪ.—*Buddhi-graṇthī* in three parts, each containing both Hindi and Kumaunī versions. Bombay, Pt. I. 1908, Pt. II. 1907, Pt. III. 1905.
- ŚĪVA DATT SATTI ŚĀRṢĪ.—*Mitra-cināḍ*, songs in Kumaunī. Bombay, 1909.
- ŚĪVA DATT SATTI ŚĀRṢĪ.—*Gopī-Gīt*, Bombay, 1909.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's Hindi Grammar (2nd Edition, London, 1893).¹ In this there are paradigms of the principal grammatical forms. Pandit Gaṅgā Datt Upreti's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Pandit Chintāmanī Jōshī, Pandit Gaṅgā Datt Jōshī, Pandit Jwālā Datt Jōshī, and Pandit Lālādhār Jōshī, who have most kindly revised the proofsheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khasā basis of Kumaunī, and materially enhanced the value of this grammar.² Many vowel sounds of Kumaunī cannot be represented in ordinary Devanāgarī, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Pandit Chintāmanī Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. R. Burn, I.C.S., who had Colonel Thornhill's English-Jaunsāri Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialects, the spelling is based on

¹ Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.

transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumauni grammar is founded partly on the two specimens annexed, and partly on Paṇḍit Jwālā Datt Jōshī's translation of the *Dabakumāra Charita*. References to the former are by number of specimen and paragraph. Thus, *eso kari-bēr* (II, 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus, *hamari khukī rūṅī yā ni chhi* (page 201) indicates that the phrase is to be found on page 201 of Paṇḍit Jwālā Datt Jōshī's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

Pronunciation.—The Kumauni pronunciation of the vowels differs considerably from that to which we are accustomed in Hindi, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaunis of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindi.

अ *a* is pronounced as in Hindi, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, *by*, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, by a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

janama maraṇa tero kē lai nihātī,
dhanadhan Prabhū teri jāta nihātī.

The letter आ has two sounds, represented in transcription by *ā* and *ā̄*, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, तयार *tyārā*, thine (masc. plur.), both syllables being short. The second sound is the regular long *ā* of Hindi, sounded like the *a* in 'father,' as in राग *rāg*, a tune. When for any reason *ā* is shortened, it becomes *ā̄*, the difference not being shown in the native character. इ, ई, उ, ऊ, are pronounced *i*, *ī*, *u*, *ū*, as in Hindi.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in चेलि *cheli*, a daughter. The latter is the ordinary long *ē* of Hindi, sounded like the *a* in 'fate,' as in भेंट *bhēf*, an interview.

The letter ऐ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'sat,' 'sad,' 'pat,' etc., as in बैट *haiṭh*, sounding almost like the English word 'bat.' This is the sound of the vowel in all Tadbhava¹ words. The sound of *āi* is that which is usual in Hindi Tatsamas, like that of the *i* in 'right.' It principally occurs in Tatsama words, such as चैत्र *chāitṛa*, the name of a month.

The letter ओ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोटो *rotō*, bread. The second is the ordinary long *ō* of Hindi, sounded like the second *o* in 'promote,' as in रोट *rōf*, a cake.

¹ A Tadbhava word is one which has descended to Kumauni from Sanskrit through Prakrit. A Tatsama word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter **औ** *au* is always long, and is pronounced like the *a* in 'ball,' and not like the *ou* of 'house.' Thus, **भौत** *bhāut*, much, nearly rhyming with the English 'caught.'

In writing in the Nāgarī character, no attempt is made by natives to discriminate between the long and short pronunciations of **आ**, **ए**, **ऐ** and **औ**, nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that **अ**, **ए**, **इ**, and **उ**, although written in the Nāgarī character **आ**, **ए**, **ऐ** and **औ** are considered to be short vowels, as distinct from **आ**, **ए**, **आ**, and **उ**. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows:—

1. Whenever a long vowel is followed in the next syllable by a short vowel which is not the final silent *a*, that long vowel becomes short. In such a case, **आ** is shortened to **अ**, **ए** to **ए**, and **उ** to **उ**. Thus, **रोट** *roṭ* (with final silent *a*), a cake, has the **उ** long, but **रोटो** *roṭo*, bread, has the first **उ** shortened to **उ**, because it is followed, in the final syllable by a short **उ**. Similarly, we have words such as **भैरो**, hire, **सिंही**, a ladder, **भूलो**, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindi **भैरव**, **सिंही**, and **भूलो**.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as **हकीम**, an officer, or (Tatsamas, borrowed from Sanskrit) **बालक**, a child, **अतुर**, sick. Also a long vowel is not shortened before the infinitive termination *no*, as in **रिसानो**, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by **अ**, it tends to become itself **अ** also. Thus **बड़ो** *baro*, great, has its plural **बड़ो** *barā*, often written incorrectly in the Nāgarī character **बडा**. Similarly, the word **दागड़ा**, with, becomes **दागड़ा** (II, 2) written **दमाडा** or (incorrectly) **दमडा** in Nāgarī. Again, the word **बाग**, a forest, has its genitive **बाग-को**, which when agreeing with a masculine plural noun becomes **बाग-क़ा**. Again (II, 2), the Sanskrit word **दुर्दशा** when adopted into Kumaunī, becomes **दुर्दक़ा**. This rule explains passages such as the following:—

dekhū ham dūin-mē ko baro chh, let us see who of us two is great (I, 2).

But,—**sārē baṅā-kā rukhā-kayē jo bārā bārū chhīyā**, all the trees of the forest which were very great (I, 2).

3. When the letter *e* or *ē* is followed by **अ**, it becomes **य**. Thus, **मेरो**, my, has its masculine plural **मेरु**, and the Hindi word **मेल**, becomes **मेय** in Kumaunī. This change is usually, but not always, indicated in the Nāgarī character. Sometimes we see **मेरा** and sometimes **मेरा**, sometimes **मेरा** and sometimes **मेरा**, but the pronunciation is always **मेरु**, **मेय**. We may quote the following examples from the specimens:—

rājā-kī cheli kālīndī chhī, I am Kālīndī, the daughter of the king (II, 6).

rājā-kā chhūlā-kayē bhālo ādimī samajī-bēr, recognizing the king's son as a good man (II, 2).

mero bāb pātāla-ko rājā, my father, the king of Pātālā (II, 6).

myārā ān-mē bahut ghau hai ran-ohhiyā, there were many wounds in my body (II, 2).

tyārā gūlan janyo ke-lai chh, why is there a Brahmanical thread round your neck? (II, 2).

4. Similarly, the letter *o* or *ā* when followed by *ā* becomes *wā*. Thus, *rofo*, a cake, has its plural *ricāfā*. The same remarks as in the last case regarding writing in the Nāgarī character apply also here. Thus we come across both रोट and रोट, but the pronunciation is always *ricāfā*. As examples from the specimens, we may quote :—

dvīyū paik lākārā-kā bwājā samēt, the two heroes with the loads of sticks (I, 4).

ui-kañi ricāfā diñ jā-ohhu, I am going to give loaves to him (I, 3).

thwārā dinan jālai, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yō* and *wō* respectively. Thus, they pronounce *mero*, my, as *myōro*, and *bojo*, a load, as *bwōjo*. The *ō* in this case is not the first *o* in 'promote,' but is the *ō* of 'hot' or 'policy.' This pronunciation sometimes appears in writing, so that we find both मेरो and बीरो as well as म्योरो and ब्योरो, or, as it is sometimes written ब्यो, but some people say that forms such as *myōro* and *bwōjo* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

myōro bāb inanāi jaso chāiyo, my father was just like these (II, 2). Cf. *mero bāb* above.

taso chyōlo tero hai ga-ohh, such a son has been born to thee (II, 1). Here we have *chyōlo* and *tero* side by side.

bhārī pahār jaso bwōjo, a load like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *etuk* written as *yetuk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *āi* as in Hindī). Thus, the Hindī for 'he came' would be *āi-gayā* or *ā-gayā*. In Kumaunī it is *ai* (not *āi*) *gayo* (II, 7). This change is extremely common. Thus we have *lañai* (for *lañā-i*) *diya*, cause him to return (II, 2); *dekhāi-bēr*, having shown (II, 2); *sunāi* he caused (me) to hear them (root *sunā*, cause to hear) (II, 2); *sikāi* (root *sikā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6).

In the same way, words which, in Hindī have *āu*, have *au* in Kumaunī. Thus, Hindī *ghāu*, Kumaunī *ghau*, a wound (II, 2). Hindī *nāu*, Kumaunī *nau* (I, 2), a name; *pañ-ohhiyo* (for *pāñ-ohhiyo*), he was obtaining (II, 7).

The letters *l* and *ḷ* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *w* is generally inserted in its place. Thus, *bādāl* or *bādaw*, a cloud; *beliyā* or *beiyā*, yesterday; *chāñō* or *chāwō*, to strain; *diāwāl*, a *diwālī* song; *gañyo* or *gañwo*, to melt; *kālō* or *kāwō*, black; *kāñfo* or *kāmwō*, a blanket; *kirmālō* or *kirmāwō*, an ant; *nālō* or *nāwō*, a brook; *nīgālī* or *nīgāwō*, a kind of bamboo; *pālō* or *pāwō*, frost; *tyāl* or *tyāw*, a jackal; *thāl* or *thāw*, a lip; *njyālō* or *njyāwō*, bright.

There is a strong tendency to disaspirate. Thus, *bhūnno* or *būnno*, to fry. Consonants which are aspirated in Hindi are commonly disaspirated in Kumaunī. Thus :—

Hindi.

*parhā**bōjhā**rūkhī gayā-hai**sikhāi**kādhē* or *kūnhē*

Kumaunī.

paro, (II, 5), read.*buōjō* (I, 2), a load.*rūki go-ēhh* (I, 1), has dried up.*sikai* (II, 2), he taught her.*kūnā* (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *ṇ* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *ṇ* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vaṇṇ* becomes *vaṇō* in Prakrit, and therefore is *baṇ* in Kumaunī. If the Kumaunī *ṇ* represents a double *ṇṇ* or *nn* in Prakrit, then in Kumaunī the *ṇ* is dental and not cerebral. Thus, the *ṇ* in *kāṇ*, the ear, is dental, because it is derived from the Prakrit *kayṇō* with a double *ṇṇ*. On the other hand, in Tatsama words, borrowed directly from the Sanskrit, the *ṇ* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dinaṇ* or *dinaṇ*, a day, *dhanaṇ*, wealth, and *manaṇ*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *ṇ*, because the *ṇ* is dental in Sanskrit. This rule only applies to a medial *ṇ*. An initial *ṇ* is never cerebral.

Kumaunī also has a cerebral *ḷ*, which is subject to exactly the same rules as the cerebral *ṇ*. This is well illustrated by the following pairs of words. Prakrit *balam*, Kumaunī *baḷ*, force, but Prakrit *bolai*, Kumaunī *baḷ*, he says; Prakrit *kalā*, Kumaunī *kaḷ*, a machine, but Prakrit *kallam*, Kumaunī *kaḷ*, to-morrow or yesterday; Prakrit *kāḷō*, Kumaunī *kāḷō*, black, but Prakrit *kallō*, Kumaunī *kāḷō*, deaf. This distinction between dental and cerebral *ḷ* is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *ṇ*, an initial *ḷ* is never cerebral.

The semi-consonant *v* or *vo* is very often written *u*, especially before *i* or *ī*. Thus we have both *vi* and *ui* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nāmī*, not *nāmi*, famous, in the first line of Specimen I. Nasalization by *anunāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mē*, while Specimen II has always *mē̃*, for 'in,' the latter being the correct pronunciation.

Article.—The numeral *ēk*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

Gender.—There are two genders, masculine and feminine. These generally follow the Hindi and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindi and Rājasthānī are masculine in Kumaunī. Thus, *ākho*, an eye, is masculine in *myārā ākhā-mē*, in my eye (I, 4).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyōlo*), a son. These nouns form the nominative plural by changing the final *o* to *ā*. Thus, *bhīṇo*, a wall, plural *bhīṇā*; *burō*, old, plural *burā*; or (with the changes indicated in the rules of pronunciation) *barō*, great, plural *barā*; *charō*, a bird, plural *chārā*; *chelo* (*chyōlo*), a son, plural *chyālā*; *bojō* (*buōjō*), a load, plural *buōjā*.

Feminine nouns in *i* (or *ī*) sometimes form the nominative plural in *iyā* (or *iyā*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā* or *cheliyā*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *bhāman*, a Brāhman, or Brāhman; *pau*, a foot or feet.

Case.—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājā-kaṇi*, to the king; *adimī-le*, by the man; *bhāmā-kaṇi*, to the Brāhman; *dēs-kai*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *ā*. Thus, *ākho*, eye, obl. form singular and nom. plur. *ākḥā*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājai-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*; but *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *ā* which only gives emphasis, and does not indicate case. Thus, *doi*, two; *deiyā*, the two, both (I, 4); *sosai*, a dream; *sosaiyā*, merely a dream (II, 3); *inānā jaso*, like these very persons (II, 3).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *ā*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *adharāt kārā*, at the time (of) midnight (II, 4); *diś*, a direction; *uttar diśā-bhēsi*, towards the direction (of) the north (II, 3); both *kun* and *kunā* in *ek pūrab diśā-kā kun-mē*, *doharo pachhō-kā kunā-mē*, one in the corner (i.e. quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gaṭan*, on the neck (II, 2); *taṭan*, a pond; *taṭan*, in the pond (I, 1); *bhātan jaso*, like a Bhil (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *ā* or *ā* this is changed to *an*. Thus, *kumār*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1); *khuf*, a foot; *khufan paṇo*, he fell at his feet (II, 8); *ākho*, eye; nom. plur. *ākḥā*; obl. plur. *ākhan* (II, 6); *chhyatri*, a knight; nom. plur. *chhyatri*; obl. plur. *chhyatrin* (II, 1); *dagarī*, a female companion; nom. plur. (vulgar) *dagarīyā*; obl. plur. *dagarīyan* (I, 2).

In one instance the oblique plural ends in *nā*, instead of *n*, viz., *kīṇo*, a worm (I, 2); *ham sab kīṇā-kā barābar chḥā*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2).

¹ Regarding the terms *tadbhava* and *tatsama*, see note on p. 113.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

bāṭā (nom. *bāṭo*), on the road (I, 1).

dhurā, (gone) to the mountain top (I, 2).

ākḥā, in the eye (I, 4).

buzāḥā samēl, together with the load (I, 4).

myārā dagārā, in my company, with me (II, 2).

ut-kā kinārā, on its bank (II, 3).

Paohhā-kā Paikā-kā ghar pujo, he arrived at the house of the Western hero (I, 2).

ghar, (took me) home (II, 2).

goru-bhāisan charāy-hupī, for the grazing of kine and buffaloes (I, 3).

ēk din, on one day (II, 1).

bhīlan jaso, like a Bhil (II, 2).

ut-kā man, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.

Accusative, same as nominative, or *kaṇī*, *kan*, *kaī*.

Instrumental and Agent, *le*; Instr., *kā mārīyā* (= Hindi *kē mārē*).

Dative, *kaṇī*, *kaī*, *thāī* (or *thē*); *hupī*, *hū*; *kū*; *kā lījīyā* (= Hindi *kē liyē*).

Ablative, *bāṭī*, *hai*, *hai-bēr*, from; *mō-hai* (= Hindi *mē-sē*); *dagārī*, with.

Genitive, *ko* (*kā*, *kī*).

Locative, *mē* (or *mō*), in, on; *par*, on; *jālai* (= Hindi *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kā*, *kī*). In the plural, this is optional before *le*. Thus, *bhaṭ*, a warrior, has its agent case singular *bhaṭa-le*, and its genitive singular *bhaṭa-ko*, etc. In the plural, the agent is *bhaṭan-le* or *bhaṭana-le*, and its genitive *bhaṭana-ko*. If an oblique case ends in *ā*, this *ā* becomes *a* before these postpositions. Thus, *chelo*, a son, has its agent case *chyāla-le*, and its genitive singular *chyāla-ko*, etc. Before *kā*, under the usual rule, all these *as* become *ā*, thus, *bhaṭanā-kā*, *chyālanā-kā*. So *rātā-kā bakhat*, at the time of night (I, 4); *riṣā-kā mārīyā*, through anger (I, 2); *pūrah diṣā-kā kun-mō*, in the direction of the Eastern quarter (I, 1); *pūrahā-kā paika-le*, by the hero of the East (I, 1). In writing, however, this change of *ā* to *a*, and *vice-versā*, is often not followed, so that in the specimens we find regularly *chyāla-le*, *chyāla-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhaṭ*, a warrior, and *chelo*, a son :—

	Sing.	Plur.
Nom.	<i>bhaṭ</i>	<i>bhāṭ</i> .
Acc.	<i>bhaṭ</i> , <i>bhaṭ-kaṇī</i>	<i>bhaṭ</i> , <i>bhaṭan-kaṇī</i> .
Instr. & Ag.	<i>bhaṭa-le</i>	<i>bhaṭan-le</i> , <i>bhaṭana-le</i> .
Dat.	<i>bhaṭ-kaṇī</i>	<i>bhaṭan-kaṇī</i> .
Abi.	<i>bhaṭ-hai</i>	<i>bhaṭan-hai</i> .
Gen.	<i>bhaṭa-ko</i> , <i>bhaṭā-kā</i> , <i>bhaṭa-kī</i>	<i>bhaṭana-ko</i> , <i>bhaṭanā-kā</i> , <i>bhaṭana-kī</i> .
Loc.	<i>bhaṭ-mē</i>	<i>bhaṭan-mē</i> .
Voc.	<i>arē bhaṭ</i>	<i>arē bhaṭan</i> .

	Sing.	Plur.
Nom.	<i>chelo</i> (vulg. <i>chypōlo</i>)	<i>chyālā</i> .
Acc.	<i>chelo</i> , <i>chyālā-kapi</i>	<i>chyālā</i> , <i>chyālan-kapi</i> .
Instr. & Ag.	<i>chyāla-le</i>	<i>chyālan-le</i> , <i>chyālana-le</i> .
Dat.	<i>chyālā-kapi</i>	<i>chyālan-kapi</i> .
Abl.	<i>chyālā-hai</i>	<i>chyālan-hai</i> .
Gen.	<i>chyāla-ko</i> , <i>chyālā-kā</i> , <i>chyāla-ki</i>	<i>chyālana-ko</i> , <i>chyālana-kā</i> , <i>chyālana-ki</i> .
Loc.	<i>chyālā-mē</i>	<i>chyālan-mē</i> .
Voc.	<i>arē chyālā</i>	<i>arē chyālan</i> .

For other nouns we may quote:—

	Sing.		Plur.
Nom.		Nom.	Obl.
<i>rājā</i> , a king	<i>rājā</i> (gen. <i>rāja-ko</i>)	<i>rājā</i>	<i>rājan</i> .
<i>chāro</i> , a bird	<i>chārā</i>	<i>chārā</i>	<i>chāran</i> .
<i>ghoro</i> , a horse	<i>ghorā</i>	<i>ghorā</i>	<i>ghorān</i> .
<i>ādīmī</i> , a man	<i>ādīmī</i>	<i>ādīmī</i>	<i>ādīmīn</i> .
<i>ḍāku</i> , a robber	<i>ḍāku</i>	<i>ḍāku</i>	<i>ḍākun</i> .
<i>baṭau</i> , a traveller	<i>baṭau</i>	<i>baṭau</i> or <i>baṭāwā</i>	<i>baṭaun</i> .
<i>dagari</i> , a female companion	<i>dagari</i>	<i>dagari</i> (vulg. <i>dagariyā</i>)	<i>dagarin</i> (vulg. <i>dagariyan</i>).

It is unnecessary to give many examples of the **Nominative**. The following will suffice:—

Paik-kapi bari ris āi (for *ai*), great anger came to the hero (I, 2).

Ek ban hāti lai pānī piy-sū nī toṭau-mē āyo, a wild elephant also entered that pond to drink water (I, 1).

chyōlo tero hai ga-chh, a son has been born to you (II, 1).

āgo bālō, fire was lit (II, 5).

Ek bari sundar dekhani chānī jwān syānī chhi, there was a very beautiful young woman, fair to look upon (II, 5).

bich-mē Pārhati-kā pau chhan, in the midst are footprints of Pārvatī (II, 3).

wī-kapi dagariyā (nom. sing. *dagariyo*) *wī-kā kicē wā nī mīlā*, he found none of his companions there (II, 7).

lākārā ek-baṭṭā kārā, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindi (and not as in Khas-kurā) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kapi* (Hindi *kō*) the verb remains in the masculine, exactly as in Hindi. In Kumauni, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurā) being *le*. A few examples will suffice here. Others will be found under the head of verbs:—

wī ādimī-le wī-thāi yo kayo, that man said to him (II, 2).

bariya-le kayo, the old woman said (I, 3).

rāja-le muni-ki bāt (fem.) *māni-lī*, the king obeyed the word of the saint (II, 1).

Ek-eka-le yāū sūri bāt (fem. plur.) *kān*, each one told all these things (I, 4).

myārā dagariyana-le Ek bāman pakaro, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kai*, used exactly like the Hindī *kō*. As in Hindī, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are :—

rājā-kā chyalā-kai bhalo ādimi samaji-bēr, having recognised the king's son as a good man (II, 2).

bhamaṇ-kai nī mārau, do not kill the Brahman (II, 2).

sārā baṇā-lā rūkhan-kai upāri-bēr, having torn up the trees of the whole forest (I, 2).

dhārya kar, make courage, i.e. take heart (II, 6).

ui-kai (dative) *riwāṭā dīn jā-chhu*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative** :—

Rājāhan-kai āsoj bhayo, to Rājāhāna there became astonishment (i.e. he was astonished) (II, 2).

yē-kai pāpīnī-kī durdāśā dekhai-bēr, having shown to this (person) the evil state of sinners (II, 2).

Jamā-kā dūt māi-kai (acc.) *Jam-rāj-thai lī-gyā*, the messengers of Yama took me away to King Yama (II, 2).

Mātanga-le kūwar-thai kayo, Mātanga said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindī (*kūwar-se kahā*).

himbarā-kā mukh-thai pujo, he came to the mouth of the cave (II, 7).

ui-kī cheli-thē Paika-ko pātto puchho, he asked to (i.e. from) his daughter the whereabouts of the hero (I, 2).

ū yeth-uth dēsan-huṇi nhai-gyā, they went away hither and thither to (various) countries (II, 4).

gaū-huṇi bāṭā lāgā, they started on the way to the village (I, 3).

pāṇi pīr-sū ui talau-mē āyo, he came into that pond for drinking water (I, 1).

āpani dagariyan-kai dekhan-sū āpani khaṭī-mē dhari-liyo, she placed it in her pocket for showing it to her friends (I, 2).

sāmālā-kā lījīyā sātū-ko thailo, a sack of *sattū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kā māriyā*. The latter corresponds to the Hindī *kē mārē*. Examples are :—

baṇā-kā mīrag āpani bāṇa-le talau-mē āyā, the beasts of the forest came into the pond by (i.e. according to) their habit (I, 1).

chillāṭ karo, jai-le ui Paika-kī nīn tūṭi gai, he made a scream, by which the sleep of that hero was broken (I, 1).

darā-kā māriyā bhāji gai, through fear she ran away (I, 2). Hindī (*dar-kē mārē*).

The following examples illustrate the use of the **Ablative** postpositions :—

āgā-baṭī bhair nikalo, he emerged from the fire (II, 5). (Compare *āgā-hai*, below).

ui-kā ākhan-baṭī āu āu paithā, tears began to come from her eyes (II, 6). Compare *ākha-hai*, below).

ui dīn-baṭī mai āpāṇa-dagariyan-hai ulag rū-chhu, from that day I dwell apart from my companions (II, 2).

kā-baṭi ā-chhai, whence hast thou come (II, 2)?

jab-baṭi māi jūn bhayā, since I have been a youth (II, 2).

janee Mātang āgā-hai bhair ā-chhiyo, as Mātanga came out from the fire (II, 5).

(Compare *āgā-baṭi*, above.)

ākhā-hai nikāṭi-bēr, having extracted (the bit of grass) from her eye (I, 4).

(Compare *ākhan-baṭi*, above.)

auran-hai alag-hai-jai, having become apart from the others (II, 3).

jo māi-le dākun-hai bachā-chhiyo, (the Brāhman) whom I had saved from the robbers (II, 2).

āpani khaḍi-mē-hai gāri-bēr, having taken (it) from in (*i.e.* out of) her pocket (I, 4).

As examples of the Ablative of comparison, we may quote:—

ēk-hai ēk thulo, *ēk-hai ēk nāno chh*, one is greater than another, one is smaller than another (I, 5).

āpū-āpū-kaṇi yē samsāra-ki sab bastun-mē-hai saban-hai nāno jūni-bēr, (then every one) each having considered himself smaller than everything from in (*i.e.* of) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the **Genitive** is *ko*. As in Hindi, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kā*. Remember that before *kā*, *a* becomes *ā*. When the governing noun is feminine, the *ko* becomes *ki* under all circumstances. Thus:—

Pātāla-ko rājā, the king of Pātāla (II, 3).

chhyatrina-ko kām, the profession of knights (II, 1).

rājā-kā chyāḍā-kaṇi, to the son of the king (II, 2).

Jamā-kā dūt, the messengers of Yama (II, 2).

muni-ki bāt, the word of the saint (II, 1).

azurā-kā rājai-ki chell, the daughter of the king of the Asuras (II, 6).

wajirna-ki salāha-le, with the advice of the viziers (II, 6).

dharma-ki pustok, books of religion (II, 2).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmā-kā bāman*, Brāhman of name (*i.e.* Brāhman in-name) (II, 2).

The most common postpositions of the **Locative** are *mē*, *māi* or *mē*, in or on, and *jālai*, up to. *Par*, on, is also used by the vulgar. Thus, *jangal-mē*, in the forest (II, 2); *sociṇ-mē*, in a dream (II, 3); *āpani khaḍi-mē*, in her pocket (I, 2); *āpāṇā khwārā-mē*, on his own head (I, 2); *thwārā dinan-jālai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagari* or *dagārā*, with, and *najik*, near. Examples are:—

kumāran-dagari wi-kaṇi bhair bhejo, he sent him forth with the princes (II, 1).

wi-kā dagārā jāna-ko karār, an agreement of going with him (II, 4).

tyārā dagārā, with thee (II, 3).

wi talau-kā najik, near that tank (I, 1).

wi talau-kā najikā-kā baṇā-kā mirag, the beasts of the forest of near that tank (I, 1).

It will be seen that all these except *dagari* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *an* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *an*.

Adjectives.—Except *tadbhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundār*, as in :—

ek bari sundar jwān syāpī, a very beautiful young woman (II, 5).

Tadbhava adjectives in *o* (and these include all genitives) follow the analogy of Hindi. That is to say, they change *o* to *ā* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *ī* throughout. The following are examples (including further examples of the genitive):—

doharō Pachhō-kā kunū-mē raū-čhiyō, the second (hero) lived in the West (I, 1).
jasō chyōlo in chā-čhiyē, tesō chyōlo tero hai ga-čh, what kind of son you were desiring, that kind of son has become yours (II, 1).

bhalo ādimi samajī-bār, recognizing (him) as a good man (II, 2).

ek-ko nām suyī-bār, having heard the name of the one (I, 1).

ākhun-ko kām, the profession of robbers (II, 2).

thōrā (nom. *thoro*) *dhī-mē*, in a short interval (II, 5).

myārā (nom. *mero*) *ākhā-mē*, in my eye (I, 4).

myārā ān-mē, in my body (II, 2).

apārā dēs-hai, from his own country (II, 1).

Bindhyāchālā-kā jagat-mē, in the forest of Bindhyāchala (II, 2).

ut-kā gāṭan, on his neck (II, 2).

yō-kā maraṇa-ko bakhat, the time of the death of this (person) (II, 2).

myārā (nom. *mero*) *dagariyā rājī hunēr nhatan*, my companions will not be agreeing (II, 4).

lākārā ek-bāffā kārā, sticks were made collected (II, 5).

ut-kā lukārā bārā (nom. sing. *baro*) *sundar chhiyā*, her clothes were very beautiful (II, 5).

thōrā dinan jālai, for a few days (II, 2).

ut-kā pāpinai-ki durdāśā, the evil condition of the sinners of that place (II, 2).

apārā dagariyan-hai alag rū-čhū, I am dwelling apart from my companions (II, 2).

ut-kā ākhun-bāfi, from her eyes (II, 6).

barī ris ai (for *ai*), a great anger came (I, 2; II, 2).

pāpinai-ki durdāśā, the evil condition of sinners (see above).

ādimina-ki bari bhīr, a great crowd of men (II, 5).

jab māi-kayī āpanī sudh ai, when my consciousness came to me (II, 2).

Mahādēb-jyū-ki puja, worship of Mahādēva-jī (II, 2).

āpanī bāna-le, according to their own habit (I, 1).

dohari phaur nasi gāyā, they went away to another place (I, 1).

paili syāpī-le kōyō, the first woman said (I, 4).

āpānā wafirna-ki salāha-le, with the advice of my viziers (II, 6).

āpāni dagariyūn-kāni dekhauṇ-sū, for showing to her own (female) friends (I, 2).

Comparison is made, as in Hindi, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

PRONOUNS. (a) **Personal Pronouns.**—The first two personal pronouns are declined as follows :—

	I.	Thou.
Sing. Nominative	<i>māi</i>	<i>tu</i>
Agent	<i>māi-le</i>	<i>tuī-le</i>
Accusative	<i>māi (-kāni)</i>	<i>tuē (-kāni)</i>
Genitive	<i>mero</i> (vulgar <i>myōro</i>)	<i>tero</i> (vulgar <i>tyōro</i>)
Oblique form	<i>māi</i>	<i>tuī, tuē</i>
Plur. Nominative	<i>ham</i>	<i>tum</i>
Agent	<i>hamā-le</i>	<i>tumā-le</i>
Genitive	<i>hamaro</i>	<i>tumaro</i>
Oblique form	<i>haman</i>	<i>tuman</i>

In the above the plural is commonly employed honorifically for the singular. An emphatic form of *tu* is *tu-i*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamaro* and *tumaro* are *hamārā* and *tumārā*, respectively. Examples of the use of these two pronouns are the following :—

jab-baṭi māi jivān bhayā, māi-le lai lūt-pit bahant kavi-ehh, ever since I became a youth, I also have done much robbery (II, 2).

māi Asurna-kā rōjai-ki cheli chhā, I am the daughter of the king of the Asurās (II, 6).

māi-le unan-thai kayo, I said to them (II, 2).

wi-kāni māi dekhi-bār fiṭh lōgi, to him, having seen me, there came a feeling of compassion (II, 6).

māi-kāni mārī-diyo, they killed me (II, 2).

māi-kāni ghar li-jai, having taken me away home (II, 2).

māi-kāni āpāni sudh ai, my consciousness came to me (II, 2).

tum māi-dagari byā lai karau, do you also make a marriage with me (II, 6).

myōro bāb lai inan-āi jaso chhiyo, my father also was like these very people (II, 2).

mero bāb Pātāla-ko rājā Bīśnu-le mārī dē-ehh, Vishnu has killed my father, the king of Pātāla (II, 6).

myārā ān-mē bahant ghau hai ran-ehhiyā, there were many wounds in my body (II, 2).

wā myārā mītr āyā, my friends came there (II, 2).

ham teri tapasyā dekhi-bār bārā khulī bhayā, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

haman dēs-dēśan-mē wi-kāni dhanapo chāi-ehh, it is proper for us to seek him in various countries (II, 4).

tum hamari laṭai dekhi diyan, do you look on at our fighting (I, 3).

kai-kani tu yeti āp jaa diyē, do thou not allow anyone to come hither (II, 5).
tu kō chhai, who art thou (fem.) ? (II, 6).

āchho, tuī lī liyē, good, do thou, and thou alone, take (it) (I, 4).

twē-le māi-kani, jab māi chup hai-bēr tapasyā karapār-chhyā, dukh dē-chh; so
māi twē-kani yō sarāp dī-chhu ki terā- aur teri syaini-mē bichhōr holo, thou
 hast troubled me when I was engaged in silently performing austerity;
 therefore I give this curse to thee that there will be separation between thee
 and thy wife (page 50). (Note *terā- . . . mē* here for *twē-mē*).

ab twē-kani phat dīnū, now I am giving to thee the fruit (of thy austerity)
 (II, 3).

twē-dagari bhēṭ karana-ki bari ichchhā chhi, there was a great wish of making a
 meeting with thee (I, 2).

u twē-dagari byā karalo, he will make marriage with thee (fem.) (II, 6).

māi-kani twē-dagari mīli-bēr bari khushi bhai-chh, great joy has become to me
 on meeting with thee (II, 8).

tavo chhyōlo tero hai ya-chh, such a son has become thine (II, 1).

tyārā gūlan janyo kē-lai chh, why is there a Brahmanical thread on thy neck ?
 (II, 2).

teri tapasyā dekhi-bēr, having seen thy austerity (II, 3).

yē-eile māi tumaro āpō chai ran-chyā, aur ab tum wi jagā dekhā-huṇi
hiṭi-dī hālan, for this cause I was watching for your coming; and do you
 now come along to inspect that place (II, 3).

tum hamari larai dekhi-diyan, do you watch our fighting (I, 3).

tuma-le myārā upar bari dayā kari-chh, you have made (=shown) great com-
 passion upon (=to) me (page 77).

jē tuma-le hukam dē-chhiyo, te māi-le kari hālā-chh, I have performed the order
 which you gave (page 69).

tumaro āpō, your coming (as above).

tumārā darśan hai gaī, your interviews have occurred, i.e. (I) have met you
 (interviews in plural of respect) (II, 8).

tumari āwāṭ-bhiṭi dekhūlo, I will see your combat (I, 3).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In Rājasthānī these have feminine forms in the nominative singular, but I have not noted any such forms in Kumaunī, and both pronouns seem to be throughout of common gender. They are declined as follows:—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yō</i>	<i>u</i>
Acc.	<i>yō, yē, yē-kani</i>	<i>u, wī, wī, wī-kani, wī-kani</i>
Gen.	<i>yē-ko</i>	<i>wī-ko, wī-ko</i>
Obl.	<i>yē (or yai)</i>	<i>wī</i>
Plur.		
Nom.	<i>yō, yaū</i>	<i>ū</i>
Gen.	<i>inaro</i>	<i>unaro</i>
Obl.	<i>inan, in</i>	<i>unan, un</i>

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *In* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mārwarī dialect of Rājasthānī. As usual, the oblique forms of these genitives are *inārā* and *unārā*.

An emphatic form of *yo* is *yē*, this very, and of *u* is *uī* or *uī*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *inanā* and *unanā*.

The following are examples of the use of these pronouns :—

- uī ādimī-le uī-thaī yo kayo*, that man said this to him (II, 2).
yo ēk bāman-kapī bachhū-mē māri ga-chh, this (person) has been killed in saving a Brāhman (II, 2).
āpūnā purānā ān-mē yo raulo, he will remain in his own old body (II, 2).
uī-mē yo karāmat chhi, in it there was this power (II, 7).
yo kai-bēr, having said this (II, 4).
yē dekhi, seeing this (II, 5).
yē-cilē yē-kapī chhārī diya, for this reason release him (II, 2).
yē-kapī tu swaīn-āi jan samajiyē, do not thou consider this merely a dream (II, 3).
yē-kapī muluk jitānā chhainī, to him kingdoms to be conquered are necessary (II, 1).
yē-kā maraṇa-ko bakhat nī āyo, the time of his death is not come (II, 2).
yē saṁsāra-ki sab bastun-mē-kai saban-kai nāno, smaller than all from among all things of this world (I, 4).
yē jaṅgal-mē, in this forest (II, 2).
yo bāt sochī-bēr ki 'myārā dagariyā yē bāt-mē rāji hunēr nhātan', thinking this thing that 'my companions will not be agreeing in this thing' (II, 4).
yē bich, in the meantime (II, 4).
yē pachhin, after this (II, 2).
yō yeth-uth phirā, they wandered hither and thither (II, 2).
yō dwī paik, these two heroes (I, 4).
yō sab kīrā hamārā birāṇ-kapī dī-dē, give all these insects to our cat (I, 4).
myōro bāb lai inan-āi jaso chhiyo, my father also was just (as) like these people (II, 2).
u nhai gayo, he went away (II, 2).
u bāman miṭō, that Brāhman was met (II, 2).
mero mālik Rājāhau uī chh, that very person is my lord Rājāhau (II, 8).
uī dekhi-bēr, having seen him (II, 2).
uī-kapī mārān paīṭhā, they began to kill him (II, 2).
uī-le kayo, he said (II, 1).
uī-le kayo, she said (II, 6).
uī-le āpūnā khāniya sūtu talau-mē khili-diya, he threw his *sattā*, which he had for food, into the pond (I, 1).

wi ādimi-le rājā-kā chyalā-thai kayo, that man said to the king's son (II, 2).
rājā-le wi-kani āpānā dēk-hai bhair bhejo, the king sent him forth from his country (II, 1).

wi-kani ēk lafan mīlo, to him was met (i.e. he came upon) a pond (I, 1).

wi-kani richā diyā, she gave leaves to him (I, 3).

wi-thai go kayo, he said this to him (II, 2).

wi dīn-baṭi māi āpānā dagariyan-hai alag rū-ohu, from that day I am dwelling apart from my companions (II, 2).

wi-kā gālan janyo chhi, a Brahmanical thread was on his neck (II, 2).

wi-ko nāti, her grandson (I, 4).

wi-kā pachhin-baṭi, from behind him (I, 2).

wi talaw-kā najikā-kā band-kā mirag, the wild beasts of the neighbourhood of that lake (I, 1).

wi-mē tu jāyē, do thou go into it (a cave) (II, 3).

Mātang aur u wi bhyōl-mē puṣā, Mātanga and he arrived in that mountain (II, 4).

wi bakhat, at that time (II, 7).

ā Pātāl-mē puṣi-gāyā, they arrived in Pātāla (II, 5).

unaro boro bhari pahār jaso hroṣo, a great heavy bundle of them (sc. trees) like a mountain (I, 2).

unārō aghin-baṭi, in front of them (II, 5).

unana-le sab jagā dhuno, they searched in all places (II, 4).

unana-le ādimina-ki bari bhīr dekhi, they saw a great crowd of men (II, 5).

unan-kani ēk tāf mīlo, they came upon a lake (II, 5).

māi-le unan-thai kayo, I said to them (II, 2).

unan ēk ādimi mīlo, they came upon a man (II, 2).

jab unan nīn ai-chhi, when sleep came to them (II, 4).

(c) The Reflexive pronoun is *āpū*, self, which does not change in declension except that its genitive is *āpānā* (-ānā, -ānī), own. *Āphī* is an emphatic form of *āpū*. Examples of its use are :—

āpū wi-le mastak-ā lākārā ēk-bāṭṭā kūrā, he himself collected many sticks (II, 5).

una-le bari bhīr āpū ujyāni āṣi dekhi, they saw coming towards themselves (i.e. them) a great crowd (II, 5).

jab māi-kani āpānī andh ai, to māi-le āpū-kani jagat-mē pariyo pāyo, when my own senses came to me, then I found myself fallen in the forest (II, 2).

tab sabana le āpū āpū-kani nāno fāni-bōr, then all each thinking himself small (I, 4).

āpānā dēk-hai bhair bhejo, he sent them forth from his own country (II, 1).

āpānā dagariyn-hai alag rū-ohu, I dwell apart from my own companions (II, 2).

Sōmadattale āpānī kathā kai, Sōmadatta told his story (II, 9).

sab bāt āphī hai jālin, all things will come to pass of themselves (page 103).

(d) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who.	That, he, she, it.
Sing.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Obl.	<i>jē, jai, jyai</i>	<i>tē, tai, tyai</i>
Plur.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Gen.	<i>janaro</i>	<i>tanaro</i>
Obl.	<i>janan, jan</i> (only as adj.)	<i>tanan, tan</i> (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janārə* and *tanārə*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural ; *jē* (or *jai*) and *tē* (or *tai*) when it is in an oblique case singular ; and *jan* and *tan* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

ēk ādimi miḷo jo Bhīlan jaso dekhī-čhhiyo, they came across a man who looked like a Bhīl (II, 2).

u hamaṇ miḷo jo māi-le dākun-hai bachā-čhhiyo, I came across that Brāhman who had been saved by me from the robbers (II, 2).

Mātang aur u wi bhīl-mē puḷa jo Mahādēb-jyū-le Mātang-kaṇi batai rākha-čhhiyo, Mātanga and he arrived at that mountain which Mahādēva-jī had indicated to Mātanga (II, 4).

wi-mē jo lekhiyo chhiyo te paro, what was written therein that he read (II, 5).

je wi-mē lekhiyo chh, te tu kariyē, what is written therein, that do thou (II, 3).

chhyatrina-ko je kām chh, te karayo chāi-čh, it is proper that he should perform that which is the business of knights (II, 1).

baro ohillāt karo, jai-le u Paika-ki nīn tuṭi gai, he trumpeted loudly, by which the sleep of that hero was broken (I, 1).

jai-kā hāt-mē u rū-čhhi, wi-kaṇi ke dukh nī hūṇ paū-čhhiyo, on whose hand it remained, to him no trouble could happen (II, 7).

jai bakhat u māḷi hūṇi āyo, at what time he came to the upper (ground) (II, 7).

sārā bapā-kā rukhan-kaṇi, jo hārā hārā čhhiyā, jār-ā-baṇi upārī-bār, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

bahaut ādimi jo nāmā-kā hamaṇ chhan, janana-le bād chhārī-hālī, many men who are Brāhmans (only) in name, (and) who have abandoned the Vēdas (II, 2).

tum jan bātan-mē man lagū-čhā, on what things you are applying your mind (page 214).

(e) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā* or *ke*. Examples are :—

dekhū hām dīn-mē ke boro chh, let us see who is the greater of us two (I, 2)?

tu ko chhai, who are you (masc.) (II, 2)?

tu ko chhē, who are you (fem.) (II, 6)?

kūpa-ko ke matlah chh, what is the object of (i.e. in) speaking (page 28)?

wā jai-bēr ke dekhā-chhī, going there, what does she see (page 53)?

tyārā gālan janyo kē-lai chh, for what (i.e. why) is there a Brāhmanical thread on your neck (II, 2).

(f) The **Indefinite** pronouns are *kwē*, *ke*, *kai* or *kaī*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kai* and (inanimate) *kē* or *kya-i*, and the obl. plur. *kananā* or (adj.) *kanā*. The genitive plural is *kanarāi* or *kanarwē*. *Jo-kwē* (Hindi *jō-kōi*) is 'whoever,' and *je-ke* (Hindi *jō-kuchh*) is 'whatever.' Examples of these are:—

kwē darau naī, let not anyone be afraid (page 29).

wi-ko kwē chyōlo nhātī, he has no son (II, 6).

kai-kani tu yeti āe jan diyē, do not allow anyone to come hither (II, 5).

wi-kani dogariyā wi-kā kwē wā ni mīlā, he did not find any of his companions there (II, 7).

yē sahsār-mē kē bāta-ko ghamand kai manushyo-kani karano ni chain, in this world it is not proper for any man to make pride of (i.e. in) anything (I, 5).

wi-le unan-thaī ke nī kayo, he did not say anything to them (II, 4).

kaī patto nī lāgo, they did not find any trace (II, 4).

ke dukh nī hui paū-chhiyo, no sorrow was permitted to happen (II, 7).

kwē ghari yeth-uth phiranai rayo, for some time he kept wandering (II, 7).

kai samay-mē, once upon a time (I, 1).

je-ke wi-le karano chh, te paūli kawai diyau, send word beforehand as to whatever is to be done by her (page 56).

(g) As examples of other pronominal forms, we may quote:—

eso, yeso, yaso (plur. masc. *yāsā*), of this kind.

eso kari-bēr, having done thus (II, 3).

ēk yesi (fem.) *shaur pujo*, he arrived at such a place (I, 4).

bahaut ādimi yāsā chhan, there are many such men (II, 2).

Similarly—

pahār jaso bōjō, a load like a mountain (I, 2).

Bhulan jaso, like a Bhil (II, 2).

jai syānt māi bēunā chā-chhyā, *thik go usi chh*, the woman whom I was wishing to marry, is exactly like this one (page 178).

uswe karo, he did so (II, 5).

jaswe Mātang āgā-hai bhair ā-chhiyo, *taswe una-le ādimina-ki bari bhēr dekhi*, as Mātanga emerged from the fire, so (i.e. at the same time) they saw a great crowd of men (II, 5).

yetuk kai-bēr, having said so much (I, 3).

yetukā-mē, in the meantime (*itnē-hi-mē*) (I, 1).

Pachhō-kā Paika-ko tarān katuk chh, how much muscular strength is possessed by the hero of the West (I, 1)?

wā, there; *yā*, here; *eth* (*yeth*), hither; *uth*, thither; *yeth-uth*, hither and thither; *eti* (*yeti*), hither; *jab*, when; *tab*, then, and so on.

VERBS.

In the general principles of its conjugation Kumaunī closely follows Hindī; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *ā* to the root (as in Khas-kurā).

A. Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
(1) <i>chhū</i> , I am.	<i>chhū</i> , we are.
(2) <i>chhai</i> , (fem.) <i>chhē</i> , thou art.	<i>chhan</i> , you are.
(3) <i>chh</i> , he is.	<i>chhan</i> , they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhū* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhū*, not *chhā*, and the second person plural is *chhā*, not *chhan*. We thus get the following paradigm for the Auxiliary verb :—

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender.
1. <i>chhū</i>	<i>chhū</i>	<i>chhū</i>
2. <i>chhai</i>	<i>chhē</i>	<i>chhā</i>
3. <i>chh</i>	<i>chhā</i> , <i>chhē</i>	<i>chhan</i>

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *baro chh*, he is great, is pronounced *barochh*, and *katuk chh*, how much is it? is pronounced *katukchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *baro chha*, *katuka chho*.

There is a negative verb substantive *nihātū* or *nhātū*, I am not, I will not be, which is thus conjugated :—

Singular.	Plural.
(1) <i>nhātū</i> (fem. <i>nhātyū</i>)	<i>nhātū</i> (fem. <i>nhātiyū</i>)
(2) <i>nhātai</i> (fem. <i>nhātyē</i>)	<i>nhātan</i> (<i>nhātā</i>) (fem.) <i>nhātiyan</i> (<i>-iyā</i>)
(3) <i>nhāti</i> (fem. <i>nhāto</i>)	<i>nhātan</i> (fem. <i>nhāton</i> or <i>naī</i>)

The **Past** changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>chhiyā</i> , <i>chhyā</i>	<i>chhiyā</i> , <i>chhyā</i> , I was	<i>chhiyā</i> , <i>chhyā</i>	<i>chhiyā</i> , <i>chhyā</i> , we were.
2. <i>chhiyā</i>	<i>chhī</i> , thou wast	<i>chhiyā</i>	<i>chhiyā</i> , you were.
3. <i>chhiyā</i> , he was	<i>chhī</i> , she was	<i>chhiyā</i>	<i>chhān</i> , they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyā*.

Instead of this verb, the perfect and pluperfect tenses of the verb *rāṃṃ*, to remain, are very frequently employed as auxiliaries. The perfect, I have remained, is used to mean 'I am,' and the pluperfect 'I had remained' is used to mean 'I was.' As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

Perfect.—'I have remained,' 'I am.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-čhāṃ</i> , or <i>raṃ-čhāṃ</i>	<i>rai-čhāṃ</i> , or <i>rē-čhāṃ</i>	<i>ra-čhāṃ</i> , or <i>raṃ-čhāṃ</i>	<i>rai-čhāṃ</i> , <i>rē-čhāṃ</i> .
2. <i>ra-čhāi</i>	<i>rai-čhāi</i>	<i>ra-čhāṃ</i>	<i>rai-čhāṃ</i> .
3. <i>ra-čhā</i>	<i>rai-čhāya</i>	<i>rī</i> or <i>rai</i>	<i>rī</i> or <i>rai</i> .

In the above, as shown in the first person, *raṃ* may be substituted for *ra*, and *rē* for *rai*.

Pluperfect.—'I had remained,' 'I was.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-čhāiyā</i>	<i>rai-čhāiyā</i>	<i>ra-čhāiyā</i>	<i>rai-čhāiyā</i> .
2. <i>ra-čhāiyē</i>	<i>rai-čhāi</i>	<i>ra-čhāiyā</i>	<i>rai-čhāiyā</i> .
3. <i>ra-čhāiya</i>	<i>rai-čhāi</i>	<i>ra-čhāiyā</i>	<i>rai-čhāiyā</i> .

As before, we may have *raṃ* for *ra*, and *rē* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-čhāiyā*, etc. Similarly, we have the negatives *ra-nhātī*, he is not, and *ra-nhātān*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs:—

myōro naṃ Ratnōdbhan chh, mai Magadh dēṣa-kā rāja-ko wajir chhā, my name is Ratnōdbhava, I am the vizier of the king of the Magadhā-country (page 34).
mai Asura-kā rājai-ki cheli Kālindī chhā, I am Kālindī, the daughter of the king of the Asuras (II, 6).

tu ko chhai, who art thou? (masc. II, 2).

tu ko chhē, who art thou? (fem. II, 6).

chhyatrina-ko je kām (masc.) chh, (that) which is the business of knights (II, 1).

tyārā gāṇan janyo (fem.) kē-lai chh, why is there a Brahmanical thread on your neck (II, 3)?

ham Teri śrīṣṭī-mē saban-hai nānā chhā, we are smaller than all things in Thy creation (I, 5).

tum ko chhan, aur yā kē-lai rā-²chhā, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

yē jāṅga!-mē bahaut ḍdimi yāsā chhan, in this forest there are many men of this kind (II, 2).

teri bāt (fem.) *sāchi chhan*, thy words are true (page 172).

maī esō ullu nhātū, I am not such an owl (page 168).

wi-ko kwē chyoḷo nhātī, of him there is not any son (II, 6).

myārā dagoṛiyā rāji hunēr nhātai, my companions will not be consenting (II, 4).

jēwar aur karāmata-ki thaili ab kabhāī mīlanēr naī, the jewels and the magic purse (fem.) will never be got (page 97).

maī yēsō sarāp lāyak nī chhyū, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

jo lekhiyo chhiyo, te parō, he read what was written (II, 5).

wā-kā gūḷon jāyo (fem.) *chhi*, on his neck was a Brahmanical cord (II, 2).

jwān sgoṛi chhi, there was a young woman (II, 5).

rāja-ki cheli aur maī rāj-mahalā-kā chhōṛā-mē baiṭhiyā chhiyā, (a woman is speaking), (we, i.e.) the king's daughter and I were seated on the balcony of the royal palace (page 101).

wi-ki lokārā bārā sundar chhiyā, her clothes were very beautiful (II, 5).

jhuṭi balāṇo, chugūṭi khāṇo, ghūs khāṇo, wī-huyi kē bāt (fem. plur.) *nī chhin*, *aur lagai sab abgun-ū* (masc. plur.) *chhiyā*, telling lies, eating (i.e., doing) backbiting, eating (i.e., taking) bribes, were nothing to him, and also there were all vices (i.e., he had every vice) (page 215).

wā-kā bhitar uchchā-mē ēk kuñj chhiyo ; wā-kā jāṅgā-huyi sīri chhin ; wī kuñj-mē phūl aur nānā nānā pāt bichhiyā chhiyā ; wā polān bichhiyo chhiyo ; phūl-dān dhariyā chhiyā ; sunā-kā garawā aur pañkhā aur bahaut bhālī chīf chhin ; inside that place, on an elevation, was an arbour ; there were steps for going to it ; in that arbour flowers and various kinds of leaves were strewn about ; there there was a bed spread ; flower-vases were set about ; there were golden jars, and fans, and many excellent articles (page 122).

B. Active Verb.—The **Infinitive** or **Verbal Noun** has two forms,—a weak and a strong. The weak infinitive is made by adding *ay* to the root. Thus, *hiṭay*, to go. This infinitive is, so far as I have noted, always used in an oblique case. Thus, *hiṭayā-ko*, of going ; *hiṭay-hūṛi*, for going, to go.

The strong infinitive is made by adding *āyo* to the root, with an oblique form in *āyā*. Thus, *hiṭāyo*, the act of going ; *hiṭāyā-ko*, of going ; *hiṭāyā-huyi*, to go.

Some verbs are irregular in their infinitives. The roots *ā*, come ; *ka*, say ; *ra*, remain ; *lā*, bring ; *khā*, eat ; and all causal roots ending in *ā*, as *dekhā*, to cause to see, form the infinitives in *āy* and *āyo*. Thus, *āyo*, the act of coming ; *kāyo*, the act of saying ; *rāyo*, the act of remaining ; *lāyo*, the act of bringing ; *chārāyo*, to cause to graze, to graze cattle. The *ā* of the infinitive is often needlessly nasalized, so that we also have *āṇo*, *kāṇo*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *āṇyo* (*āṇāyo*) ; thus, *kāṇyo*, to cause to say ; *chārāṇyo*, to cause to feed. This *āṇ* is often contracted to *au*, so that we also have *kauyo*, *khauno* and *charauyo*.

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive; and the termination itself is *ə* or *əo*, not *aə*, *əyo*. Thus:—

<i>jā</i> , go,	makes its strong infinitive	<i>jāəo</i> or <i>jāyo</i>
<i>dī</i> , give	"	<i>dīəo</i> or <i>dīyo</i>
<i>lī</i> , take	"	<i>līəo</i> or <i>līyo</i>
<i>hū</i> , become	"	<i>hūəo</i> or <i>hūyo</i>

Similarly, for the weak forms, *jāə* or *jāyo*, and so on.

It will be observed that the *ə* of the infinitive termination is the cerebral *ə*, not the dental *n*. In one instance (given in the third example below), I have come across a word in which the *n* is dental (*karən*, not *karəə*). We can compare this with the rule in Pāṣjābī, in which the *ə* of the infinitive usually, but not always, becomes *n* after a root ending in *r*. In Kumaunī the *ə* does not necessarily become *n*, for in the very first example given below we have *marəə*, not *marən*, and near the end of the examples, we have *karəəo*, not *karəno*.

The following are examples of the use of the infinitive:—

(a) WEAK FORMS—

- yē-kā marəə-ko bakhat nī əyo, aur yo ēk bāmāy-kāni bachhūy-mē mārī gā-čhā*, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).
- lauṣayā-ki ai*, the (idea) of returning came (to him) (II, 7).
- twē dagarī bhēṭ karānā-ki bārī ičchhā chhī*, there was a great desire of (*i.e.*, for) making a meeting with thee (I, 2).
- wi jəgə dekhay-huṇī hīṭi-dī hālan*, come and set out for seeing that place (II, 3).
- sastāy-huṇī baiṭhī gayo*, he sat down to rest himself (II, 7).
- pānī dhumay-huṇī nālī gəyā*, they went away to search for water (I, 1).
- lakṣṇā kātay-huṇī dhurā jāi-raṭ*, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).
- goru-bhāṣan charāy-huṇī bāy jāi-ra-čhā*, he has gone to the forest to graze cattle (I, 3).
- talān-mē pānī piṇ-sū əyā*, they came to drink (*lit.* for drinking) water in the pond (I, 1).
- Pachhā-kā Paika-ki cheli nī bakhat dhān kuṭay lāgi rē-čhī*, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, *Of* I, 4).
- āpāni dagariyan-kāni dekhaṇ-sū āpāni khuldi-mē dhari liyo*, she put it in her pocket to show to her friends (I, 2).
- yō dīwī Paik wāṭ ləṣay-sū tāyār bhāyā*, these two Heroes became ready for fighting there (I, 4).
- wi-kāni mārāy paṭhā*, they began to kill him (II, 2).
- ēk sāhar dekhūy paṭhā*, a city began to be visible (II, 5).
- ākhan-baṭi āsu ūy paṭhā*, tears began to come from (her) eyes (II, 6).
- kūmay paṭhā*, they began to tremble (I, 4).
- kāi-kāni tu yeti ūy jān diyē*, do not allow anyone to come hither (II, 3).
- dukh nī huṇ paṭ-čhīyo*, sorrow was not getting (permission) to occur (*i.e.* could not occur) (II, 7).

n Paik dhurū-huṇi jāu lagi ra-chhiyo, that Hero set out to go to the top of the mountain (I, 2).

lucōjo ḥpāṇā ghar-huṇi lyūṇ lagi ra-chhiyo, he set out to bring the load to his own house (I, 2).

(b) STRONG FORMS—

jhuṭi balāṇo, chugulā khāṇo, ghus khāṇo wi-huṇi ke bāt nī chhin, telling lies, backbiting, and taking bribes were nothing to him (page 215).

yē-cilē maī tumaro ūṇo chāi rau-ahhyū, for this reason was I looking for your coming (II, 3).

wi-kayī dhunāṇo chāi-chh, to search for him is proper (i.e. we must search for him) (II, 4).

kūwār-kayī anyārā-mē hīṇāṇo paro, to walk in darkness fell to the prince (i.e., he had to walk in darkness) (II, 7).

Pachhō-kā Paika-ko tarāṇ kaluk chh parakhāṇo chāi-chh, I must test how much muscular strength the Western Hero has (I, 1).

ghamaṇḍ kai manushya-kayī karaṇo nī chhain, it is not proper for any man to show (lit. make) pride (I, 4).

wi-kayī ricōṭā diṇā jā-chhu, I am going to give loaves to him (I, 3).

kūwara-le wī-kā dagārā jūṇā-ko karār karo, the prince agreed to go with him (II, 4).

maī-le bōṭai-bōṭā jāṇā-ko chhāṇamaṇḍi suṇo, I heard the tramp of (their) going along the road (page 197).

maī ēk siddh-thaī salāh liṇā-huṇi gai-chhyū, I went to a holy man to take advice (II, 6).

rājā sab ḥpāṇā wajiran-kayī aur naukarān-kayī samudrā-kā kinārā has khaṇḍā-hūṇi li-gayo, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

bahaut dēs rūṇā lāyak chhan, many countries are fit to dwell in (page 165).

The **Present Participle** is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hīṇāṇo*, going.

The derivation of the participle shows that the *n*, being descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *a* instead, thus (incorrectly, according to the derivation) *hīṇāṇo*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hīṇanai* (really an old locative), or *hīṇāṇā*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *n*.

This oblique present participle, *hīṇanai* or *hīṇāṇā*, means 'in going,' 'while going,' and is exactly equivalent to the English 'a-going.' It is frequently used with the past tenses of verb *rūṇō*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhū*, I have remained, is equivalent to 'I am,' 'I shall be,' and the pluperfect *ra-chhyū*, I had remained, is equivalent to 'I was.' Finally, the past tense

'*rayē*' is in this connection employed in its proper sense of 'I remained,' 'I continue.' We thus get the following sets of forms :—

hiṭanai-(or *hiṭānā*-) *rayū*, I remained a-going, I continued going.

hiṭanaira-(or *hiṭānāra*-) *chhū* (for *hiṭanai ra-chhū*, etc.), I am a-going, I go, or even, I shall go.

hiṭanaira-(or *hiṭānāra*-) *chhiyū* (for *hiṭanai ra-chhiyū*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindi *challā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanō* is, as usual, *hiṭani*, and the masculine plural is *hiṭanā*.

Thus :—

maī (fem.) *marī jānyū*, *tā bhalo huno*, if I had died, it would have been well : equivalent to the Hindi (*jō*) *maī mar jāti, tō bhalā hōtā* (page 182).

jab maī bagichā-mē sochanī sochanī phirānāi ra-chhiyū, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).

una-le ādimina-ki bari bhī (fem.) *ūni dekhi*, they saw a great crowd of men coming (II, 5).

Mātang Mahādēb-jyū-kū bacchan (plur. masc.) *purā hunā dekhi-bēr*, Mātanga having seen the words of Mahādēva-jī becoming fulfilled (II, 6).

As examples of the oblique form we have :—

maī bīn li-bēr āpano man belomūnai-rayū, I having taken a harp, keep a-diverting my mind (page 164).

yeth-uth phiranai-rayō, he remained a-wandering hither and thither, i.e., he continued to wander (II, 7).

sari rāt bāt karānai-rayā, the whole night we remained a-making words, i.e., we kept conversing (pages 167, 168).

ut-mē phalik chamakanai-rī, in it many crystals have remained a-glittering, i.e., are glittering (II, 3).

'*ann-pāni chhorī-bēr maranū*' *kūyāi-rī*, they are saying, 'having abandoned food (and) water we die' (page 195).

ek din u dik hai-bēr yeth-uth jānai-rai-chhi, one day, she being in trouble, was a-going hither and thither (page 182).

u lai meri taraph bhali-kai chānai-rai-chhi, she also kept a-looking well in my direction (page 59).

Compare, however,—

jab u jānai-rai-chhi, tā maī-ujyāni bhaut bēr chāni, when she was going away then she looked in my direction (page 166).

ek siddh hōm karānāra-chh (for *karānā ra-chh*), a holy man is doing sacrifice (page 198).

ek jān ādimi khelānāra-chh (for *khelānā ra-chh*), a young man is sporting (II, 7).

tum bahaul din-baṣi phirānāra-akhā (for *phirānā ra-akhā*), you are a-wandering from (i.e. for) many days (page 155).

tu ke karānāra-akhīyē (for *karānā ra-akhīyē*), what wast thou a-doing (II, 9)?

jab ham gaū-baṣi bahar-mē ānāra-akhīyā (for *ānā ra-akhīyā*), when we were coming from the village into the city (page 84).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṣa*, fem. *hiṣi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṣa-akh*, he has gone; *hiṣi-akh*, she has gone; *hiṣa-akhīyo*, he had gone; *hiṣi-akhīya*, she had gone.

Causal verbs, whose infinitives end in *āyo*, form the weak past participle in *ā*. Thus, from *bachāyo*, to preserve (H. *bachānā*), we have *bachā*, fem. *bachai* or *bachē*.

The following weak verbal past participles are also irregular:—

WEAK VERBAL PAST PARTICIPLES.		
Infinitives.	Masculine.	Feminine.
<i>rūyo</i> , to remain	<i>ra</i> or <i>rau</i>	<i>rai</i>
<i>kūyo</i> , to say	<i>ka</i> or <i>kau</i>	<i>kai</i>
<i>ūyo</i> , to come	<i>ā</i>	<i>ai</i>
<i>lyūyo</i> , to bring	<i>lyā</i>	<i>lyai</i>
<i>jāyo</i> , to go	<i>ga</i> or <i>gau</i>	<i>gai</i>
<i>hūyo</i> , to become	<i>bha</i> or <i>bhau</i>	<i>bhai</i>
<i>dīyo</i> , to give	<i>dē</i>	<i>dī</i>
<i>liyo</i> , to take	<i>lē</i>	<i>li</i>

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṣo*, masc. plur. *hiṣū*; fem. sing. and plur. *hiṣi*. This past participle is employed only in the formation of the past tense. Thus, *hiṣo*, he went.

Causal verbs form the past participle in *āyo*. Thus, *bachāyo*, preserved, fem. *bachāi* or *bachai*. The following are irregular:—

STRONG VERBAL PAST PARTICIPLES.		
Infinitives.	Masc. Sing.	Fem. Sing.
<i>rūyo</i> , to remain	<i>rayo</i>	<i>rai</i> or <i>rē</i>
<i>kūyo</i> , to say	<i>kayo</i>	<i>kai</i> or <i>kē</i>
<i>ūyo</i> , to come	<i>āyo</i>	<i>āi</i> or <i>ai</i>
<i>lyūyo</i> , to bring	<i>lyāyo</i>	<i>lyāi</i> or <i>lyai</i>
<i>jāyo</i> , to go	<i>gayo</i>	<i>gai</i> or <i>gē</i>
<i>hūyo</i> , to become	<i>bhayo</i>	<i>bhai</i> or <i>bhē</i>
<i>dīyo</i> , to give	<i>dīyo</i>	<i>dī</i> (plur. <i>din</i>)
<i>liyo</i> , to take	<i>liyo</i>	<i>li</i> (plur. <i>lin</i>)

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *īyo*. Thus, *hiṣīyo*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṣi* and its plural (both genders) is *hiṣiyā*. We should expect the feminine plural to be *hiṣi*, not *hiṣiyā*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindī, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lāyo*, to bring, like the Hindī *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle:—

mai-le āpū-kani jaṅgal-mē pariyo pāyo, I found myself fallen (i.e., lying) in the forest (II, 2).

twē-kani ēk lekhiyo tāmā patr miṣalo. Je wī-mē lekhiyo chh, te tu kariyē, you will find a written copper tablet. Do what is written in it (II, 3).

nau kumār Rājāhan-kani harāyo dekhi-bēr, the nine princes having seen (i.e., considered) that Rājāhāna was lost (II, 4).

doharo ris-mē bhariyo raū-chhiyo, the other was remaining filled with anger (I, 1).

wī kuñj-mē phūl aur nānā nānā pāt bichhiyā chhiyā, wā palān bichhiyo chhiyo, phūl-dān dhariyā chhiyā, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122). *rāja-ki cheli aur mai rāj-mahalā-kā chhāyā-mē baiṣhiyā chhiyā*, (we, viz.) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hitāyo*, obl. sing. and masc. plur. *hiṭāyā*; fem. *hiṭāyī*, it is to be gone, it (or he) will go; similarly, *mārayo*, he is to be beaten, he will be beaten.

Examples of the use of this participle are:—

chhyatrina-ko je kām chh, te karāyo chāi-chh, that is necessary to be done which is the business of knights (II, 1).

jwān, bhālo dekhāyo chāyo, bayī gayo, he became young (and) good to be seen (and) to be beheld (II, 5).

ēk bayī sundar dekhāyī chāyī jwān syāyī chhi, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

ab hama-le ke karāyo-chh, now what is to be done by us (page 198)?

muluk jītāyā chāyī, countries are necessary to be conquered (i.e. must be conquered) (II, 1).

wē-le Mahādēb-jyū-ki pujā karāyī aikai, by him the worship of Mahādēva-jī was taught to be done (i.e., I was taught how to worship) (II, 2).

ēk bāt (fem.) *tuman-thāi kūyī chh*, one thing is to be said to you (II, 2).

hamari khuṣī (fem.) *rūyī yā nī chhi*, my wish was not to be remained here (i.e., I did not wish to remain here) (page 201).

tuman jāsā aur mai jāsā ādīmī jab ēk-bāṭṭā hoḷī, to nī huṣī bāt ke nī rau (for *rauli*), when men like you and me will become (i.e. get) together, then anything will not remain not to be become (i.e. impossible) (page 56).

The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root; thus, *hiṭi*, going, having gone. The long form is made by adding *bēr* to the short form; thus, *hiṭi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *mārī-bēr* (for *mārii-bēr*) having been killed. Compare *mārī-ga-chh*, he has been slain (II, 2).

Verbs whose infinitives end in *ūṇo* (including causals) form the conjunctive participle in *ai* (not *ai* as we might expect). Thus, *dekhai*, *dekhai-bēr*, having caused to see. The following are irregular:—

Infinitives.	Short Conjunctive Participles.
<i>rūṇo</i> , to remain	<i>rai</i>
<i>kūṇo</i> , to say	<i>kai</i>
<i>kauṇo</i> , to cause to say	<i>kacai</i>
<i>ūṇo</i> , to come	<i>ai</i> (see above)
<i>lūṇo</i> , to bring	<i>lyai</i>
<i>jūṇo</i> , to go	<i>jai</i>
<i>huṇo</i> , to become	<i>hai</i>
<i>dīṇo</i> , to give	<i>dī</i> or <i>dā</i>
<i>līṇo</i> , to take	<i>lī</i> or <i>lā</i>

The short form of the conjunctive participle is generally employed in the formation of compound verbs (*q. r.*). The following are examples of its independent use:—

main mai dekhi bari raso ai, to them, having seen me, great anger came (II, 2).
apū-āpū-kaṇi nūno jāni-bēr, achhatai-pachhatai, hāt fori, bintī kari, nī syaiṇi aur nī-kā khucn-thē chhōrai-bēr, āpānī ghar-huṇi gūyā, each having considered himself small, wailing and lamenting, making supplication, having got rid of (i.e. away from) that woman and her husband, they went to their own house (I, 4).

'*mūḍarā dagaṛiyā yē bāt-mē rāji hunēr nhātan*' *kai*, saying (in his mind) 'my companions will not consent in this affair' (II, 4). Here *kai* (like the Khas-kurā *bhani*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly:—

'*mero mālik Rājāhan u-i chh*' *kai*, saying 'that person is indeed my lord Rājāvāhana' (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form:—

layai kari-bēr yē-kaṇi muluk jītanē chāinī, having done fighting, this (prince) must conquer countries (II, 1).

Rājāhan-kaṇi u-i dekhi-bēr āsaj bhayo, to Rājāvāhana, having seen him, there came astonishment (II, 2).

rājā-kē chyalā-thaī bhālō ādīnī samajī-bēr, having understood the king's son to be a good man (II, 2).

Mātanga-kī bāt suṇi-bēr, having heard the words of Mātanga (II, 4).

n khusū-khusū bhūjī-bēr Mātang-thaī gayō, he escaping secretly, went to Mātanga (II, 4).

pāpinai-ki durdūkh dekhai-bēr, having shown the evil state of sinners (II, 2),
ai-le dhāt lagai-bēr koyo, he, having applied a shout (i.e. with a shout), said
 (II, 8).

yo kai-bēr ā yeth-uth dēsun-hūni nai-gayā, saying this, they went away, hither
 and thither, to (various) countries (II, 4).

Mātang niḍar hai-bēr, Mātanga having become fearless (i.e. fearlessly) (II, 5).

Mātang-thai ai-bēr ai-le ēk ratn bhīṭ-mē dhari diyo, having come to Mātanga,
 she offered him a jewel (II, 6).

ēk bārā boḍā-kā tali jai-bēr sūn pari-gayo, having gone under a big tree he fell
 asleep (I, 1).

sūtu-ko thāllo li-bēr bhūṭa lāgo, taking a sack of saltū, he set out on the road
 (I, 1).

A Noun of Agency is formed by changing the *no* of the Infinitive to *aniyo* or *aniyā*. In two of the following examples the words *huniyo* and *karaniyā* have rather the sense of a future passive participle than of a noun of agency.

(wē jaso bahādur hātin hatai dīnyā (represented in Hindi by *dēnēcālā*) *hama-*
te wē ni dekho, I never (before) saw anyone (who was) such a brave
 thruster aside of elephants as thou (page 135).

je huniyo (Hindi *hōnēcālā*) *bhoyo te hū-chh*, that which is to be will be (page
 84).

rājā-thai ni karaniyā karm karai, having got done by the king things which
 should not be done (Hindi *jō kām us-kō na karnē-kē thē, yē karāyē*) (page
 224).

More often we meet a form made by changing the *no* of the present participle to *nēr*. Thus, *hiṇanēr*, a goer. Examples are:—

Pachhā-kā raunēr Paikā-kā paṣāgay-mē, in the courtyard of the hero who was
 a dweller of (i.e. in) the West.

kasūr karanēr jo ghus di sakā-chhiyā, bachi jā-chhiyā, fault-doers who were
 able to give bribes got off (page 224).

aghin ke karanēr chhai, in future (of) what will thou be a doer, i.e. what will
 thou do? (page 85).

myārā dagariyā rāji hunēr nhātan, my companions will not be willing (*hōnē-*
wālē) (II, 4).

tum wī-kapi mārī dēlā, ta māi-kapi u thaili miṇanēr nhātī, if you kill him, then
 I shall not get that bag (page 100).

tuman jēwar aur karāmata-ki thaili ab kabhai miṇanēr nai, you will never get
 (*miṇēwālē*) the jewels and the magic bag (page 97).

bhūṭ rāja-ko chyōlo ānēr chh, tomorrow a king's son is a comer (*ānēwālā*), i.e.
 will come (II, 3).

thicār-ā dhil-mē hamaro thagapanno mālum hai jānēr chh, in a very short
 time my swindling will become known (page 144).

kalpa-sundari jānanēr sunanēr chh, Kalpasundari (fem.) is learned and intelli-
 gent (page 116).

u tali-jālai jānēr nhātī, jati-jālai ḍoṣan muni tum thāri ni-holā, he will not go
 until you stand under the trees (page 189).

The **Old Present**, which, as usual, has generally the sense of a present conditional, is thus conjugated :—

Singular.	Plural.
1. <i>hitũ</i> , I go, I may go	<i>hiũ</i>
2. <i>hiťai</i>	<i>hiťau</i>
3. <i>hiť</i>	<i>hiťau</i> ; <i>hiťan</i>

From *rũno*, to remain, we have :—sing. (1) *rũ* or *raũ*, (2) *rai*, (3) *raau* or *rau* ; plur. (2) *raau* or *rayau*, (3) *rau*, *raau* or *rayau*, *rũu*. Similarly, *kũno*, to say ; also causals such as *dekhũno*, to cause to see.

From *dĩno*, to give, we have :—sing. (1) *dyũ*, (2) *dě*, (3) *de* ; plur. (2) *deau*, *diyan*, (3) *deau*, *diyan*, *din*. Similarly, *lĩno*, to take.

ũno, to come, has sing. (1) *ũ*, (2) *ai*, (3) *au* ; plur. (2) *āau*, *āyan*, (3) *āyan*, *ān*. Similarly, *lyũno*, to bring.

jāno, to go, has sing. (1) *jũ*, (2) *jāwai*, *jā*, (3) *jā*, *jan* ; plur. (2) *jāau*, *jāyan*, (3) *jāau*, *jāyan* or *jān* ; similarly, *khāno*, to eat.

huno, to become, sing. (1) *hũ*, *hoũ*, *haũ*, (2) *hoai*, (3) *hō*, *hoau* ; plur. (2) *hoau*, (3) *hoau*, *hun*.

The following are examples of the use of this tense :—

maĩ eso ullu nhātũ jo teri bātan-mě ũ, I am not such an owl as that I should come into (i.e. agree with) your words (page 168).

dekhũ ham diñ-mě ko baro chh, let us see who of us two is the greater (I, 2).

so ab kwē yeso upāy batai di hātan jai-le yo bālak bachi jā, *aur ham kath yesi jāgū nhai jũ jā rai-bēr ham bachi jũ*, so now show some such device by which this child may escape and some such place to which we may go, and where remaining we may escape (page 227).

tum katukē unari pothi porau, *aur katukē unari bātan sunau*, however much you may read their books, however much you may hear their word (page 220).

katuk ādimi naukar dharā, *jai-le dūr dūr jālai yē-ko naũ hō aur mastak-ā yē-kani rupai mīlau*, how many men did I appoint as servants, so that her name may spread to a great distance and many rupees may be got by her (page 73).

The **Imperative** is the same as the Old Present, except in the second person of which there are several forms, which may be shown as follows :—

Singular *hiť*, *hiťiyē*.

Plural *hiťau*, *hiťiyā*.

The termination *iyē* is not respectful as it is in Hīndī. For the irregular verbs I have noted :—

rũno, to remain, and *kũno*, to say ; sing. *rau*, *rayē* ; plur. *rawau*, *rayau*, *rayā*.

Similarly for *kũno*.

ũno, to come, *lyũno*, to bring ; sing. *ā*, *ayē*, *āyē* ; plur. *āau*, *āyan*, *āyāu*, *ayā*, *āyā*.

Similarly for *lyũno*.

jāno, to go ; sing. *jā*, *jayē*, *jāyē* ; plur. *jāau*, *jāyan*, *jāan*, *jāyan*, *jāyā*, *jāyā*.

huno, to become ; sing. *hō*, *hoē*, *huyē* ; plur. *hoau*, *huyau*, *hoyā*, *huyā*.

diyo, to give, and *liyo*, to take; sing. *dē*, *diyē*, *liyē*; plur. *dian*, *diyan*, *diyā*, *diyo*, *liyan*, *liyā*.

The following are examples of this tense in the second person:—

tu iē jā, do thou (masc.) go there (II, 3).

(*tu*) *dhairya kar*, do thou (fem.) make courage (II, 6).

myārā ākhū-mē jhār pañhi ga-ekh, gārī-dē, a speck of dust has got into my eye, extract it (I, 3).

tu luki rau, do thou remain concealed (page 128).

Gaṅgā-kapi yo sarāp diyo ki 'tu lai syāpī hai jōyē aur bakut ādimin dagari rayē, 'he imposed this curse upon the Gauges, 'thou also become a woman and dwell with many men' (page 121).

tu myārā hāt khaṇan-kapi kholi dē, do thou unfasten my hands and my feet (page 169).

oi-mē tu jāyē, go thou into it (II, 3).

te tu kariyē, do thou that (II, 3).

yē-kapi tu swain-ā jan samajiyē, do not thou consider this merely a dream (II, 3).

kai-kapi tu yeti ā jan diyē, do not thou allow anyone to come hither (II, 5).

ākhho, tu-i li-liyē, good, thou verily take it (I, 4).

tum hamari tarai dekhi-diyau, do you please look on at our fighting (I, 3).

bhāman-kapi nī mārau, do not ye kill the Brāhman (II, 2).

(*tum*) *myārā dagārā alag hītau*, do you step aside with me (II, 2).

tum oi jagā dekhay-huyi hī di hātau, do you come along to see that place (II, 3).

tum ke nī darau, do not you fear at all (page 146).

tum māi-dagari byā lai karau, rājya lai liyā, do you both make a marriage with me, and also take the kingdom (II, 6).

yē-kapi chhārī diyā . . . phiri laṇai diyā, do ye let him go, and put him back again (II, 2).

oi-kapi myārā-mē jo chānī ā dekhī sakānī, tum lai dekhālā to dekhīyā, those who wish to see her in the fair can do so; (if) you would see, then see (page 165).

tum iē-kā ādimin dagari gosikai mīli jāyā jōsikai kicē tuman pachhyāno nī aur jatuk naki tumarā puti hai sakali tatuk kariyā, do you mix with the people of that place, so that no one may recognize you; and do as much harm as can happen through you (page 224).

phiri tum ghar ai-jāyā, then do you (feminine) come home (page 189).

tum oi-thāi kayā hī, 'tu bāṭa bapāi hālālai ta ham iē-kapi chhōṛī dyālā'; *per oi-kapi chhōṛiyā jan*; *jasoṅ kām kari hālālo, oi-kapi bapī pairai diyā, rōjā-thāi kayā hī, 'yo bap-ā jiddī ādimī ekh, kasik-ā māl nī bālāno, oi-kapi māri lai diyā'* * * * *tum rōj rōjāi-hī chhyeli-thāi jānai-rayā*, do you say to him, '(if) thou wilt finish making the (secret) way, I (honorific plural) will release you'; but do not release him; as soon as he shall finish the work put fetters on him (and) say to the king, 'this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also.' * * * do you keep a-going every day to the king's daughter (page 103).

The **Future** is formed by adding *lo* to the Old Present, but there are some irregularities.

When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *lo* becomes *lā*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>hiṭālo</i>	...	<i>hiṭālā</i>	...
2. <i>hiṭalai</i>	<i>hiṭali</i>	<i>hiṭalā</i>	...
3. <i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭālā</i>	<i>hiṭāli</i>

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense :—

maiṭ dēs dēṣan hiṭālo aur syainin-kaṭi dhudālo ; *jo myārā man ai jāli, wī dagari byā karī lyālo*, I will go from country to country and will seek out women ; she who strikes my fancy, with her will I make a marriage (page 177).

jab khūp dhūāṭ ṭā paṭhalo, tab maiṭ lai yē maṇḍap-mē luki rūlo, aur tu Bikaṭbarmā-thaṭ kayē, ' *tu bāro dhūrṭt chhai, jab myōro rūp pai-lelai ta jāni ke ke karalai*, ' when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikatavarmā, ' thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do ' (page 125).

maiṭ tithān jōgi baṭi-bēr ālo, I shall come to the cemetery, having turned myself into a Yōgi (page 229).

yē-kaṭi yē-kū bāba-ko rājya lai deūlo, I will also cause his father's kingdom to be given to him (page 228). *Deūlo* is the future of the causal of *dīṭo*, to give.

phiri tumari āwāl-bhiṭi dekhūlo, then I (fem.) will see your combat (I, 3).

jai bakhat maiṭ ghāṭ bajūlo wī bakhat jālai wāi bhai rayē, jab ghāṭ bajali tabtu āgh-thaṭ āyē, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

mari jālo, I (fem.) will die (page 74).

esō kari-bēr tu Pātālā-ko rājā hai-jālai, having acted thus, thou wilt become the king of Pātālā (II, 3).

yē kām-kaṭi kari hālalai, aur yō bāt kai-thaṭ nī kaulāi, tu maiṭ twē-kaṭi chhoṭi dyūlo, if thou wilt complete this business, and will not tell this thing to anyone, then I will release thee (page 105).

tu Kalpasundarī hōi, aur kuchh din Bikaṭbarmā-dagari raut, phir jab u lai Upahārbarmmā-mē miṭi jālo, tu wī-dagari bahut din jālai sukh karali, thou (fem.) wilt be Kalpasundarī, and for some days wilt dwell with

- Vikāṭavarmā; then when he also will be absorbed in Upahāravarmā, thou wilt be happy with him for many days (page 121).
- tu i-kaṇi ke deli*, what wilt thou (fem.) give him (page 118)?
- rāji hai jāi*, thou (fem.) wilt agree (page 119).
- je tu kauli te mai kari dyūlo*, what thou (fem.) shalt say, that I (fem.) will do (page 183).
- bay-mē ham loṇa-ki hār-jit-kaṇi ko jānalo*, who will know our (respective) defeat and victory in the forest (I, 2).
- āpāṇa purāṇa ān-mē raulo*, he will remain in his old body (II, 2).
- ek dibya-ān-icālo ādimi hlo*, a man with a celestial body will come (II, 6).
- u sab khai leto*, he will eat them all up (I, 4).
- bhōl u lai pakarilo aur meri syāni lai pakarili*, to-morrow both he will be arrested and my wife will be arrested (page 97). *Pakarīno* is passive of *pakarāno*.
- meri chyeḷi eso kauli*, my daughter will say thus (page 72).
- tyārā dayārā rūṇ paṭhali*, she will begin to dwell with thee (page 74).
- dibya drishṭi hai jāli*, there will be superhuman power of sight (page 58).
- gaṁ-mē jai-bēr larūlā*, having gone into the village we shall fight (I, 2).
- jatuk dukh ham di sakūlā taluk tuc-kaṇi dyūlā*, we (i.e. I) shall give you all the sorrow that we can give (page 99).
- tum dui jāni rājya'karalā*, you two persons will do ruling (II, 6).
- rājā tum je kaulā te hukam delo*, the king will give the order which you will suggest (page 104).
- jati jālei bōsan muni tum thārī ni bolā*, until you (fem.) stand under the trees (page 189).
- tyārā dui jāūtyā nānātin hucālā*, there will be two twin children to thee (page 162).
- barābar tumārā nānātin hucālā*, there will be children to you regularly (page 190).
- sab bāt* (fem. plur.) *āphi hai jātin*, all things will come to pass of themselves (page 103).

A kind of **Dubitative Future** is formed by adding the same suffix *lo* to the weak oblique form of the present participle. Thus, *hiṭana-lo*, he will probably go, he probably is going.

Examples are :—

- yo ke jādu-hādu jāṇan huna-lī*, this (woman) will probably be a-knowing some kind of magic or other (i.e. she probably knows) (page 182).
- ū būṛā gyāni chhan*, so tuman mālum chh ū kē huna-lā, he (plur. of respect) is very wise, therefore is it known to you where he probably is (page 71)?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiṭano*, going, Past Conditional *hiṭanū*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindi formed from the present participle without any suffixes at all (*chaltā*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṣanē, hiṣanyē or hiṣanē</i>	.....	<i>hiṣanē or hiṣanē.</i>
2. <i>hiṣanaī</i>	<i>hiṣanī</i>	<i>hiṣanē.</i>
3. <i>hiṣano</i>	<i>hiṣanī</i>	<i>hiṣanē (fem. hiṣanī).</i>

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

mai mari jānyē ta bhalo humo, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṣan-choh*, he is a-going, he goes. Generally this full form is contracted by changing the final *n* to a mere nasal. Thus, *hiṣā-choh*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṣā-choh, (-choh)</i> or (more usually) <i>hiṣ-choh</i> , etc.	.....	<i>hiṣanē.</i>
2. <i>hiṣā-chohai</i>	<i>hiṣā-chohē</i>	<i>hiṣā-chohā.</i>
3. <i>hiṣā-choh</i>	<i>hiṣā-chohya</i>	<i>hiṣanē or hiṣanī (fem. hiṣanī).</i>

For the various irregular verbs we may quote the following forms :—

dekhū-choh, or *dekhā-choh*, I cause to see ; 2. sing. masc. *dekhū-chohai*, *dekhā-chohai*, 3. sing. masc. *dekhū-choh*, *dekhā-choh*, and so on.

rū-choh, or *raū-choh*, I remain ; *rū-chohai*, *raū-chohai*, and so on ; so *kū-choh* *kaū-choh*, I say ; *ū-choh*, I come ; *lū-choh*, I bring, etc.

jū-choh, I go ; *jā-chohai*, etc. So *chā-choh*, I wish ; *khā-choh*, I eat, etc.

hū-choh, I become ; *hū-chohai*, etc.

dī-choh, I give ; *dī-chohai*, etc. So *lī-choh*, I take.

dekhī-choh, I am visible ; *dekhī-chohai*, etc. And so all passives.

The following are examples of the use of the full form of this tense :—

tu mai-kañi bhālo jai mānan-chhē, if thou (fem.) lovest me (see below).

tum kwe mantra-le jhāranō lai jānan-chhē, do you know even any method of exorcising by a charm ? (see below).

The following are examples of the more usual (contracted) form :—

ei dīn-baṭi māi āpāṇā dagariyan-hoi alog rū-chhu, aur *dharam-karam-mē lagi rū-chhu*, aur *Mahādēb-jyū-ki tapasyā karū-chhu*, from that day I am dwelling apart from my companions, and I am remaining engaged in religious acts, and am performing austerity (in honour) of Mahādēva-jī (II, 2).

ni-kañi ricāṣā dīṇā jā-chhu, I am going to give loaves to him (I, 3).

'*tum jā-chhā ta māi lai ā-chhu* ; so *māi-le kayō ki*, 'yēsō nī hai sakano ; *tu māi-kañi bhālo jai mānan-chhē*, *ta je māi kū-chhu*, *te tu kor*.' '(if) you (masc.) are going, then I (fem.) also am coming. Then I said that, 'such cannot be (see negative present, below) ; if thou (fem.) lovest me, then what I am saying, that do thou do (page 124).

tab-baṭi māi jūgā jūgā māñi khā-chhu, since then I (fem.) am eating, begging from place to place (i.e.) I live by begging (page 114).

tum bārā gyāni chhau aur jo yē lokā kō sukhan-kañi chhāri-bēr paraloka-kō (hikā-vo karāṇā chāñi unārā upar tum bārī dayā rakhā-chhā ; *māi ab āpāṇā ye nīch kām dekhi bārī dik chhū*, aur *yē-kañi chhōri dīṇā chā-chhu*, you (masc.) are very wise, and show great mercy upon those who wish to prepare for the other world after giving up the pleasures of this world : now I (fem.) seeing this my own low profession am much troubled, and wish to abandon it (page 72).

māi hāt dekhañō lai jāñā-chhu, I (fem.) also know how to inspect hands (i.e. to tell fortunes), (page 117).

bhāl jaso dekhā-chhai, thou appearest like a Bhāl (II, 2).

yo bārī noki bāt chh ki yēsā-guṇ-vāḷō ādimi hai-bēr dākuna-ko kām karā-chhōi, *Āj-baṭi tu 'kabhai yēsō nī karū*, ' *kū-chhai aur bhūlā ādimina-ki jasingāt rū-chhai*, *ta māi tucē-kañi chhufai dī-chhu*, this is a very evil thing that being a man possessing such qualities, thou art doing the business of robbers. (If thou art saying (i.e. wilt say) 'I will never do such a business,' and art remaining (i.e. wilt remain) like respectable men, then I am getting thee released (i.e. will release) thee (page 135).

tu 'Kām-dyāptā kē-lai māi dekhi dik chh, ' *kai kū-chhē ?* so *ei-ko dik huṇa-ko kāraṇ yō chh ki tu ei-ki syāñi Rati-hai logai bhālī dekhā-chhē*, *yē vile teri rīs karā-chh*, aur *tucē-kañi dukh dī-chh*, art thou (fem.) saying that (*kai*, literally, saying) 'Why is Kāmadēva troubled at seeing me ?' Now this is the reason of his being troubled, that thou appearest more beautiful than Rati his wife ; for this reason he is making anger to thee (i.e. he is angry with thee), and is giving thee sorrow (page 123).

tu āpū-kañi bāki bātū-chhē, thou (fem.) art showing thyself off too much (page 78).

jatuk tu māi-kañi dekhāṇā chā-chhē, *ei-hai lai bāki māi tucē-kañi dekhāṇā chā-chhu*, as much as thou (fem.) desirest to see me, much more than that even do I desire to see thee (page 55).

je huiyo bhayo te hũ-chh, that which was to be is (page 84).

ab yo yeso karā-chhi, ta ke maĩ khā-chhu, ke mero parawār khā-chh, now, (if) she does so, what do I eat, and what does my family eat (i.e. how are we to live) (page 73).

unari puja hũ-chhē, their worship (fem.) takes place (page 75).

meri mai-kapi u bahaut bhala manā-chhya, she loves my mother very much (page 167).

yo ðpānā mālika-ki bari fahal karā-chhya, she does great service to her husband (page 174).

ann-pāni chhori-bēr maranũ, we are dying having given up food and water (page 195).

ab tuē-kapi phal dinũ, now I (masc. plur. of respect) give the fruit to thee (II, 3).

ab ke karanũ, what shall I (fem. plur. of respect) do (page 117)?

tum kwē mantra-le jhāṇo lai jāṇan-chhā? ke upāy jāṇā-chhā yē-kapi bachai diyaṇ, do you know even any (method of) exorcising by a charm? (if) you know any device, save him (page 84). Here *jāṇan-chhā* and *jāṇā-chhā* are absolutely synonymous.

janḡal-mē ke karā-chhā, what are you doing in the forest (page 76)?

tum yā-hai kē-lai jā-chhā, why are you going from here (page 165)?

kwē hāt dekhũ-chhā, do any of you show your hands (to have your fortune told) (page 177)?

maĩ kũ-chhu ki 'tum jan hātan-mē man lagũ-chhā unan-kapi chhori diyaṇ', I say that, 'do you give up those things to which you apply your mind' (page 214).

dākuna-ko kām kuranĩ, they practise the business of robbers (II, 2).

muluk jithān chāinĩ, countries are desired (pres. pass.) to be conquered (i.e. should be conquered) (II, 1).

maĩ-kapi yē-kā upāy bahaut ānĩ, to me many devices of this come (i.e. I am able to suggest many devices) (page 189).

myūlā-mē jo chānĩ ũ dekhi sakanĩ, in the fair, whoever desire, they can see (her) (page 165).

arth-kām kūsā hunĩ, kē-le ũ baranĩ, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75)?

arth u chh jai-kapi ādimi kamūnĩ, barūnĩ, aur samāñi rākhanĩ, wealth is that by which men earn, cause to increase, and having collected put by (page 75).

When the present tense is preceded by a negative, the above forms are not used, the forms of the Past Conditional being used instead. Thus, *ni hiḡanyũ*, not *ni hiḡā-chhu*, I do not go. Examples are:—

maĩ ðpāṇā kākā-kapi bikh dī-bēr mārānā ni chānyũ, I (masc.) do not wish to kill my uncle by giving him poison (page 131).

maĩ chōr lai chhũ, ta yāsā naki chori ni karanyũ, I am indeed a thief, but I do not commit a wicked theft in such a way (page 85).

yo bar-ā jiddi ādimi chh, kasik-ā māl ni batāno, this is a very obstinate man, in no way does he show (where) the property (is) (page 104).

gyāni-ko eikḥay-sukha-le dharam ni bigarano, par ham arth-kāman-kapī ni jāpanā, the virtue of a wise man is not spoilt by worldly happiness, but I (mase. plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus:—

I was going, I used to go, etc.

SINGULAR		PLURAL	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭā-ḥhiyū, (-ḥhiyū)</i>	.....	<i>hiṭā-ḥhiyā(-ḥhiyā)</i>	.....
2. <i>hiṭā-ḥhiyā</i>	<i>hiṭā-ḥhi</i>	<i>hiṭā-ḥhiyā</i>	.....
3. <i>hiṭā-ḥhiyā</i>	<i>hiṭā-ḥhi</i>	<i>hiṭā-ḥhiyā</i>	<i>hiṭā-ḥhin.</i>

The various irregular verbs form their imperfects on the analogy of the Present Definite:

The following are examples of the use of this tense:—

janī syainī maī beṇḡū chā chhiyū, thik yo usi chh, the woman whom I was wishing to marry is exactly like this (one) (page 178).

jaso chyōlo tu chā chhiyē, the kind of son which thou wast desiring (II, 1).

bhīlan jaso dekhā-ḥhiyo, he was appearing (i.e. looked like) a Bhil (II, 2).

ke dukh nī hūy paū-ḥhiyo, no pain was permitted to exist (II, 7).

u gainā bajūnā-mē aur kāhya paṛan-mē man lagū-ḥhiyo, aur rājya kī tarph kabhaī nī chā-ḥhiyo, he used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

eka-ko nām supī-bār doharo rīz-mē bhariyo raū-ḥhiyo, on hearing the name of one the other used to be filled with rage (I, 1).

Dandak jāngulā-kā bīch-mē jo gūr jā-ḥhi, the river (fem.) which was going in the midst of the Dandaka forest (II, 3).

jak-kā hāt-mē u rā-ḥhi, on whose hand it (fem.) remained (II, 7).

doi nāmī Paik, ēk Pūrab diśā-kā kuṇ-mē doharo Pachhō-kā kuṇ-mē raū-ḥhiyā, two famous Heroes used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

us ādimī-kapī bahut bāt ū-ḥhin, to that man many things (fem.) were coming (i.e. he knew many things) (page 215).

kasūr koranēr jo ghūs dī sakā-ḥhiyū bachī jā-ḥhiyū, gurthā-ko kuē nī hū-ḥhiyo jāgū jāgū chori hū-ḥhin, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no

suffix is added, and we have the past participle standing by itself. The following is the paradigm:—

I went.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hityā</i>	.....	<i>hiā</i>	.....
2. <i>hitai</i>	<i>hiṭ</i>	<i>hiṭ</i>	.....
3. <i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭā</i>	<i>hiṭin.</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *hiṭā* (intransitive) means 'I went,' *mārā* (transitive) means 'I was killed.' 'I killed him' would be *mai-le wī-kauṁ māro*, by me, with reference to him, it was killed; or *mai-le u māro*, by me he was killed. The construction is, in fact, exactly the same as in Hindi, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows:—

rāṇo, to remain, *rayin* or *rain*; so *kāṇo*, to say, causals like *dekhāṇo*, etc.

āṇo, to come, *ayin* or *ain*; so *lyāṇo*, to bring.

jāṇo, to go, *gayin* or *gain*.

hūṇo, to become, *bhayin* or *bhain*.

dīṇo, to give, *dīyin* or *dīn*; so *līṇo*, to take.

The following are examples of the use of the past tense of intransitive verbs:—

thwār-m dhl māi wā ṭahalyā, tālai gahāṇā pāta-ko chhachhanāṭ aur sugandh āṇe paifhi māi jaldī uṭhi gayā, for a short time I waited until the tinkling of ornaments and a fragrant odour began to come; I (then) quickly arose (page 123).

mai māryā, I died (II, 2).

mai jwān bhayā, I became a youth (II, 2).

mai bhālo hai gayā, I became well (II, 2).

mai ēk gūdā-kā wā rayā, I (fem.) dwelt with a cowherd (page 113).

ab tuman-thāi āyā, now I (fem.) came to you (II, 6).

dōphari jāṭek hiṭo, he marched till noon (I, 1).

thwārā dhl-mē āṇā-bāṭi bhair nikālo, after a short time he emerged from the fire (II, 5).

u jhulā-hai tāṭi kudo, he leaped down from the swing (II, 8).

u wī-thāi dāwī-bēr gayo, aur wī-kā khufan payo, he went running to him and fell at his feet (II, 8).

yeth-uth pheronai rayo, he remained a-wandering hither and thither (II, 7).

Bāmdēb rīahi rājū-thaī āyo, the saint Vāmadēva came to the king (II, 1).

n khusū-khusū bhūjī-bēr Mātāng-thaī guyo, he escaping secretly went to Mātānga (II, 4).

wi-kani fīh lāgi, compassion (fem.) touched him (II, 6).

rānī-kī khabar sunana-kī aur āpānā ādimina-kī bhēt karanaī-kī bari phikar rai, great anxiety (fem.) remained for hearing news of the queen, and for meeting my own people (page 113).

unan māi dekhi bari ris ai, seeing me great anger (fem.) came to them (II, 2).

āpanī ijā-thē bhitar bhūjī gai, she ran away inside to her own mother (I, 2).

(*ham*) *bofānā-kā phānā pakari-bēr dūsari taraph nahai gayā, aur kai-kā hāt nī āyā*; *ghar jai-bēr ham lai nāi dhwaī sīa porā*, I (plural of respect) seizing the branches of the trees, went to the other side (of the wall), and did not come (i.e. fall) into anyone's hand; going into the house I also, having bathed and washed, fell asleep (page 86).

ham terī tapasyā dekhi-bēr bārā khūsi bhayā, I (plural of respect) having seen your austerity, became much pleased (II, 3).

māi aur n pachhinaī jaṅgal-mē rai gayā, (we, &c.) I and he remained behind in the forest (page 112).

mpārā bārā bhāg chhiyā jo tum lai mili gayā, I had great good luck (lit. there were my great fortunes) that you also were met (by me) (page 148).

tab dūtgai gaū-huṇī bāṭā lūgā, then the two set out on the road to the village (I, 3).

thūṭā dīnan jālai yō geth-idh phirā, for a few days they wandered hither and thither (II, 2).

uā myārā mītr āyā, there my friends came (II, 2).

bahaut dūr jālai anyārā-anyār-ā dūṭ jāni gayā, for a great distance the two persons went in thick darkness (II, 5).

nau kumār bahaut dik bhayā, the nine princes became much troubled (II, 4).

yō eile Kāmamañjari aur wi-kī ijā lai uā balai-gai : ā attī dārī aur māi-thaī sallāh puchhā-huṇī ain, on this account Kāmamañjari and also her mother were summoned there. They feared greatly and came to me to ask advice (page 94).

māi dekhi ā dārī gain aur kāmānā paīhin, they (fem.) seeing me became afraid and began to tremble (page 145).

wi-kā dagārā wi-kī dagariyā bahaut syāṇī ain, with her many women, her companions, came (page 165).

The following are examples of the use of the past tense of transitive verbs:—

māi-le yō bichār karo, I made this decision (page 37).

māi-le yō suni, I heard this (fem.) (page 37).

tuma-le māi-kani pailē khabar kē-lai nī di, why did you not at first give the news (fem.) to me (page 84)?

nau kumārān dagari wi-kani āpānā dēs-hai bhair bhejo, he sent him, with the nine princes, forth from his own land (II, 1).

Mātāng-thaī ai-bēr wi-le ēk ratn bhēt-mē dhari diyo, coming to Mātānga, she laid before him a jewel as a present (II, 6).

wi-le karo, he said (II, 1).

maĩ-kayĩ m̃ari diyo, (they) killed me (II, 2).

maĩ-le āpũ-kayĩ jaṅgal-mē pariyo p̃ayo, I found myself fallen in the forest (II, 2).

(*maĩ-le*) *yē-kayĩ nāchayo, gāno, b̃ajo bajūno, lekhaṇo parano, balāno cholaṇo sikāyo*, I (fem.) taught her to dance, to sing, and to play musical instruments, to write and to read, to talk and converse (page 73).

una-le ādimina-ki baṛi bh̃iṛ dekhi, they saw a great crowd (fem.) of men (II, 5).

Sōmadatta-le āpaṇi kathā kai, Sōmadatta told his story (fem.) (II, 9).

Mahādēb-jyũ-ki puṛā karaṇi sikai, he taught me to worship (fem.) Mahādēva-ji (II, 2).

Kālindī-ki bāt wi-le maṇi-lī, he accepted the word (fem.) of Kālindī (II, 6).

Mātāṅga-le wi-kayĩ ēk maṇi dī, Mātāṅga gave him a jewel (fem.) (II, 7).

wi-le mastakā lākṣṇā ēk-būṭṭā kārā, aur āgo b̃ūḷo, aur manṭr p̃arā, he collected many sticks (plur. masc.) and lit a fire (sing. masc.) and recited charms (plur. masc.) (II, 5).

wi-le āp̃arā khāniya s̃atu talau-mē khili diyā, he threw the *sattā* (plur. masc.) which was his food into the lake (I, 1).

hama-lē r̃ata-ki bāt jagā jagā sunin, I heard here and there the affairs (plur. fem.) of the preceding night (page 86).

maĩ-le wi-ki buṛi chheri Dharmmarakshitā dagari pachhyāṇ lagai aur Kāmamañjari-kayĩ wi-kā h̃ata-le mast chij bhejin, I made acquaintance (fem. sing.) with her old maid servant Dharmmarakshitā, and by her hand sent many things (plur. fem.) to Kāmamañjari (page 91).

wi-le maĩ-kayĩ dh̃arma-ki pustak sunain, he caused me to hear (i.e. taught me) religious books (plur. fem.) (II, 2).

buṛiya-le maĩ-thaĩ yō bat kayin, the old woman said these things (plur. fem.) to me (page 120).

ēk-eka-le yau s̃ari bāt kain, each of them said all these things (plur. fem.) (I, 4).

wi-le g̃ati d̃in, he gave abuse (plur. fem.) (page 61).

maĩ-le yō sab bāt m̃alum kari liyin, I understood all these things (plur. fem.) (page 120).

The **Perfect** is formed by conjugating the weak verbal past participle with the present tense of the Auxiliary verb. The first person, however, is not used, the first person of the Past being used instead, and the third person plural masculine is quite irregular. Thus:—

I have gone.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyā</i>	<i>hiṭyā</i>	<i>hiṭā</i>	<i>hiṭā</i>
2. <i>hiṭa-chhai</i>	<i>hiṭi-chhē</i>	<i>hiṭa-chhā</i>	<i>hiṭi-chhē</i>
3. <i>hiṭa-chh</i>	<i>hiṭi-chh</i>	<i>hiṭī</i>	<i>hiṭi-chhan</i>

Transitive verbs are, as in the case of the Past tense, construed passively.

The irregular verbs employ the weak past participles given on page 135. The only form in which difficulties arise is the third person plural, which is as follows:—

rāgo, to remain, third plural perfect *raĩ* or *rāĩ*. So *kūgo*, to speak, and causal verbs like *dekhūgo*, to show: *āgo*, to come, plur. *āĩ*. So *lyūgo*, to bring: *jāgo*, to go, plur. *gaĩ*: *dīgo*, to give, plur. *dāĩ*. So *līgo*, to take.

The following are examples of the use of this tense:—

A.—Intransitive Verbs:—

tu ko chhai, kã-baĩ ā-chhai, who art thou, whence hast thou (masc.) come (II, 2)?

tu ko chhē, kã-baĩ ai-chhē, who art thou (fem.), whence hast thou (fem.) come (II, 6)?

ab tu ai gai-chhē, now thou (fem.) hast arrived (page 116).

bālek kani bāg li gau-chh, a tiger has carried off the child (page 229).

taṣau suki ga-chh, the tank has dried up (I, 1). For *ra-chh*, *vide ante*; page 130.

bāji-kani jiti gai-chh, she has completely won the wager (page 77).

mai-kani jahardasti āpago khasam banai-bēr gā lyai rai-chh, having forcibly made me her husband, bringing me here, she has remained (page 176).

āj bhāĩ hai paĩ-chh; baĩ khusi bhai-chh, to-day a meeting has occurred; much happiness has become (to me) (I, 2).

tum sust kē-lai hai rau-chhā, why have you become sad (and remain sad now) (page 56)? For the use of the perfect of *rāpō* as a verb substantive, see page 130, *ante*.

tum lai dēk dēt hiĩ ā-chhā, you also have come (here) after going to various countries (page 164).

bārā phani-ṛāṣā syāp nikai rai, many-hooded snakes have remained emerging (i.e. continue emerging) (page 58).

yō ādimi kã-baĩ āĩ, whence have these men come (II, 9)?

bār bār hai-gaĩ, twelve years have passed (I, 2).

B.—Transitive Verbs:—

mero bāb. Pātāla-ko rājā Bīśnu-le mārī dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

beṣiyā rāt suaiṇ-mē Mahādēb-jyū-le mai-kani darśan dē-chh, aur go kau-chh, last night in a dream Mahādēva-jī has given me a vision and has said this (II, 3).

mai-le lai lūf-piṭ bahaut kari-chh, aur ādimi bārā dīk karĩ, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

rūṇḍa-le jhuṭā saugan khai rākhĩ, the villain has eaten up (i.e. sworn) false oaths (masc. plur.) (page 105).

myārā lagaiyā (adjectival past participle) *phul ṛai-le ṭori-bēr Ramayantikā-kani dēĩ*, he has plucked the flowers planted by me and given them to Ramayanti (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭa-čhiyē</i> (<i>čhiyē</i>)	<i>hiṭi-čhiyē</i> , etc.	<i>hiṭa-čhiyē</i> , etc.	<i>hiṭi-čhiyē</i> , etc.
2. <i>hiṭa-čhiyā</i>	<i>hiṭi-čhi</i>	<i>hiṭa-čhiyā</i>	<i>hiṭi-čhiyā</i> .
3. <i>hiṭa-čhiya</i>	<i>hiṭi-čhi</i>	<i>hiṭa-čhiyā</i>	<i>hiṭi-čhin</i> .

The irregular verbs present no difficulties.

The following are examples of the employment of this tense :—

A.—Intransitive :—

maī rāṇi samēl ai rau-čhiyē, I had come (and been there) with the queen (page 31).
tū āj jālai ke karāṇa-čhiyē (for *karāṇa ra-čhiyē*), what hadst thou remained a-doing till to-day (II, 9).

jai din tū bāg-baṭi gai-čhi, *tai din-āi-baṭi mero mān-tu-i-le hari lē-čhi*, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (me of) my heart (page 54).

jab a Paik dhurā-huṇi jān lāgi ra-čhiyo, when that Hero had set himself to go to the mountain-top (I, 2).

jaswē Mātāṅ āgā-hai bhair ā-čhiyo, as soon as Mātāṅa had come out from the fire (II, 5).

cheli dhān kuṭan lāgi rai-čhi, the daughter had set herself a-husking paddy (I, 2).

rāja-ki cheṭi palān-mē sē rai-čhi aur sahelī yeth ulh sē rai-čhin, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).

adharāt karā, jab unan nīn ai-čhi, at the time of midnight, when sleep (fem.) had come to them (II, 4).

myārā ān-mē bahaut ghan hai rau-čhiyā, many wounds were in my body (II, 2).

dui syāṇi dhān kuṭan lāgi rai-čhin, two women had set themselves a-husking paddy (I, 4).

syāṇi jo in būtan-kapi suṇi rai-čhin ut-kā mukh-thāi āk-baṭi bhain, the women who had been hearing these words became assembled before him (page 221).

B.—Transitive :—

a bāman mīṭo jo māi-le dākun-hai bachā-čhiyo, that Brahman met me whom I had saved from the robbers (II, 2).

ut bhyōt-mē puṇa jo Mahādēb-jyū-le Mātāṅ-kapi balai rākha-čhiyo, they arrived at the mountain which Mahādēva-jī had indicated to Mātāṅa (II, 4).

C.—Passives and Causals :—

A passive voice is formed by adding *i* to the root. Thus the root of *dekhano*, to see, is *dekh*. The passive root is *dekhī* with an infinitive *dekhīyo*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhī*, not

dekhi. This conjunctive participle is often prefixed to the verb *jāno*, to go, and the whole has then the force of a simple passive. Thus, *dekhi jāno*, to be seen.

Examples of the use of the two passives are as follows :—

A. *ek śahar lai dekhai paitho*, a city also began to be visible (II, 5).

jai śufi-mē yē-ko khasam chorāilo, tabo jāpali, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).

bhōl u lai pakarilo aur meri syaini lai pakarili, to-morrow both he will be arrested, and my wife will also be arrested (page 97).

B. *Kāmamañjari aur iā-ki tja lai iā bolait gēn*, Kāmamañjari and also her mother were summoned (passive of causal) there (page 94).

yo ek bāman-kari bachhūp-mē mārī go-chh, he has been killed saving a Brahman (II, 2).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root. The infinitive ends in *āno*. Thus, *dekhāno*, to cause to see, with a strong verbal past participle *dekhāyo* and an adjectival participle *dekhāyo*. So, *haūno*, to cause to become; *khaūno* (from *khaūno*, to eat), to feed. Many causals are also formed, as in Hindī, by lengthening the root vowel, or in other ways, as in *māraūno*, to kill.

As examples of causals we may quote :—

mero nātī goru-bhaīsan charūp-huñi ban jāi ra-chh, my grandson has gone to the forest to graze cattle and buffaloes (I, 3).

ūpānā khucēn-kari dekhāyā, she showed them to her husband.

yē-kari yē-kā bāba-ko rājya lai deūlo, I shall also cause his father's kingdom to be given to him (page 228).

je-ke iā-le karaūno chh, te pāit kawai (infinitive *kāūno*, to cause to say) *diyan*, send word (Hindī *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *i*. Examples are given above under the passive (*chorāilo* and *bolait gēn*). Again we can have double causal with infinitives in *āno*, as in *bolāūno*, to get a person called (from causal *bolūno*). Sometimes the *āno* is contracted to *auo*, as in *ūpani dagariyan-kari dekhaup-sū khalādi-mē dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

D.—Compound Verbs :—

Compound verbs are formed much on the same lines as in Hindī.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāno*, to go; *dīno*, to give; *līno*, to take; *rāno*, to remain; *rakhāno*, to place; and *hālāno*, to throw. Compounds with *hālāno* often have a completive sense.

Thus :—

ai jāno, to arrive.

bañi jāno, to become.

bhijī jāno, to be soaked.

hai jāyo, to become.
jāgi jāyo, to halt.
khai jāyo, to eat up.
li jāyo, to take away.
mārī (passive) *jāyo*, to have been slain.
nai jāyo, or *nhai jāyo*, to go away.
pari jāyo, to throw oneself down.
puji jāyo, to arrive.
pujai jāyo, to escort to a place.
purī jāyo, to heal.
chhōpi dīyo, to release.
dekhi dīyo, to see for oneself, to inspect.
dhari dīyo, to place.
di dīyo, to give away.
hi dīyo, to go along.
khiti dīyo, to throw to a certain place.
lauṭai dīyo, to put back again.
mārī dīyo, to slay.
niāni liyo, to accept, agree to.
li liyo, to take for oneself.
hai rūyo, to continue to exist (Hindī, *hō rahna*).
batai rakhayo, to show.
banai hūlayo, to finish making, to complete.
chhūṛi hūlayo, to abandon completely.
dekhi hūlayo, to see suddenly, to happen to see.
kai hūlayo, to tell completely.
karī hūlayo, to finish doing.

Examples of the use of these compound verbs are:—

phiri dharati-mē ai gayo, he arrived afterwards upon the earth (II, 7).
mai-khai puja-hujā ai gai, worship and such like things came to me (i.e. I learnt to worship) (II, 2).
jōḍa, bhālo dekhayo chāyo, aur hrist-pust hai gayo, he became a youth, fair to look upon, happy and plump (II, 5).
ai-le āpānū khāniya sattu talau-mē khiti diyā : jab sattu bhiji gayā, sab sattu pāni samēl khai gayo, he threw his dinner-sattu into the lake; when the sattu was thoroughly soaked he ate it all up, water and all (I, 1).
mai bhālo hai gayā, I became well (II, 2).
chyōlō tero hai ga-chh, a son has become yours (i.e. you have got a son) (II, 1).
tu Pātāla-ko rājā hai jālai, thou wilt become the king of Pātāla (II, 3).
wā ū jāgi gayā, there they halted (II, 5).
Jamā-kā dūt mai-khai Jamrāj-thei li-gayā, Yama's messengers took me away to King Yama (II, 2).
yo mārī ga-chh, he has been slain (II, 2).
pūṇi dhunay-khai nai gayā, they went away to search for water (I, 1).
tab u nhai gayo, then he went away (II, 2).

ek bāṛh baṛā-kā talī jai-bēr sū pari gayo, having gone below a big tree, he threw himself down to sleep (I, 1).

agā-mē pari gayo, he threw himself into the fire (II, 5).

ū Pātāl-mē puji gayā, they arrived in Pātāla (II, 5).

Mātāṅ wi-kapī dūr-jālai pajai gayo, Mātāṅ escorted him for some distance (II, 7).

icā mārā ghaṇ purī gayā, there my wounds were completely healed (passive) (II, 2).

yē-vile yē-kapī chhāri diyā, aur phiri laṇai diyā, for this reason release him, and put him back again (II, 2).

tum hamari laṇai dekhi diyaṇ, do you please inspect our fighting (I, 3).

icā-le ek ratn bhēṭ-mē dhari diyo, she presented a jewel as a welcome (II, 6).

tum icā jūgā dekhaṇ-huṇi hīṭi-dī hāṇ, do you come along to see that place (II, 3).

maī-kapī mārī diyo, they slew me (II, 2).

rāja-le muni-ki bāt māni lī, the king accepted the words of the saint (II, 1).

āchho, tu-ī lī-liyē, good, do thou verily take (it and keep it) (I, 4).

myārā ān-mē bahant ghaṇ hai rau-chhiyā, there had been many wounds on my body (II, 2).

icā bhyōṭ-mē puja jo Mahādēb-jyū-le Mātāṅ-kapī batāi rākha-chhiyo, they arrived at that mountain which Mahādēva-jī had shown to Mātāṅ (II, 4).

rāṇḍa-le jhaṇa saṅgaṇ khai rākhi, the villain has taken a false oath (page 105).

tu bāṛo banai hāṭalai, ta ham tōē-kapī chhoṛi dyālā, when thou shalt have finished making the road I will release thee (page 103).

jana-le bēḍ, kastr, aur dharm karm, sab chhāri hūṭī, (men) who have altogether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

icā-le kumār dekhi hāṭo, he happened to see the prince (II, 8).

ab maī-le sab hāt upāṇā tuman-thāi kat-hāṭī, now I have completely told all my affairs to you (II, 2).

janee hām kari hāṭalo icā-kapī berī pairai diyā, as soon as he shall have finished doing the work put fetters on his feet (page 104).

Potential compounds have *sakāṇō* with the short conjunctive participle. Thus:—

jatuk dukh ham dī sakālā tatuk tōē-kapī dyālā, as much sorrow as I shall be able to give thee so much will I give thee (page 99).

icā-kapī myāṣā-mē, jo chānt, ā dekhi sakant, whoever desire to see her in the fair can do so (page 165).

Completive compounds are formed with *hāṭāṇō*, as explained under Intensives.

Desiderative compounds are formed by conjugating *chāṇō*, to wish, with the oblique infinitive. Thus:—

maī upāṇā kākā-kapī mārāṇā nī chānyū, parantu icā-kapī chhoṛi diṇā chā-chhu, aur icā-ko ādar satkār karāṇā chā-chhu; *u jo hirā maī thagi-bēr liṇā chhā-chhiyū, ab usikē nī liṇā chānyū*, I do not want to kill my uncle, but want to show honour and respect to him; that diamond which I was wishing to take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāṇō*, to desire, should not be confused with the verb *chāṇō*, to look at.

The passive of *chāṇo*, to wish, *chāṇo*, is used to mean 'it is necessary,' 'it is proper.' Its third singular old present is *chai*, which is equivalent to the Hindi *chāhiyē*, but the verb is conjugated throughout. Thus:—

māi-kaṇi dhairya karaṇo chai, it is necessary for me to make patience, (i.e. I must be patient) (page 178).

Pachhō-kā Paika-ko tarāṇ parakhāṇo chāi-chh, the muscular strength of the Hero of the West is proper to be tested (i.e. I must test it) (I, 1).

ghamaṇḍ karaṇo nī chain (for *chaino*), it is not proper to show pride (I, 5).

N.B.—This *chain* for *chaino* is not uncommon.

te karaṇo chāi-chh, that should be done (II, 1).

mūṇk jilāṇo chain, countries should be conquered (lit., are necessary to be conquered) (II, 1).

sātū-ko thailo jo bāṭā-huṇi chāi-chhiyo, a sack of *sattū*, which was necessary for the road (I, 1).

Inceptives are similarly formed with the verb *paīṭhāṇo* (not *lagāṇo*), to begin. The oblique infinitive may be either weak or strong. Thus:—

ghabarai-bēr kāmāṇ paīṭhā, being agitated, they began to tremble (I, 4).

ḍari gāin aur kāmāṇ paīṭhin; *ēk buriyā kṛā paīṭhī*, they (fem.) became afraid, and began to tremble; an old woman began to say (page 145).

mī-kaṇi mārāṇ paīṭhā, they began to beat him (II, 2).

ēk sahar lai dekhtā paīṭho, a city also began to be visible (II, 5).

ākhān-baṭī āṇ āṇ paīṭhā, tears began to come from (her) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have:—

kāi-kaṇi tu yeti āṇ jan diyē, do not allow any one to come hither (II, 5).

ke dukh nī huṇ paū-chhiyo, no sorrow was allowed to become (i.e. could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *paraṇo*, to fall, with the direct strong infinitive. Thus:—

anyārū-mē hīṭṭṭo paraṇo, walking in darkness fell (i.e. he had to walk in darkness) (II, 7).

N.B.—*paraṇo*, to fall, must not be confounded with *parāṇo*, to read.

The following is therefore a summary of the conjugation of the verb *hiṣano* in its more usual forms :—

Infinitive or Verbal Noun, *hiṣano*, the act of going; abl. form, *hiṣan*, *hiṣān*.

Present Participle, *hiṣano*; fem. *hiṣani*, going; obl. form, *hiṣān*, *hiṣāni*; (*hiṣanai-rachhā* *hiṣanāra-chhā*), I am a-going; *hiṣanai-ra-chhiyā* (*hiṣanāra-chhiyā*), I was a-going.

Past Participle, Weak Verbal, *hiṣā*, fem. *hiṣi*; Strong Verbal, *hiṣo*, fem. *hiṣi*; Adjectival, *hiṣigo*, gone.

Future Passive Participle, *hiṣay*, fem. *hiṣai*, to be gone, about to be gone; masc. obl. sing. and plur. *hiṣān*.

Conjunctive Participle, *hiṣe*, *hiṣi-bā*, going, having gone.

Old Present, I go, I may go.		Imperative, Go.		Future, I shall go.			
Singular.	Plural.	Singular.	Plural.	Singular.		Plural.	
Common Gender.		Common Gender.		Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṣā</i>	<i>hiṣā</i>	...	<i>hiṣān</i>	...	<i>hiṣān</i>	...
2	<i>hiṣai</i>	<i>hiṣan</i>	<i>hiṣi</i> <i>hiṣiyā</i>	<i>hiṣanai</i>	<i>hiṣai</i>	<i>hiṣān</i>	...
3	<i>hiṣi</i>	<i>hiṣan</i> <i>hiṣan</i>	...	<i>hiṣān</i>	<i>hiṣai</i>	<i>hiṣān</i>	<i>hiṣān</i>

Past Conditional, (If) I had gone, I should have gone.				I went.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṣanā</i> , <i>hiṣanāyā</i> , <i>hiṣanā</i>	...	<i>hiṣanā</i> , <i>hiṣanā</i>	...	<i>hiṣā</i>	...	<i>hiṣā</i>	...
2 <i>hiṣanai</i>	<i>hiṣani</i>	<i>hiṣān</i>	...	<i>hiṣai</i>	<i>hiṣi</i>	<i>hiṣā</i>	...
3 <i>hiṣan</i>	<i>hiṣani</i>	<i>hiṣān</i>	<i>hiṣān</i>	<i>hiṣo</i>	<i>hiṣi</i>	<i>hiṣā</i>	<i>hiṣi</i>

Present Definite, I go, I am going.				Negative Present Definite, I do not go.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṣā-chhā</i>	...	<i>hiṣān</i>	...	<i>ni hiṣān</i> , <i>ni hiṣanāyā</i> , <i>ni hiṣanā</i>	...	<i>ni hiṣān</i> , <i>ni hiṣanā</i>	...
2 <i>hiṣā-chhāi</i>	<i>hiṣā-chhā</i>	<i>hiṣā-chhā</i>	...	<i>ni hiṣanai</i>	<i>ni hiṣani</i>	<i>ni hiṣanā</i>	...
3 <i>hiṣā-chhā</i>	<i>hiṣā-chhāyā</i>	<i>hiṣanā</i> (-nā)	<i>hiṣanā</i>	<i>ni hiṣano</i>	<i>ni hiṣani</i>	<i>ni hiṣān</i>	<i>ni hiṣān</i>

Perfect, I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyā</i>	...	<i>hiṭā</i>	...
2. <i>hiṭa-chaḥa</i>	<i>hiṭi-chaḥā</i>	<i>hiṭa-chaḥā</i>	<i>hiṭi-chaḥā</i>
3. <i>hiṭi-chaḥ</i>	<i>hiṭi-chaḥ</i>	<i>hiṭī</i>	<i>hiṭi-chaḥan</i>

Imperfect, I was going.

Pluperfect, I had gone.

Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭā-chaḥiyā</i>	...	<i>hiṭā-chaḥiyā</i>	...	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥiyā</i>	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥiyā</i>
2. <i>hiṭā-chaḥiyā</i>	<i>hiṭā-chaḥi</i>	<i>hiṭā-chaḥiyā</i>	...	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥi</i>	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥiyā</i>
3. <i>hiṭā-chaḥiyā</i>	<i>hiṭā-chaḥi</i>	<i>hiṭā-chaḥiyā</i>	<i>hiṭā-chaḥin</i>	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥi</i>	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥin</i>

Any optional form of the Auxiliary verb may be used throughout.

Indeclinables.—The ordinary negative is *nī* but *jan* is also employed with the imperative. *Nī*, is emphatic, 'not in any way.'

yē-kā maraṇa-ko bahat nī āyo, the time of his death did not come (II, 2).

bhūman-kaṇi nī māraṇ, do not kill the Brāhman (II, 2).

jan samajiyē, do not consider (II, 3).

An emphatic suffix (like the Hindi *hī*) is *ā*. Thus, *tu swaṇp-ā jan samajiyē*, do not thou consider this merely a dream (II, 3). So *devi-(y)ā*, both.

I give two specimens of this literary Kumauni. One is a folktale taken from the late Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Pandit Jwālā Datt Joshi's translation of the *Dafakumāra Charita*. I take this opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN I.

(From the "*Hill Dialects of the Kumaun Division*" of
Pandit Ganga Datt Upreti, 1900.)

॥ पूरव पछों-पैकन-कि भेट ॥

कै समय-मे हौ नामि पैक, एक पूरव दिशा-का कुण-मे, दोहरो पछों-का कुणा-मे रौंछिया । एक-को नाम सुणि-वेर दोहरो रोस-मे भरियो रौंछियो । हौर एका-का घर-बटि दोहार-को घर वार वस-को बाटो टाड़ छियो । एक दिन पूरवा-का पैक-ले आपणा मन-मे ठारि कि पछों-का पैक-को तराण कतुक छ परखणो चैछ । आपणा घर-बटि सामल-का लिजिया सातु-को बैलो, जो बाटा-हुणि चैछियो, लौ-वेर बाटा लागो । दोफरि जालेक हिटो, तव बाटा-मे उड़-कणि एक बड़ो लामो चाकलो गैरो तलौ मिलो । उड़-ले आपणा खाणिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाणि समेत खै-गयो । फिर उड़ तलौ-का नजौक एक बड़ा बोटा-का तलि जै-वेर शीण पड़ि-गयो । येतुकै-मे उड़ तलौ-का नजौका-का वणा-का मिरग आपणि वाण-ले तलौ-मे पाणि पिण-सुं आया । देखन त तलौ मुकि-गछ, तव दोहरि ठौर पाणि दुनण-हुणि नसि-गया । ये माघ एक वण हाति ले पाणि पिण-सुं उड़ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाणि नि पायो, त रिसा-का मारिया बड़ो चिल्लाट करो, जै-ले उड़ पैक-कि नौन टुटि गइ ॥

पैक-कणि बड़ि रोस आइ । उड़-ले हाति-को सून पकड़ि-वेर पछों-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उड़ पटाँगण-मे पछों-का पैक-कि

चेलि उइ वखत धान कुटण लागि-रैछि । हाति-कणि अनौखो किड़ो देखि-वेर डरा-का मारिया आपणि डजा-यें भितर भाजि गइ । तब उइ-कि सहीतारि भैर आइ हाति-कणि अनौखो किड़ो समजि-वेर आपणि दगड़ियन-कणि देखौण-सुं आपणि खलि-मे धरि-लियो । पछा उइ दिने पूरव-को पैक ले वार बर्स-को वाटो वड़िन-मे हिटि-वेर पछों-का पैका-का घर-पुजो । उइ-कि चेलि-यें पैक-को पता पुछो । चेलि-ले कयो, म्यारा बौज्य लाकड़ा काटण-हुणि धुरा जै-रई, वार बर्स है गई । पूरवा-का पैक-ले धुरा-को वाटो बतै माँगो, चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाँण लागि रछियो वाटा-मे डीन-कि भेट है-गइ । पछों-को पैक सारा वणा-का रुखन-कणि, जो बाड़ा बाड़ा किया, जाड़ै-बटि उपाड़ि-वेर उनरो बड़ो भारि पहाड़ जसो बोजो आपणा खारा-मे धरि-वेर आपणा घर-हुणि ल्यूण लागि-रछियो । पूरव-को पैक उइ-का पछिन-बटि गयो । उइ-को बोजो पछिन-बटि खैचि-वेर रोकि-दियो । तब पछों-का पैक-ले बड़ो जोर लगायो, आपणो बोजो अधिन लगायो । पछिन देखि-वेर कयो, अरे पूरवा-का पैक, मै-ले तेरो नौ पैलो-बटि सुणि राख कियो । ते दगड़ि भेट करन-कि वड़ि इच्छा छि । सो आज भेट है-पड़ि-छ । वड़ि खुशि भै-छ । आव तुम हम लड़ै करि-वेर देखूँ हम डीन-मे को बड़ो छ । पूरवा-का पैक-ले कयो, याँ वण-मे हम लोगन-कि हार-जोत-कणि को जानलो । गौं-मे जै-वेर लडुला ॥

तब होयै गौं-हुणि वाटा लागो । वाटा-मे उनन-कणि एक बुड़िया मिलि, डीन-ले बुड़िया-यें कयो, तुम हमरि लड़ै देखि-दियौ । बुड़िया-ले कयो, मेरो नाति गोरु भैंसन चरुण-हुणि वण जै-रछ । उइ-कणि राटा दिना जाँकु । फिरि तुमरि अँवाल भिड़ि देखुँलो । येतुक कै-वेर बुड़िया-ले होयै पैक और लाकड़ा-को बोजो आपणा काना-मे धरि-वेर आपणा नाति-यें गइ, उइ-कणि राटा दिया ॥

जब यों हो पैक वाँ लड़ण-सुं तयार भया, तब बुड़िया-का नाति-ले बुड़िया, और गोरु भैंसा, लाकड़ा-को बोजो सुधा होयै पैक, आपणि गाँति-मे धरि-लिया । आपणा घर-हुणि वाटा लागो । येतुकै-मे आँधि लागि । उइ आँधि-मे उड़ि-वेर एक येसि ठौर पुजो कि जाँ डी स्येणि धान कुटण लागि-रैछिन, और एक स्येणि-का आँखा भितर पैठि-गयो । उइ स्येणि-ले दोहरि-यें

कयो, म्यारा चाँखा-मे भा पैठिड़ गइ, गाड़ि-दे । दोसरि-ले कयो, जो उ भाड़ मै-काणि दौ-देली त गाड़ि-खूँलो । तब पैलि खैणि-ले कयो चाँखो, तुई लि-लिये । दोहरि खैणि-ले भाड़,—बुड़िया और उइ-को नाति, गोरु भैंसा, डौवै पैक लाकड़ा-का बाजा सतमे,—चाँखा-है निकालि-वेर आपणि खलि-मे धरि-लिया । फिरि राता-का बखत आपणि खलि-मे-है गाड़ि-वेर आपना खेन-काणि देखाया । उइ-ले कयो यौ सब किड़ा हमरा विरालु-काणि दौ-दे । उ सब खै-लेलो । इन बातन देखि सुणि-वेर डौवै पैक, बुड़िया, और उइ-को नाति भौत डरा । धवरै-वेर कामण पैठा । तब सवन-ले आपूँ आपूँ-काणि ये संसार-कि सब वस्तुन-मे-है सवन-है नानो जाणि-वेर अच्छतै पछतै हात जोड़ि विन्ति करि उइ खैणि और उइ-का खेन-ये छोड़ै-वेर आपणा घर-हुणि गया । आपणा घरन-मे जै-वेर एक एक-ले यौ सारि बात आपना घरकारन-ये और पड़ौसिन और आपणा इष्ट मित्रन-ये कैन ॥

सवन-ले आपूँ-काणि नानो समझि-वेर परमेश्वर-काणि धन्यवाद दौ-वेर कयो, हे परमेश्वर, हम तेरि सृष्टि-मे सवन-है नाना छूँ । ये संसार-मे के बात-को धमण्ड के मनुष्य-काणि करणो नि चैन । एक-है एक ठुलो, एक-है एक नानो छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर छूँ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SPECIMEN I.

(STANDARD DIALECT.)

*(From the "Hill Dialects of the Kumaun District,"
of Pandit Ganga Datt Uprett.)*

PŪRABA-PACHHŌ-KĀ PAIKANĀ-KI BHĒṬA.

EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dvi nāmi Paik, ek Pūrab-diśā-kā
A-certain-time-in two famous heroes, one the-east-direction-of
 kuṇ-mē, doharo Pachhō-kā kuṇ-mē, raū-chhiyā. Eka-ko-
corner-in, the-other the-west-of corner-in, remaining-were. One-of
 nām suni-bēr doharo ris-mē bhariyo raū-chhiyo, haur ekā-
name heard-having the-other anger-in filled remaining-was, and one-
 kā ghar-baṭi dohara-ko ghar bār-barā-ko bāṭo tār chhiyo.
of the-house-from the-other-of the-house twelve-years-of road distant was.
 Ēk din Pūrabā-kā Paika-le āpānā-man-mē thārī ki
One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that
 'Pachhō-kā Paika-ko tarān katuk chh, parakhāṇo chaī-
'the-west-of hero-of muscular-strength how-much is, to-test proper-
 chh.' Āpānā-ghar-baṭi sāmānā-kā lijiyā sātu-ko thailo,
is.' His-own-house-from provision-for-a-journey-of for sattu-of a-sack,
 jo bāṭā-huṇi chaī-chhiyo, li-bēr bāṭā lāgo.
which the-road-for necessary-was, taken-having on-the-road he-set-himself.
 Dōphari jālēk hiṭo, tab bāṭā-mē ui-kāṇi ek bāṇo lāmo
Noon till he-walked, then the-road-in him-to a great long
 chākaṇo gairo taṭau mīṭo. Ui-le āpānā khāṇiṇa sātu
wide deep pond was-met. Him-by his-own to-be-eaten sattu
 taṭau-mē khiti-diyā. 'Jab sātu bhiṭi-gāyā sab sātu
the-pond-in were-thrown. When the-sattu was-completely-wet all the-sattu
 pāṇi-samēt khai-gayo. Phiri ui-taṭau-kā najik ek-bārā-boṭā-kā tali
the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below
 jāi-bār śin pari-gayo. Yetuk-āi-mē ui-taṭau-kā najikā-kā
gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of
 baṇā-kā mirāg āpānā-bānā-le taṭau-mē pāṇi piṇ-sū āyā.
the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.

Dekhan ta talau suki-ga-ehh, tab dohari thaur pani
On-seeing indeed the-pond dried-completely-is, then another place water
 dhunap-hugi nasi-gaya. Ye math ek ban hāti lai pani
searching-for they-went-away. This after a wild elephant also water
 pin-sū ni-talan-mē ayo. Apāno sūn pani pin-hugi
drinking-for that-pond-in came. His-own trunk water drinking-for
 talaun hālo. Pani ni pāyo, ta risā-kā māriyā
in-the-lake was-plunged. Water not was-got, then anger-of by-being-struck
 baro ehllāt karo, jai-le ui-Paika-ki nūn tūti-gai.
great trumpeting was-made, which-by that-hero-of sleep was-completely-broken.

2. Paik-kañi bari ris ai. Ui-le hāti-ko sūn
The-hero-to great anger came. Him-by the-elephant-of the-trunk
 pakari-bēr Pachhō-kā raunār-Paika-kā paṭāgan-mē khiti-diyo. Ui-
seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-
 paṭāgan-mē Pachhō-kā Paika-ki cheli ni-bakhat dhān kūtan
courtyard-in the-west-of hero-of daughter (at-) that-time paddy a-pounding
 lagi-rai-ehhi. Hāti-kañi anaukho kiro dekhi-bēr
engaged-remained-was. The-elephant (acc.) a-strange insect seen-having
 darā-kā māriyā āpani-ijā-thē bhitar bhāji-gai. Tab ni-ki
fear-of on-being-struck her-own-mother-to within ran-away. Then her-of
 mhautāri bhair ai, hāti-kañi anaukho kiro samaji-
the-mother outside came, the-elephant (acc.) a-strange insect understood-
 bēr, āpani-dagarīyan-kañi dekhan-sū āpani-khaldi-mē
having, her-own-companions-to showing-for her-own-pocket-in
 dhari-diyo. Pachhā ni-dīn-ai. Pāraba-ko Paik lai
it-was-placed (and)-taken. Afterwards on-that-day-even the-east-of hero also
 bār-barsa-ko bātō gharin-mē hiti-bēr Pachhō-kā Paika-kā
twelve-years-of road (a-few)-half-hours-in walked-having the-west-of hero-of
 ghar pujo. Ui-ki cheli-thē Paika-ko patto puchho.
in-house arrived. Him-of daughter-from the-hero-of trace was-asked.
 Cheli-le kayo, 'myārā banjyn lākārā kātāp-hugi
The-daughter-by it-was-said, 'my (plur. of respect) father timbers cutting-for
 dhurā jai-raī, bār bars hai-gaī.' Pāraba-kā Paika-le
to-the-mountain-top gone-has, twelve years have-passed.' The-east-of the-hero-by
 dhurā-ko bātō batai-māgo, cheli-le batai-diyo.
mountain-of road to-be-shown-was-asked, the-daughter-by it-was-shown.
 Jab u Paik dhurā-hugi jān lagi-ra-ehhiyo, bātā-mē
When that hero the-mountain-top-to to-go engaged-was, the-road-in
 dvina-ki bhēt hai-gai. Pachhō-ko Paik sārā-baṇā-kā
the-two-of meeting took-place. The-west-of hero the-whole-forest-of

rukhan-kapi, jo bārā bārā chhiyā, jār-āi-baṭi upari-bēr unaro
trees (acc.), what great great were, root-even-from torn-up-having of-them
 baro bhāri pahār jaso bwōjo āpānā-khwārā-mē dhari-bēr āpānā-
great heavy mountain like load his-own-head-on place-having his-own-
 ghar-huṇi lyān lāgi-ra-chhiyo. Pūraba-kō Paik ui-kā pachhin-
house-toward to-take engaged-was. The-east-of hero him-of behind-
 baṭi gayo, ui-kō bwōjo pachhin-baṭi khañchi-bēr, roki-diyo.
from went, him-of load behind-from pulled-having, he-was-stopped.
 Tab Pachhō-kā Paika-le baro jēr lagāyo, āpānō bwōjo aghin
Then the-west-of hero-by great force was-applied, his-own load forward
 lagāyo. Pachhin dekhi-bēr kayo, 'Arē, Pūrabā-kā Paik, mai-le
pushed. Behind looked-having it-was-said, 'Ah, east-of hero, me-by
 tero nau paili-baṭi suni-rākha-chhiyo. Twē-dagari bhēt karana-ki
thy name first-from heard-continually-was, Thee-with meeting making-of
 bari ichchhā chhi. So āj bhēt hai-paṭi-chh. Bari khuṣi
great wish was. So to-day meeting occurred-is. Great happiness
 bhai-chh. Ab tum ham laṇi kari-bēr dekhū
become-has. Now you I (plur. for sing.) fighting made-having let-us-see
 ham-dwin-mō ko baro chh.' Pūrabā-kā Paika-le kayo, 'yā
us-two-in who great is.' The-east-of hero-by it-was-said, 'here
 bay-mē ham-logana-ki hār-jit-kapi ko jagalo? Gaū-mē
forest-in us-people-of losing-winning-(acc.) who will-know? Village-in
 jai-bēr larulā.
gone-having we-shall-fight.'

3. Tab dwiyāi gaū-huṇi bātā lāgā. Bātā-mō
Then both village-towards on-road were-engaged. The-road-on
 unan-kapi ek buṛiyā mili. Dwina-le buṛiyā-thē kayo,
them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,
 'tum hamari laṇi dekhi-diyan.' Buṛiyā-le kayo, 'mero
'you our fighting inspect.' The-old-woman-by it-was-said, 'my
 nāti gorn-bhaṛsan charūn-huṇi baṇ jai-ra-chh. U-kapi
grandson (of-)kine-buffaloes the-grazing-for to-the-forest gone-is. Him-to
 rwātā dipā jā-chhu. Phiri tumari āwāl-bhīṛi dekhūlo.
breads to-give going-I-am. Afterwards your combat I-will-see.'
 Yetuk kai-bēr buṛiyā-le dwiyāi Paik aur lākara-ko
So-much said-having the-old-woman-by the-two heroes and the-wood-of
 bwōjo āpānā-kānā-mē dhari-bēr āpānā-nāti-thē gai, ui-kapi
load her-own-shoulder-on placed-having her-own-grandson-to went, him-to
 rwātā diyā.
breads were-given.

4. Jab yē dvi Paik wāṁ laṛan-sū tāyār bhāyā, tab
When these two heroes there fighting-for ready became, then
 burīyā-kā nāti-le burīyā, aur goru-bhaīsā, lākara-
the-old-woman-of grandson-by the-old-woman, and the-kine-buffaloes, the-wood-
 ko bwōjo sudhā dviyāi Paik. āpani-gāti-mē dhari-liyā.
of loud including the-two heroes, his-own-fold-of-sheet-in were-put.
 Āpāpā-ghar-huṇi bāṭā lāgo. Yetuk-āi-mē
His-own-house-towards on-the-road he-set-himself. So-much-even-in
 ādhi lagi. Uī-ādhi-mē uṛi-bēr ēk yesi thaur
a-windstorm arose. That-windstorm-in flown-having a such place
 pujo ki jāṁ dvi syaini dhān kuṭan lagi-rai-ehhin, aur
he-arrived that where two women paddy to-husk engaged-were, and
 ēk-syaini-kā ākhā bhitar paithi-gayo. Uī-syaini-le dohari-thē
one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to
 kayo, 'myārā-ākhā-mē jhār paithi-ga-ehh, gāri-de.'
it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'
 Dosari-le kayo, 'jo u jhār mai-kapi di-deli, ta
The-second-by it-was-said, 'if that bit-of-grass me-to you-will-give, then
 gāri-dyūlo.' Tab paithi-syaini-le kayo, 'āchho, tu-i
I-will-extract(-it).' Then the-first-woman-by it-was-said, 'good, thou-veryly
 li-liyē.' Dohari-syaini-le jhār. burīyā aur
take-for-yourself.' The-second-woman-by the-bit-of-grass, the-old-woman and
 uī-ko nāti, goru-bhaīsā, dviyāi Paik lākara-kā bwājā-samēt,
her-of grandson, kine-buffaloes, the-two heroes wood-of load-together-with,
 ākhā-hai nikāli-bēr āpani-khaḍi-mē dhari-liyā. Phiri
the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards
 rātā-kā bakhat āpani-khaḍi-mē-hai gāri-bēr āpāpā-khwōn-kapi
night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to
 dekhāyā. Uī-le kayo, 'yē sab kirā hamārā-birāṇu-kapi
they-were-shown. Him-by it-was-said, 'these all insects our-cat-to
 di-de. U sab khai-lelo.' In bātan dekhi-suṇi-bēr
give-away. He all will-eat-for-himself.' These words seen-heard-having
 dviyāi Paik, burīyā, aur uī-ko nāti bhaut dārā.
the-two heroes, the-old-woman, and her-of the-grandson much feared.
 Ghabarai-bēr kāran paithā. Tab sabana-le āpū-āpū-kapi
Agitated-being to-tremble they-began. Then all-by themselves-themselves (acc.)
 yē-samsāra-ki sab-bastan-mē-hai saban-hai nāno jāpi-bēr,
this-world-in all-things-in-from all-than small considered-having,
 pachhatai-pachhatai hāt jori, binti kari, uī-syaini aur
lamenting-lamenting hands folding, supplication making, that-woman and

ui-kà khwēn-thē chhorai-bēr. āpānā-ghar-huṇi gāyā.
her-of husband-to been-released-having, their-own-house-to went.
 Āpānā-gharan-mē jai-bēr ēk-eka-le yañ sari bāt āpānā-gharakūran-
Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-
 thē aur pārausin aur āpānā-isht-mitrān-thē kain.
to and neighbours and their-own-loved-friends-to were-said.
 5. Sabana-le āpū-kapi nāno samajhi-bēr, Paramēśwar-kapi
All-by themselves (acc.) small considered-having, God-to
 dhanyabād dī-bēr kayo, 'hē Paramēśwar, ham Teri-
thanksgiving given-having it-was-said, 'O God, we Thy-
 sṛiṣṭi-mē saban-hai nānā chhū. ' Yē-samsār-mē kē-bāta-ko ghamand
creation-in all-than small are. ' This-world-in any-thing-of pride
 kai-manushya-kapi karaṇo ni chain. Ēk-hai ēk ṭhulo, ēk-hai
any-man-to to-make not is-proper. One-than one great, one-than
 ēk nāno chh. Paramēśwara-ki sṛiṣṭi-mē ham sab kīṛanā-kā barābar
one small is. God-of creation-in we all worms-of equal
 chhū.
 are.

FREE TRANSLATION OF THE FOREGOING.

THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(BY PAṆDIT GANGA DATT UPRETI.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provisions, *sattū* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattū* he had in order to soak it. When saturated, the *sattū* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water; but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(the western hero) had gone to a certain high mountain peak to cut firewood twelve years ago, and advised him to go there. So the eastern hero started for the place (*dhurà* or high mountain peaks) and met him on the road coming to his home carrying on his head a mountain of firewood consisting of huge trees pulled up with their roots. The eastern hero went behind him and catching hold of his load obstructed him, but the western hero extricated his load and pushed on, and on looking back and seeing the eastern hero said, 'O, eastern hero, I heard of you a long time ago, and had a great longing to see you. I am very glad that I have seen you to-day. Let us fight now to see which of us is the stronger.' To this the eastern hero replied, 'We are in the jungle now, there is no one here to witness the result of the contest. Let us go to some populous place and engage there.'

Then they went on towards some villages, and on their way met with an old woman whom they requested to see their combat, but she told them that she would see their fight after she had given bread to her grandson, who was grazing cattle in a jungle. Saying thus she took up both the heroes, together with the load of fuel, on her shoulder, and went to give food to her grandson.

When her grandson had taken his meal the heroes prepared for their combat; but he, to their amazement, placed the old woman (his grandmother) together with the two heroes and the load of fuel, in the fold of the sheet he had wrapped round his body, and started homewards. Just then a high wind arose, which drifted him away with the old woman, the two heroes, and the firewood, like a bit of grass, and caused them to penetrate the eye of a woman who was husking rice in company with another. She asked her companion to pull the foreign thing out of her eye, but the latter refused to do so unless the former gave her the article to be taken from her eye. To this the first one consented. So the other woman, after having extracted the stuff (the old woman, her grandson, cattle, and the two heroes together with the load of firewood wrapped up in the sheet of her grandson) put it in her pocket as a curiosity. At night she showed it to her husband, who, after satisfying his curiosity with the strange creatures, told his wife to give them to his cat for food. This command of the man so frightened the woman, her grandson, and the heroes, who were used to boast of their respective prowess, that they were quite mortified and humiliated, and began to consider themselves the least creatures of the world, and repent for what they had done. Then, after having obtained their release from the man and his wife, with great humiliation and entreaty, they started for their respective homes. Each of them informed his own kinsmen, neighbours, and relations of what had happened to them.

They all then, after having concluded that they were the least creatures of the world, offered their thanksgiving to Almighty God and prayed, saying, 'O, God, we are all mean creatures of Thy making.' No man ought to be proud of anything in this world, saying that one is greater than another. We are all like worms in the sight of God.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

(STANDARD DIALECT.)

SPECIMEN II.

*(From the Dasakumdra Charita of Pandit Jwala
Datt Joshi, 1892.)*

एक दिन वामदेव ऋषि राजा-यें आयो, और वी-ले कयो कि जसो च्योलो तु चाँछिये तसो च्योलो तेरो है गछ, अब ये-कणि छविन-को जे काम छ ते करणो चेंछ, और लड़े करि-बेर ये-कणि मुलुक जितणा चैनौ। राजा-ले मुनि-कि बात मानि-लौ, दिन बार करि-बेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है भैर भेजो ॥

बड़ा दिनन जालै यों येय उध फिरा, पछा बिन्ध्याचल-का जंगल-में पुजा। वाँ उनन एक आदिमि मिलो जो भीलन जसो देखौँछियो, पर वी-का गालन जन्यो छि। राजवाहन-कणि वी देखि-बेर आसज भयो, और वी-ले वी-यें पुछो कि तु को छै, काँ-बटि चाछै, भील जसो देखौँछै, पर त्वारा गालन जन्यो के लै छ ? वी आदिमी-ले राजा-का च्याला-यें भलो आदिमि समजि-बेर वी-यें यो कयो कि ये जंगल-में वहीत आदिमि यासा छन जो नाम-का वामण छन, जनन-ले वेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हालौ और डाँकुन-को काम करनी। स्योरो बाब लै इननै जसो छियो। जब बटि में ज्वान भयूँ मैं-ले लै लूटपीठ वहीत करिछ और आदिमि बड़ा टिक करौ। एसिकै एक दिन स्यारा दगड़ियन-ले एक वामण पकड़ो, और वी-कणि मारण पैठा। मैं-ले उनन-यें कयो कि वामण-कणि नि मारौ। उनन मैं देखि बड़ि रोस आइ, और मैं-कणि मारि-दियो। जब मैं मछूँ तब जम-का दूत मैं-कणि जम-राज-यें लि-गया। जमराज-ले कयो कि आजि ये-का मरण-को वखत नि आयो, और यो एक वामण-कणि बचूण-में मारौ-गछ। ये वीले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुर्दाशा देखै-बेर फिरि लौटे दिया। आपणा पुराणा आँड-मेंयो रौलो। फिरि जब मैं-कणि आपणि सुध अइ त मैं-ले आपूँ-कणि जंगल-में पड़ियोपायो, और स्यारा आँड-में वहीत वी है-रौछिया। वाँ स्यारा मित्र आया और मैं-कणि घर लि-जे वाँ स्यारा वी पुरी-गया और मैं-भलो है-गयूँ। ये पछिन मैं-कणि उ वामण मिल

जो मैं-ले डाँकुन-है बचा-छियो। वी-ले मैं-कणि धर्म-कि पुस्तक सुनैन, और महादेव ज्यु-कि पुजा करणि सिक्के। जब मैं-कणि पुजा-हुजा ऐ-गड तब उ न्है-गयो। वी दिन बटि मैं आपणा दगड़ियन-है अलग रहूँ, और धर्म-कर्म-में लागि रहूँ और महादेव-ज्यु-कि तपस्या करूँ। अब मैं-ले सब हाल आपणा तुमन-यें कै हाली। एक बात तुमन-यें कूणि छ, म्यारा दगाड़ा अलग छिटौ ॥

सो वी जणि औरन-है अलग है-जै मातंग-ले कुँवर-यें कयो कि बेलिया रात खैण-में महादेव-ज्यु-ले मैं-कणि दर्शन देख और यो कौक कि हम तेरि तपस्या देखि-बेर बड़ा खुशि भयाँ अब त्वे-कणि फल दिमूँ। उत्तर दिशा-हुणि दण्डक जंगल-का बीच-में जो गाड़ जाँछि वी-का किनारा भ्योल छ। वी-में फटिक चमकणै-रौ, और बीच-में पार्वति-का पौ छन। तु वाँ जा। भ्योल-का एक तर्फ एक बिंवर छ। वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पत्र मिललो। जे वी-में लेखियो छ ते तु करिये। एसो करि-बेर तु पाताल-को राजा है-जाले। ये-कणि तु खैणै जन समजिये। भोल राजा-को च्योलो जैनेर-छ। उ ले म्यारा दगाड़ा जालो। ये वीले मैं तुमरो जँशो चे रौछूँ और अब तुम वी जागा देखण-हुणि छिटि-दि हालौ ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो। पर यो बात सोचि-बेर कि म्यारा दगड़िया ये बात-में राजि हुनेर-न्हातन कै, वी-ले उनन-यें कै नि कयो और अधरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-यें गयो। मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राखछियो। ये बीच नौ कुमार राजवाहन-कणि हरा-इयो देखि-बेर बहौत दिक भया। उनन-ले सब जागा जंगल-में वी-कणि हुनो, पर कै वी-को पत्तो नि लागो। तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि हुनयो चैँछ और लौटि-बेर एक जागा एकवटो हुयो चैँछ। यो कै-बेर उँ येथ उथ देशन-हुणि न्है-गया ॥

मातंग निडर है-बेर बिंवर भितर गयो। वी-ले वाँ तामा-पत्र पायो और वी-में जो लेखियो छियो ते पढ़ो, और उस्वे करो। बहौत दूर जाले अन्यारा-अन्यारै वी जणि गया। पछा उनन उज्यालो मिलो और उँ पाताल-में पुजि-गया। मणि और दूर जै-बेर उनन-कणि एक ताल मिलो, और एक शहर लै देखीण पैठो। वाँ उँ जागि गया। मातंग-ले कुँवर-यें कयो

कि कै-कणि तु येति जँण जन दिये । आपुँ वी-ले मस्तकौ लाकड़ा एकवट्टा करा, और आगो वाली और मंत्र पढ़ा, और आगा-में पड़ि-गयो । घाड़ा ठील-में आगा-वटि भैर निकलो, और ज्वान, भलो देखणी चाणी और हृष्ट पुष्ट बणि-गयो । कुँवर-कणि ये देखि बड़ो आसज भयो । जस्वे मातंग आता-है भैर आछियो तस्वे गहर-वटि उनन-ले आदिमिन-कि बड़ि भीड़ आपुँ उज्याणि जँणि देखि । उनरा अधिन-वटि एक बड़ि सुंदर देखणि चाणि ज्वान स्यैणि छि । वी-का लुकुड़ा बाड़ा सुंदर किया, और गहणी पातो लै वी-धै बहौत भलो कियो ॥

मातंग-धै ऐ-वेर वी-ले एक रत्न भेट-में धरि दियो । जब मातंग-ले वी-धै पुछो तु को छे और काँ-वटि ऐके, तब वी-का आँखन-वटि आँसु जँण पैठा और वी-ले कयो कि मैं असुरन-का राजे-कि चेलि कालिंदि हूँ । मेरो बाब पाताल-को राजा विशु-ले मारि-देख । वी-को के च्योली न्हाति । मैं वी-कि वारस हूँ, और बड़ा दुख-में हूँ । घाड़ा दिन भया मैं एक सिद्ध-धै सलाह लिणा-हुणि मै-छूँ । वी-कणि मैं देखि-वेर टीठ लागि और वी-ले मैं-धै एसो कयो कि धैर्य कर, घाड़ा दिनन पछा एक दिव्य-आँड-वालो आदिमि धरति-वटि पाताल-में आलो, और उ त्वे दगड़ि व्या करलो और तुम डी जणि मिलि-वेर बड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-वेर मैं तुमरो जँणो चै-रैछूँ । सो आपणा वजीरन-कि सलाह-ले अब तुमन-धै आयूँ । तुम मैं दगड़ि व्या लै करौ राज्य लै लिया । मातंग महादेव-ज्यु-का वचन एतुक जल्दि पुरा हुणा देखि-वेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुँवर-कि सलाह-ले घाड़ा दिनन पछा मातंग और कालिंदि-कि व्या धूम-धाम-ले भयो ॥

राजवाहन-को पाताल-में बड़ो आदर सत्कार भयो । पछा वी-का मन पाताल छोड़ि-वेर धर्ति-हुणि लौटण-कि आइ । जै बखत उ मलि-हुणि आयो वी बखत मातंग-ले वी-कणि एक मणि दि । वी-में यो करामात छि कि जै-का हात-में उ हँछि वी-कणि भूक, प्यास, थकाइ, और के दुख नि हुण पौछियो । मातंग वी-कणि दूर जालै पुजै-गयो । घाड़ा दूर कुँवर-कणि अन्यारा-में हिटणी पड़ो । पछा बिंदर-का मुख-धै पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का के वाँ नि मिला । के घड़ि येय उय

फिरनै-रयो, पक्षा विशाला शहर-का भैर एक बगिची छियो, वाँ आयो, और सस्ताण-हुणि बैठि-गयो । तब एक तर्फ वी-ले यो देखो कि एक ज्ञान आदिमि एक स्यैणि-कणि ली-बेर और बहौत नौकर चाकरन-कणि दगाड़ा ली-बेर बगिचा-में भुला खेलगार-ऊ ॥

एतुके-में वी-ले कुंवर देखि-हालो । सो उ भुला-है तिल कुदो, और वी-ले धात लगै-बेर कयो कि मेरो मालिक राजवाहन उई ऊ कौ उ वी-धैं दौड़ि-बेर गयो और वी-का खुटन पड़ो । और वी-ले कयो कि म्यारा वाड़ा भाग्य किया जो तुमरा दर्शन है-गई । राजवाहन-ले वी-का गालन कड़-कड़के अंग्वाल हालि और कयो कि सोमदत्त मै-कणि त्वे दगाड़ि मिलि-बेर बड़ि खुणि भैऊ ॥

फिरि उँ ही जणि बोट मुणि खोल-में बैठि-गया, और कुंवर-ले वीधैं- पुछो कि तु आज जालै के करनार-छिये, याँ काँ-बटि आछै, यो स्यैणि को ऊ, और यों आदिमि त्वारा दगाड़ा काँ-बटि आई । तब सोमदत्त-ले आपणि कथा कइ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAUNI).

(STANDARD DIALECT.)

SPECIMEN II.

(From the *Dakumāra Charita of Paṇḍit
Jwala Datt Joshi, 1892.*)

1. Ēk dīn Bāmdēb ṛishi rājā-thaī āyo, aur wī-le
One day Vāmadēva the-saint the-king-to came, and him-by
kayo ki, 'jaso chyoḷo tu chā-chhiyē, taso
it-was-said that, 'what-kind-of son' thou desiring-werest, that-kind-of
chyōḷo tero hai-ga-chh. Ab yē-kaṇi chhyatrina-ko jē kām chh
son thine become-has. Now him (acc.) kshattriyas-of what business is
te karaṇo chaī-chh, aur larai kari-bēr yē-kaṇi muluk
that to-be-done necessary-is, and fighting done-having him-to countries
jitāṇa chainī.' Rāja-le muni-ki bāt māni-lī,
to-be-conquered are-necessary.' The-king-by the-saint-of word was-obeyed,
dīn-bār kari-bēr nau kumāran-dagari wī-kaṇi āpāṇ-dēs-hai
day-date made-having the-nine princes-with him-for his-own-country-from
bhair bhejo.
outside it-was-sent.

2. Thwārā-dīnan-jālai yō yeth-uth phirā, pachhā
A-feio-days-during they hither-thither wandered, afterwards
Bindhyāchalā-kā jangal-mē puṇā. Wā unan ēk ādimi
Vindhyā-mountain-of forest-in they-arrived. There (to-)them a man
miḷo, jo Bhīlan jaso dekhī-chhiyo, par wī-kā gāṇ
was-met, who a-Bhīl (obl.) like being-seen-was, but him-of (on-the-)neck
janyo chhi. Rājāhan-kaṇi wī dekhi-bēr āsaj
a-brahmanical-thread was. Rājavāhana-to him seen-having astonishment
bhayo, aur wī-le wī-thaī puchho ki, 'tu ko chhai, kā-baṭi
became, and him-by him-to it-was-asked that, 'thou who art, where-from
ā-chhai? Bhīl jaso dekhī-chhai, par tyārā-gāṇ
come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck
janyo kā-lai chh?' Wī-ādimi-le rājā-kā chyalā-thaī
a-brahmanical-thread what-for is? That-man-by the-king-of son (acc.)
bhalo ādimi samaji-bēr wī-thaī yo kayo ki, 'yē-jangal-mē
good man understood-having him-to this was-said that, 'this-forest-in

bahaut ādimi yāsā chhan jo nāmā-kā bāman chhan, janana-le
many men of this-kind are who name-of Brāhmana are, whom-by
 bēd, śāstr, aur dharm, karm, sah chhāri-hālī,
Pēdo, Scripture, and religion, (religious-)act, all were-abandoned-completely,
 aur dākuna-ko kām karānī. Myōro bāb lai inan-āi jaso
and robbers-of business do. My father also these-very like
 chhiyo. Jab-baī māi jwān bhayū, māi-le lai lūt-pī bahaut
was. When-from I youth became, me-by also robbery much
 kari-chh, aur ādimi bāpā dik karī. Esik-āi ēk dīn
done-was, and men much troubled were-made. Thus one day
 myān-āgarīyana-le ēk bāman pakapo, aur wī-kaṇi māraṇ
my-companions-by a Brāhman was-seized, and him (acc.) to-kill
 paithā. Māi-le unan-thaī kayo ki, "bāman-kaṇi nī
they-began. Me-by them-to it-was-said that, "the-Brāhman (acc.) not
 mārau." Unan māi dekhi baī rīs ai aur māi-kaṇi
kill." (To-)them me seeing great anger came and me-for
 māri-diyo. Jab māi maryū, tab Jamā-kū dūt
it-was-killed-completely. When I died, then Yama-of messengers
 māi-kaṇi Jam-rāj-thaī li-gāyā. Jam-rājā-le kayo ki, "āji
me (acc.) Yama-king-to look-away. Yama-king-by it-was-said that, "to-day
 yē-kā marāṇa-ko bakhat nī āyo, aur yo ēk-bāman-kaṇi bachūn-mē
him-of dying-of time not came, and he a-Brāhman (acc.) saving-in
 māri-ga-chh. Yē-vile yē-kaṇi chhāri-diya, aur yē-kaṇi
been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to
 wā-kā pāpīnai-ki durdāśā dekhai-bēr phiri lautai-diya.
there-of sinners-of evil-state shown-having again cause-him-to-return-completely.
 Āpānā-purānā-ān-mē yo raulo." Phiri jab māi-kaṇi āpāi
His-own-old-body-in he will-remain." Again when me-to my-own
 sudh ai ta māi-le āpū-kaṇi jāngal-mē paṇiyo pāyo,
consciousness came then me-by myself-for the-forest-in fallen it-was-found,
 aur myārā-ān-mē bahaut ghau hai-rau-chhiyā. Wā myārā mītr
and my-body-in many wounds become-remained-were. There my friends
 āyā aur māi-kaṇi ghar li-jai, wā myārā ghau
came and me (acc.) to-the-house having-taken-away, there my wounds
 puri-gāyā aur māi bhālo bai-gayū. Yē-pachhīn māi-kaṇi
were-healed-completely and I well became. This-after me-to
 n bāman mīlo, jo māi-le dākun-hai bachā-chhiyo. Wī-le
that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by
 māi-kaṇi dharmā-ki pustak sunain, aur Mahādēb-jyū-ki
me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of

pujā karṇi sikai. Jab māi-kaṇi pujā-hujā, ai-gai,
worship to-be-done was-taught. When me-to worship-etc., came-completely,
 tab u nhai-gayo. Wī-din-baṭi māi āpāṇa-dagaṛiyan-hai alag,
then he went-away. That-day-from I my-own-companions-from apart,
 rū-ḥhu, aur dharm-karm-mē lagi-rū-ḥhu, aur Mahādēb-
remaining-am, and religion-works-in applied-remaining-am, and Mahādēb-
 jyu-ki tapasyā karī-ḥhu. Ab māi-le sab hāl āpāṇa tuman-thaī
ji-of austerity doing-am. Now me-by entire affairs of-myself you-to
 kai-hālī. Ek bāt tuman-thaī kūṇi chh, myārā
were-told-completely. One thing you-to to-be-said is, of-me
 dagaṛā alag hitau.
with apart more.'

3. So dvī jaṇi auran-hai alag hai-jai, Mātāṅga-le
Those two persons the-others-from apart having-become, Mātāṅga-by
 kūwar-thaī kayo ki, 'beliyā rāt swain-mē Mahādēb-jyu-le
the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēb-jy-by
 māi-kaṇi darśan dē-ḥh, aur yo kau-ḥh ki, "ham teri tapasyā
me-to interview given-is, and this said-is that, "we thy austerity
 dekhi-bēr bārā khusi bhayā. Ab twē-kaṇi phal dinī.
seen-having much pleased became. Now thee-to the-fruit I-give.

Uttar-diśa-huṇi daṇḍak-jaṅgaḷā-kā bich-mē, jo gār jā-ḥhi,
The-northern-direction-to the-Dandaka-forest-of middle-in, what river going-was,
 wī-kā kinārā bhyāl chh. Wī-mē phatik chamakāṇai-rī,
it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,
 aur bich-mē Pārbati-kā pau chhan. Tu wā jā.
and middle-in Pārvatī-of foot(-marks) are. Thou there go.

Bhyolā-kā ēk-tarph ēk bimbar chh. Wī-mē tu jāyē, wā
The-mountain-of (on-)one-side a cave is. It-in thou go, there
 twē-kaṇi ēk lekhiyo tāma patr milalo. Je wī-mē lekhiyo
thee-to a been-written copper plate will-be-found. What it-in been-written
 chh, te tu kariyē. Eso kari-bēr tu Pātāla-ko rājā hai-jālai.
is, that thou do. Such done-having thou Pātāla-of king will-become.

Yē-kaṇi tu swain-āi jan samajiyē. Bhōl rājā-ko
This (acc.) thou a-dream-merely not understand. To-morrow a-king-of
 chyoḷo ūnēr chh. U lal tyārā dagaṛā jālo." Yē-vile
son a-comer is. He also of-thee with will-go." For-this-reason
 māi tumaro ūṇo chai-rau-ḥhiyū, aur ab tum wī jāgā
I your coming looking-remained-was, and now you that place
 dekhaṇ-huṇi hiṭi-di hālau.
seeing-for moving come.'

4. Mātānga-kī hāt suni-bēr kūwara-le wī-kā dagarā jāna-ko
 Mātānga-of word heard-having the-Prince-by him-of with going-of
 karār karo. Par yo bāt sochi-bēr kī, 'myārā
 agreement was-made. But this thing considered-having that, 'my
 dagariyā yē-bāt-mē rāji hunēr nhātan' kai, wī-le
 companions this-affair-in agreeing becomers (will-)not-be' saying, him-by
 unan-thaī ke ni kayo, aur adharāt kārā, jab unan
 them-to anything not was-said, and half-night (at-)time, when (to-)them
 nūn ai-chhi, u khusū-khusū bhāji-bēr Mātāng-thaī gayo. Mātāng
 sleep come-was, he secretly absconded-having Mātānga-to went. Mātānga
 aur u wī-bhyōl-mē puja jo Mahādēb-jyū-le Mātāng-kapi batai-
 and he that-mountain-in arrived which Mahādēva-jī-by Mātānga-to shown-
 rākha-chhiyo. Yē bīch nau kumār Rājāhan-kapi harāyo
 placed-was. This amid to-the-nine princes Rājavāhana (acc.) been-lost
 dekhi-bēr bahaut dik bhayā. Unana-lo sab jagā jāngal-mē wī-kapi
 seen-having much troubled became. Them-by all places forest-in him-for
 dhuno, par kī wī-ko patto nī lāgo. Tab unana-le yo
 it-was-searched, but any him-of trace not was-discovered. Then them-by this
 kayo kī, 'haman dēs-dēsān-mē wī-kapi dhunapo chāī-chh,
 was-said that, '(to-)us country-countries-in him-for to-search necessary-is,
 aur lauṭi-bēr ēk-jagā ēk-batto hupo chāī-chh.' Yo
 and returned-having (in-)one-place together to-become necessary-is.' This
 kai-bēr ū yeth-uth dēsān-huṇi nhai-gayā.
 said-having they hither-thither countries-to went-away.

5. Mātāng nidar hai-bēr bimbar bhitar gayo. Wī-le wā tāmā
 Mātānga fearless been-having the-cave within went. Him-by there the-copper
 patr : pāyo, aur wī-mē jo lekhiyo chhiyo te paro, aur uswe
 plate was-found, and it-in what been-written was that was-read, and so
 karo. Bahaut dūr jālai anyārā-anyār-āi dwī japi
 it-was-done. Much distance during in-darkness-very-darkness-in the-two persons
 gayā. Pāchhā unan ujyālo miṭo, aur ū Pātāl-mē puji-gayā.
 went. Afterwards to-them light was-met, and they Pātāl-in arrived-completely.
 Maṇi aur dūr jai-bēr unan-kapi ek tāl miṭo, aur ek sāhar
 A-little more distance gone-having them-to a lake was-met, and a city
 lai dekhīn paīho. Wā ū jāgi-gayā. Mātānga-le kūwar-thaī
 also to-be-seen began. There they stopped-completely. Mātānga-by the-Prince-to
 kayo kī, 'kai-kapi tu yeti ūn jan diyē.' Āpū
 it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself
 wī-le mastak-āi lākārā ēk-bāṭṭā kārā, aur āgo bālo, aur mantr
 him-by much-veryly sticks together were-made, and fire was-lit, and charms

pārā, aur āgā-mē pari-gayo. Thwārā-dhīl-mē āgā-baṭi
were-recited, and the-fire-in he-fell-completely. A-small-interval-in the-fire-from
 bhair nikaṭo, aur jwān, bhālo dekhāno chāno, aur hrist-pust
out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plump
 baṇi-gayo. Kūwar-kāṇi yē dekhi bāṇo āsaj bhayo. Jaswe
he-became-completely. The-Prince-to this seeing much astonishment became. As
 Mātāṅ āgā-hai bhair ā-chhiyo, taswe śāhar-baṭi unānā-le ādimina-ki
Mātāṅ the-fire-from out come-was, so the-city-from them-by men-of
 bārī bhir āpū ujyāṇi ṇi dekhi. Unārā aghin-baṭi ēk bārī
a-great crowd themselves towards coming was-seen. Of-them before-from a very
 suṇḍar dekhāṇi chāṇi jwān syāṇi chhi. Wī-kā lukārā bārā
beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very
 suṇḍar chhiyā, aur gahāṇo pāto lai wī-thaī bahaut bhālo chhiyo.
beautiful were, and ornament adornment also her-to very good was.

6. Mātāṅ-thaī ai-bēr wī-le ēk rata bhāṣt-mē dbari-diyo.

Mātāṅ-to come-having her-by a jewel meeting-presentation-in was-placed-down.

Jab Mātāṅ-le wī-thaī puchho, 'tu ko chhē? aur kā-baṭi
When Mātāṅ-by her-to it-was-asked, 'thou who art? and where-from
 ai-chhē?' tab wī-kā ākhan-baṭi āsu ṇi paithā, aur wī-le kayo
come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said
 ki, 'maī Asuranā-kā rājai-ki cheli Kālindi ohhū. Mero hāb
that, 'I the-Asuras-of king-of daughter Kālindi am. My father
 Pātāla-ko rājā Bīṣṇu-le māri-dē-chh. Wī-ko kwē chyoḷo nhāti. Maī
Pātāla-of king Viṣṇu-by slain-is. Him-of any son is-not. I
 wī-ki wās ohhrū, aur bārā-dukḥ-mē chhū. Thwārā dīn bhāyā
him-of heiress am, and much-sorrow-in am. A-few days were (i.e. ago)
 maī ēk-siddh-thaī salāh lipā-huṇi gai-chhyū. Wī-kāṇi maī dekhi-bēr
I a-saint-to advice taking-for gone-was. Him-to me seen-having
 pīṭh lagi, aur wī-le maī-thaī eso kayo ki, "dhāīrya kar,
compassion touched, and him-by me-to thus it-was-said that, "courage make,
 thwārā-dīnan-pachhā ēk dībya-ān-wāḷo ādimi dharati-baṭi Pātāl-mē
a-few-days-after a godlike-body-possessor man the-earth-from Pātāla-in
 ālo, aur u twō-dagari byā karalo, aur tum dvī jāṇi mīlī-bēr
will-come, and he thee-with marriage will-make, and you two persons met-having
 bārī-khuṣī-le Pātāl-mē rājya karalā." Yē-bāta-ko niśchay
much-happiness-with Pātāla-in ruling will-do." This-word-of certainty
 kari-bēr maī tumaro ṇi chāi-rai-chhyū. Sō āpāpā-wajīrna-ki
made-having I your coming expecting-remained-was. Therefore my-own-viziers-of
 salāha-le ab tuman-thaī āyū. Tum maī-dagari byā lai karau,
advice-with now you-to I-came. You me-with marriage also make,

rājya lai liyā.' Mātāng Mahādēb-jyū-kā bachan etuk jaldi purā
ruling also do.' Mātānga Mahādēva-jī-of the-words so quickly fulfilled
 hunā dekhi-bēr baro khuśi bhayo, aur Kālindi-ki bāt wī-le
becoming seen-having very happy became, and Kālindī-of words him-by
 mānī-li, aur Kūwara-ki salāha-le thwārā-dinan-pachhā Mātāng aur
were-accepted, and the-Prince-of advice-with a-few-days-after Mātānga and
 Kālindi-ki byā dhūm-dhāma-le bhayo.
Kālindī-of marriage pomp-with became.

7. Rājāhāna-ko Pātāl-mē baro ādar-satkār bhayo. Pāchhā
Rājāhāna-of Pātāla-in much honour-hospitality became. Afterwards
 wī-kā man Pātāl elhopi-bēr dharti-huñi lautana-ki ai
him-of (in-)mind Pātāla left-having the-earth-to returning-of (idea-)came.
 Jai-bakhat u māñi-huñi āyo, wī-bakhat Mātānga-le wī-kañi ek māñi
At-what-time he above-to came, at-that-time Mātānga-by him-to a jewel
 di. Wī-mē yo karāmāt ehhi ki jai-kā hāt-mē n rā-ehhi,
was-given. It-in this power was that whom-of hand-on it remaining-was,
 wī-kañi bhūk, pyās, thakāi, aur ke dukh nī huñ pañ-ehhiyo.
him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.
 Mātāng wī-kañi dūr-jāñi pujai-gayo. Thwārā dūr
Mātānga him (acc.) a-distance-up-to caused-completely-to-arrive. A-short distance
 Kūwar-kañi anyārā-mē hiñāo pañ. Pāchhā bimbarā-kā mukh-thāñ
the-Prince-to darkness-in to-walk fell. Afterwards the-care-of month-to
 pujo, phiri dharti-mē ai-gayo. Wī-kañi dagārā wī-kā
he-arrived, again the-earth-on came-completely. Him-to the-companions him-of
 kwā wā nī mīlā. Kwā gharī yeth-uth phirāñi
any there not were-found, (For-)some space-of-time hither-thither a-wandering
 rayo, pāchhā biśālā-saharā-kā bhair ek bagicho chhiyo, wā
he-remained, afterwards a-large-city-of outside a garden was, there
 āyo, aur sastāq-huñi baithi-gayo. Tab ek-tarph wī-le, yo
he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this
 dekho ki ek jwān ādimi ek-syañi-kañi li-bēr, aur bahant-
was-seen that a youthful man a-woman (acc.) taken-having, and many-
 nankar-chākaran-kañi dagārā li-bēr bagichā-mē jhulā khejāñāra-
servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-
 ehhi.
is.

8. Etuk-āi-mē wī-le Kūwar dekhi-hālo. So u jhulā-hai taji
So-much-even-in him-by the-Prince was-seen. So he the-swing-from down
 kudo, aur wī-le dhāt lagai-bēr karō ki, 'mero mālik
jumped, and him-by shout applied-having it-was-said that, 'my Lord

Rājāhan u-i chh' kai, n wi-thaī daurī-bēr gayo, aur wī-kā
Rājavāhana that-indeed is' saying, he him-to run-having went, and him-of
 khaṭan paro. Aur wī-le kayo ki, 'myārā bārā bhāgya
 (at-)the-feet fell. And him-by it-was-said that, 'my great fortunes
 chhiyā, jo tumārā darśan hai-gaī.' Rājāhana-le wī-kā
 were, that your interview (plur. of respect) became.' Rājavāhana-by him-of
 gālan karakara-kai āgwāl hālī, aur kayo ki,
 (on-)neck affectionately embracing was-accomplished, and it-was-said that,
 'Sōmdatt, māī-kapī twē-dagari mīlī-bēr bārī khuśī bhāī-chh.'
 'Sōmadatta, me-to thee-with met-having much happiness become-is.'

9. Phiri ũ dvi jāpī bōt-muṇi syōl-mē baiṭhi-gāyā, aur Kūwara-le
Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by
 wi-thaī puohho ki, 'tu āj jālai ke karānāra-chhiyē, yū
 him-to it-was-asked that, 'thou to-day up-to what a-doer-wast, here
 kā-baṭī ā-chhai, yo syāpī ko ohh, aur yō ādimi tyārā
 where-from come-art-thou, this woman who is, and these men thy
 dagārā kā-baṭī āī?' Tab Sōmdatta-le āpaṭī kathā kai.
 companions where-from have-come?' Then Sōmadatta-by his-own story was-said.

FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhya Range. There they met a man who looked like a Bhīl, but who nevertheless wore a Brahmanical thread round his neck. Rājavāhana¹ was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhīl, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmans, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

¹ This was the name of the king's son. The name of the man whom they met was Mātanga, and one of the nine princes who accompanied Rājavāhana was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brāhman. Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body." When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātāṅga said to the Prince, 'last night Mahādēva appeared to me in a dream and said, "I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistening with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Then wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātāla.' Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee." For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātāṅga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātāṅga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājāvāhana. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātāṅga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātāla. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātāṅga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātāṅga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātāṅga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

¹ The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kālinḍi, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Viṣṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātāṅga saw how quickly the promise of Mahādēva had been fulfilled, he was much delighted. He agreed to Kālinḍi's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātāṅga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

KHASPARJIYĀ.

The Khasparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *pattis* of Pargana Danpur, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townsfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *dyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

Pronunciation.—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindi. Khasparjiyā goes a step further and omits them altogether. Thus the Hindi *chēlā*, a son, becomes *chelo* in standard Kumaunī, but *chyal* in Khasparjiyā. Similarly Hindi *bōjhā*, a load, standard Kumaunī *bojo*, Khasparjiyā *bwej* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wa*. Other Khasparjiyā examples are *dyakh* (standard *dekḥ*), see; *jyath* (standard *jeṭhō*), older; *dyar* (7) (standard *dero*), a lodging; and *ghicor* (standard *ghorō*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *a* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khasparjiyā, as no materials were available. Thus, *a* and *ā* are both written *a*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

Number.—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *ā*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *buṛo*, old, plural *buṛā*; and in Khasparjiyā we have *buṛ*, old, plural also *buṛ*. But the changes of the vowel preceding the final *ā* of the standard plural, also occur in Khasparjiyā. Thus standard *chārā*, a bird, has its plural *chārā*. Similarly Khasparjiyā has *char*, a bird,

plural *chār*; standard *chelo*, a son, plural *chyālā*; Khasparjiyā *chyal*, plur. *chyāl* (5); standard *bojo*, a load, plural *bwājā*. Khasparjiyā *bioaj*, plural *bioāj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyā* or *iyā*, but this is considered vulgar. This termination is more common in Khasparjiyā, with the final vowel, as usual commonly dropped. Thus, *chēli*, a daughter, plural *chēliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyālā* as well as *chyāl*; both *bākār* (2) and *bākārā* (4), goats; and *chēliyā* as well as *chēliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *bhāl*; and in the Parable we even have *bhalā* (instead of *bhāl*) *lukur* (standard *bhālā lukurā*), good clothes. Such irregularities are, however, quite exceptional.

Case.—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadbhava nouns in *ō*, in this form, change the *o* to *ā*, with the necessary changes of the preceding vowel. In Khasparjiyā, the final vowel is elided, but the change remains. Thus the oblique singular of *chyal* is *chyāl*, as in sentence 228. When a noun ends in *u*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisuc*, flour (24), has its accusative singular *pisuca-kapī* (23).

In the standard, when the oblique form singular ends in a consonant, an *a* is added before *le*, the postposition of the agent. In Khasparjiyā, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kās*, younger, we have *kāśai-l*, the younger (son said). Similarly, in the Parable, *bhukhai-l*, by hunger; *babai-l*, the father (said, etc.); *chyalai-l* (not *chyālai-l*), the son (said, etc.); *manai-l*, agent singular of *man*, mind; in the second specimen, *maisai-l* (5); *gharbarūtai-l* (9); *risai-l* (15); *lōbbhai-l* (15); and (sentence 236) *jyaurai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *parausi-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *hānan-mī*, (sent him) into the fields. But the usual oblique plural ends in *āñ* or *ōñ*, of which the nasal is frequently omitted, thus, *an* or *ō*. This remains unchanged before the *l* of the agent case. Thus, *bukēñai-l*, with the husks; *bauliyō-mēñ-hai*, from among the servants. Rarely the oblique plural ends in *āñ*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khuñā-mī*, on his feet (in the Parable), and *chhālāñ-kapī* (15), but *chhālōñ-kapī* (5).

The **Postpositions** employed are much the same as in the standard. We may note:—

Agent and Instrumental, *l*.

Dative-Accusative, *kapī*, *thai*, *hupī*, *k-lījiy*.

Ablative, *bañi*, *hai-bēr*.

Genitive, *k*.

Locative, *mēñ*, *mī*, *man*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *kō*, or (masc. obl. and plur.) *kā*, or (fem.) *kī*. If the oblique form ends in a consonant or *ā* an *a* is inserted in the singular, as in the case of the agent, and, before

kà, this *a* becomes *ā*. Thus, *chelo*, a son; obl. sing. *chyālā*; gen. sing. *chyāla-ko*, *chyālā-kà*, *chyāla-ki*.

In Khasparjiyā, according to the usual rule, *ko* and *kā* both become *k*, but when this *k* represents *kā*, an *ā* is inserted. The feminine *ki* still retains its final vowel, and an *ai* or *ē* is inserted before it in similar cases. Thus, *chyal*, a son; gen. sing. *chyāl-k* (= *chyāla-ko*), *chyālā-k* (= *chyālā-kā*), and *chyalai-ki* or *chyālē-ki* (= *chyāla-ki*). Naturally, before the *ai* or *ē* of *chalai* or *chalē* we do not find the long *ā*, as it is in *chyāl-k* and *chyālā-k*. In the genitive plural also, in Khasparjiyā, *oū* or *ō* becomes *ā* when the *k* represents *kā* or *ki* of the standard. Thus, *chyālāū-k* or *chyālō-k* (= *chyālana-ko*); *chyālā-k* (= *chyālana-kā*) and *chyālā-ki* (= *chyālana-ki*).

The following are examples of the use of the **Agent** case occurring in the specimens. This case is also used in the sense of an Instrumental.

wi paransi-l nāi-k lāic-mī lis lagai-diy, that neighbour applied tar to the bottom of the measure (11).

kāsai-l āpan bab-thai kay, the younger (son) said to his father.

tyārā babai-l paun-kyōj kari-chh, thy father hath given a feast.

mī bhukhai-l maran lāgi-rayū, I am dying of hunger.

jyaurai-l bādau, bind him with a rope (sentence 236).

ā unō bukētaū-l aur dāg-biyō-l āpan pēf bharay chā-chhiy, he was wishing to fill his belly with those husks and berries.

For the **Accusative-Dative** we may quote:—

unō chhālō-kani li-gōy, he took away those skins (5).

mī-l wi-k chyāl-kani (nom. sing. *chyal*) *māri-chh*, I have beaten his son (sentence 228).

mī-kani di-dē, give to me (my share).

mī ulhī-bēr āpan bab-thai jāl, I will arise and will go to my father.

kāsai-l āpan bab-thai kay, the younger (son) said to his father.

ghar-hani unai-ray, he returned to his house (10).

bharanā-k (nom. *bharay*) *lijiy*, for the sake of measuring (11).

For the **Ablative** we may quote:—

mī yutuk barsō-baji tyari jahat karay lāgi-rayū, I am serving thee from so many years.

wi-kani gāū-haibēr nikāun-k upāy karā-chhiy, they were making a device for (lit. of) expelling him from the village.

As ablatives of comparison, we have:—

khāy-haibēr sakar rwoj (nom. sing. *rwoj*) *mīlns*, more than eating (i.e. more than enough to eat) loaves are got.

wi-k bhai āpani baini-hai bāki lamb chh, his brother is taller than his sister (sentence 231).

sabō-haibēr bhalā lukuf, clothes better than all, i.e. the best clothes.

For the **Genitive** we may quote:—

Masculine Nominative Singular—

chōri-k māl, property of theft, stolen property (7).

pīsua-k bicaj, a load of flour (19).

mār kakā-k chyal-k byā, the marriage of the son of my uncle (sentence 225).

Masculine Oblique Singular—

wi dēsā-k (nom. *dēs*) *kai bhāl* (nom. *bhāl*) *maisā-k* (nom. *mais*) *yā*, at the house of a certain worthy man of that country.

adh-rātā-k (nom. *rāt*) *pachhīai*, after midnight (7).

wi udgārā-k (nom. *udgār*) *moāt-tir* (nom. *moāt*), near the mouth of that cave (7).

Masculine Nominative Plural—

kai maisā-k (nom. *mais*) *dic chyāl chhiy*, of a certain man there were two sons.

Masculine Plural Oblique—

wi bātā-k myān jāyānā-k lijīy, for the sake of knowing the meanings of that matter (11).

Feminine Nominative Singular—

nāch-kudē-kī (nom. *kud*) *āwāj*, the noise of singing and dancing.

yakāi-kī (sing. nom. *yak*) *nāi*, the wooden measure of one (of his neighbours) (11).

Feminine Singular Oblique—

Isvarē-kī (nom. *Isvar*) *marjī-k birudh*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

bhāri-bākārā-kī (sing. nom. *bākar*) *chhāl*, the skins of sheep and goats (5, 14).

ghēpūwā-k (nom. sing. *ghēpūw*) *lōbhāi-l*, through greed of pice (15).

As examples of the **Locative** we may quote:—

wi dēs-mī akāl par, a famine fell in that land.

wi-k tāo-par lisā-k (nom. *lis*) *wiāl*, owing to the tar upon its bottom (12).

hāl-mī munarī, *khufā-mī jwāt*, a ring on the hand, shoes on the feet.

ghwār mau, on a horse (sentence 230).

'From among' is *mī-haī* or *mē-haī*, as in:—

āpā parānsī-mī-haī yakāi-kī nāi māni, he asked for a wooden measure from one of his friends (11).

wiō-mē-haī bāsai-l kay, the younger of them said (to his father).

Adjectives.—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *ā* in the masculine singular oblique cases, and in the masculine plural. In Khasparjiyā, both the *o* and the *ā* are dropped, but the elided *ā* usually lengthens (as usual) a preceding *a*. Thus the standard *bhālō*, good, has its masculine oblique singular and its masculine plural *bhālā*, while Khasparjiyā *bhāl*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *ī*; thus both standard and Khasparjiyā, *bhālī*.

As examples we may quote:—

ēk bhāl mais, a good man (sentence 119).

wi dēsā-k (sing. nom. *dēs*) *kai bhāl maisā-k* (sing. nom. *bhāl mais*) *yā*, at the house of a certain worthy man of that country (Specimen I).

ēk bhālī-syaiī, a good woman (sentence 128).

bhālī syaiīy, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhāl*, instead of *bhālā*, in Nos. 120-127 of the list of sentences.

Pronouns.—The first two personal pronouns are declined as follows :—

	I	Thou
Sing.		
Nom.	<i>mai, mī</i>	<i>tu</i>
Ag.	<i>mai-l, mī-l</i>	<i>tuē-l, tui-l</i>
Gen.	<i>myar</i>	<i>tyar</i>
Obl.	<i>mai, mī</i>	<i>tuē, tui</i>
Plur.		
Nom.	<i>ham</i>	<i>tum</i>
Ag.	<i>hamō-l</i>	<i>tumō-l</i>
Gen.	<i>hamar</i>	<i>tumar</i>
Obl.	<i>hamō</i>	<i>tumō</i>

The forms *hamō* and *tumō* often have the final *ō* nasalized. Thus, *hamō̃, tumō̃*.

The genitives are declined like adjectives. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myari*. Similarly *tyar, tyār* and *tyari*; *hamar, hamār, hamari* or *hamrī*; and *tumar, tumār, tumari* or *tumri*.

As examples of the use of these pronouns we may quote :—

mī bhukhai-l maran lōgi-rayā̃, I am dying of hunger.

mī-l Isvarē-ki marji-k birudh pāp kar-chh, I have done sin contrary to the will of God.

myar bab wī nān ghar-mī rūchh, my father lives in that small house (sentence 233).

myār babā-k bauliyō-mē-haī, from among my father's servants.

hamō-kañi khāñ aur khūñi karñi chāī-chh, to us to eat and rejoicing is proper.

tu-l kabhai mī-kañi ek pāñ laik nī-di, thou never gavest me even a kid.

tuē-l pañ-kyōl kari-chh, thou hast made a feast.

tyar bhai ā-chh, aur tyār babai-l pañ-kyōl kari-chh, thy brother hath come, and thy father hath made a feast.

mī yatuk barō-baī tyari tohal karay lōgi-rayā̃, I have been doing thy service from so many years.

tumō-l ā kaī-thaī mōl lē-chh, from whom did you buy that? (sentence 240).

tumar kē nan chh, what is your name? (sentence 220)

tumār babā-k ghar-mē katuk chyal (nom. sing. *chyal*) *chhan*, how many sons are there in your father's house? (sentence 223).

The **Demonstrative Pronouns** are as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yō</i>	<i>ū</i>
Obl.	<i>yoi</i>	<i>ui</i>
Gen.	<i>yai-k</i>	<i>ui-k</i>
Plur.		
Nom.	<i>yō̃</i>	<i>ū̃</i>
Obl.	<i>yan, yanō, yanō̃</i>	<i>un, unō, unō̃</i>
Gen.	<i>yunar</i>	<i>unar</i>

Yanar has masculine singular oblique and masculine plural *yanār* and feminine *yanari* or *yanri*. Similarly *unar*, *unār*, *unari* or *unri*.

As examples we may quote :—

tyar yō chyal, this thy son.

yō kyē lyā-chh, what has he brought ? (11).

yō rupai wī-kañi dī-diyan, give this rupee to him (sentence 234).

unā-kañi yai-kañi pairāc, put them on him.

yai-k hāth-mī munari pairāc, put a ring on this person's hand.

yai-l wī parausi-kañi lōbh ai-gōy, by this, avarice came to that neighbour (13).

yanar kē matlab chh, what is the meaning of these ?

ū ūhi-bēr āpañ bab-thai gōy, he having arisen went to his father.

wī-k babai-l wī-kañi dyakh, his father saw him.

wī dēb-mī thāl akāl par, in that country a severe famine fell.

myār kakā-k chyal-k byā wī-ki baiñi dagari bhau-chh, the marriage of my uncle's son has taken place with his sister (sentence 225).

sub rupai jō ū āpañ dagarū lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muni-basi, from under those skins (8).

unō-l wī-udgarā-k moāl-tir dyar kar, they took shelter in the mouth of that cave (7).

unō bukēṣā-l āpañ pēḥ bharan chā-chhiy, he was wishing to fill his belly with those husks.

unar kharbarāt suni-bēr, having heard their foot-tread (8).

unri chhālā-kañi bēchan-huñi lī-gōy, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpā*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpañ*, we should expect the masculine oblique singular and the masculine plural to be *āpāñ*, but only *āpañ* occurs in the specimens. The feminine is *āpani*. Examples are :—

āpā pāñi khāñ-huñi gōy, he himself went to eat (i.e. drink) water (18).

ū āphī wī-mī parā-chh, he himself falls into it (1).

āpañ sub māl phukī diy, (he) squandered all his property.

jab ū āpañ phām-mī āy, when he came to his senses.

wī-l wī-kañi āpañ hāñan-mī sunar charūñ-huñi lagāy, he deputed him to feed swine in his fields.

wī-k bhai āpani baiñi-hai lamb chh, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows :—

	Who	That, He, She, It.
Sing.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jai</i>	<i>lai</i>
	Gen. <i>jai-k</i>	<i>lai-k</i>
Plur.		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jan, janō, janō</i>	<i>tan, tanō, tanō</i>
	Gen. <i>janar</i>	<i>tanar</i>

Janar has masculine singular oblique and masculine plural *janār*, and its fem. *januri* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

jō aurō upar khār khon-chh, he who digs a pit for others (1).

ū bwoj, jai-kañi harak mais chhāri gō-chhiy, the load which the other man had left behind (20).

ek bhautē dhānāw mais, jai-ki ēk khupari chhiy, a very simple man who owned a single hut (2).

sab rupai jō ā āpan dagōrō lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k munī-baṭi, janō-kañi ū lyai raū-chhiy, from under those skins which he had brought with him (8).

The Interrogative Pronouns are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kai*, and so on, like *kō*. Examples are:—

kai-k chyal āchh, whose boy comes? (sentence 239).

tuwō-l ū kai-thaī mōl lē-chh, from whom did you buy that? (sentence 240).

yō kyē lyā-chh, what has he brought? (11).

yanar kē mallab chh, what is the meaning of these?

The Indefinite Pronouns are *kē*, inanimate, and *kicē*, both animate and inanimate, declined as in the Standard. Examples are:—

kicē wi-kañi kē ni di-chhiy, no one was giving him anything.

kicē chhōr āy, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai maisā-k dui chyal chhiy*, of a certain man there were two sons. *Katuk* is 'how many?' and *yatuk* is 'this many', 'so many'. *Jē-kē* is 'whatever'.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus Present.

Sing.	Plur.
<i>chhā</i>	<i>chhā</i>
<i>chhāi</i> (fem. <i>chhē</i>)	<i>chhau</i>
<i>chh</i>	<i>chhan, chhanā</i>

When used as an auxiliary verb the 2nd plur. is *chhā*.

There is a negative verb substantive as in the Standard. Thus, *mī laik nhātū*, I am not worthy.

The Past is conjugated as follows:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhiy</i>	..	<i>chhiy</i>	...
2. <i>chhiyā</i>	<i>chhi</i>	<i>chhiy</i>	..
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy, chhiyā</i>	<i>chhin</i>

B. Finite Verb.—The **Infinitive** or **Verbal Noun** ends in *u*, and is declined like a noun, as in *charāy-huṇi*, for grazing; *nikāu-k upāy*, a device of (i.e. for) expelling (3). Sometimes, after a long vowel this *u* becomes a mere nasalization, as in *bhitēr jā-huṇi wi-k manai-l ni kar*, his mind did not make for going inside, i.e. he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the Present Definite tense.

The **Past Participle** is the same in form as the Root. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the Infinitive, and adds *i* in the feminine, as in *khuṇi karni* (or *karani*) *chai-čh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the Standard, as in *baṭai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *bulai*, having called.

The **Noun of Agency** is formed by adding *nēr*, as in the Standard. Thus (passive) *kandāinēr*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *hiṭ*, walk; *dharau*, seize ye; *diṇau*, give ye; *liṇau*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *o*, as in *lyāo*, bring ye; *pairāo*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the Standard form. In the list, *mārū* is 'I may strike.'

The **Future** is conjugated as follows:—

Sing.	Plur.
1. <i>mārūl</i>	<i>mārāl</i> .
2. <i>mārlai</i>	<i>mārlā</i> .
3. <i>māraulō</i>	<i>mārlā</i> .

In the Parable, we have *jāl*, I will go, and *kāl*, I will say.

The **Past Conditional** probably follows the Standard. The only example I can give is from the Parable, *mī ānand karan*, I might have made merry.

The **Present** is conjugated as follows:—

Sing.	Plur.
1. <i>mārāchh</i> , <i>mārchh</i>	<i>mārnū</i> .
2. <i>mārāchhai</i> , <i>mārchhai</i>	<i>mārāchhā</i> , <i>mārchhā</i> .
3. <i>mārāchh</i> , <i>marchh</i>	<i>mārnī</i> .

It will be seen that, allowing for the usual omission of final vowels, it closely follows the Standard.

Examples are: *rūchhai*, thou remainest (with me); *hūchh*, it (the share) becomes (mine); *khanchh*, he digs (1); *parāchh*, he falls (1); *rūchh*, he remains (sentence 233); *milni*, they (loaves) are got.

A **Present Definite** is formed with *lāgi-rayū*, added to the present participle, as in *maran lāgi-rayū*, I am dying; *karan lāgi-rayū*, I am doing (thy service); *choraun lāgi rauchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels, the **Imperfect** is formed as in the Standard. Thus:—

kwē wi-kañi kē ni dī-čhiy, no one was giving him anything.

kai gañ-mi ik bhautē dhānāw mañs rañ-čhiy, in a certain village, a very simple man was living (2).

janō-kañi suñar khā-čhiy, which the swine were eating.

upāy karā-čhiy, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hiñan*, to go, as our example.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
<i>hiñyē, hiñ</i>	...	<i>hiñ</i>	...
<i>hiñē</i>	<i>hiñi</i>	<i>hiñ</i>	...
<i>hiñ</i>	<i>hiñi</i>	<i>hiñ, hiñs</i>	<i>hiñin, hiñi</i>

Examples are:—

rayē, I remained, in *lāgi-rayē*, to form the present definite as explained above.

mī āñ bhaut dūr jāñik gayē, I went a long way to-day (sentence 224).

par, (a famine fell); *pañh*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai āñ*, compassion came; *wi-kañi riñ ai-gyē*, anger came to him; *rāt pañi gēy*, night fell (6).

For the plural we have (masc.) *āñand karāñ pañh*, they began to make merry; *dhāñi gāy*, they ran away (9); and (fem.) *mañi rupai jēñi-gāy*, a few rupees stuck (12); *mañi dhēpuc mīñi*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jāñ*, to go:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>gayē</i>	...	<i>gāy</i>	...
2. <i>gayē</i>	<i>gayi</i>	<i>gāy</i>	...
3. <i>gāy, gō</i>	<i>gayē, gēy</i>	<i>gāy, gāyā</i>	<i>gāyin, gāy</i>

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles) :—

Sing. masc.—*kāṣai-l kay*, the younger said ; *sab māl phuki-diy*, (he) squandered all the property ; *babai-l wi-kani dyakh*, the father saw him ; *manai-l ni kar*, his mind did not make ; *mī-l ni fāw*, I did not transgress.

fem.—*wī-l jājāt bāḍ-diy*, he divided the property ; *babai-l wi-kani awāḍ ghālī aur bhuki-chāṭi liy*, the father embraced him, and took a kiss ; *wī-l awāj sanī*, he heard the sound (of music).

Plur. masc.—*parausi-l āpan sab bhēri bākārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*dhūnāw maisai-l chhāl gāri*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect. Examples are :—

Intransitive Perfect.—*jyūn hai gō-chh*, he has become alive ; *mīl gō-chh*, he has been found ; *tyar bhai ā-chh*, thy brother has come ; *gō kyē lyā-chh*, what has he brought ? (11) ; *tum kasiḱ lyā-chhā*, how have you brought (them) (13) ?

Transitive Perfect.—*mī-l pāp kar-chh*, I have done sin ; *wī-l wi-kani bhai aur chān pā-chh*, he has got him safe and sound ; (fem.) *ticē-l panā-kyōḱ karī-chh*, thou hast made a feast.

Intransitive Pluperfect.—*mari gō-chhiy*, he had died ; *harai gō-chhiy*, he had been lost ; *janō-kani lyai rau-chhiy*, (the skins) which he had brought (8) ; *jō ṁ lyā-chhiy*, (the rupees) which they had brought (9).

Transitive Pluperfect.—*ṁ rupaī jō wī-l pā-chhiy*, the rupees which he had obtained (11) ; *jō-kē wī-l kar-chhiy*, whatever he had done (24).

C. Passives and Causals.—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kawāinēr*, one who is caused to be said, one who is called (Parable).

D. Compound Verbs.—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAṢPARJĪYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

कौ मैसाक हो च्याल छिय । और उनोंमेंहें कांसैल आपण बवयें कय ओ बव आपण जाजातमेंहें जो बांट म्यर हुंछ ज मीकणि दी-दे । और वौल उनोंकणि आपण जाजात बांट दिय । और ते पछिटें कांस च्याल सब चीज एक-बटैवेर परदेश न्है-गोय । वां लुचपन्यौल करिवेर आपण सब माल फुकि-दिय । और जब वौल सबे फुकि-हाल तब वी देशमी ठूल अकाळ पड़ और ज तळ हण पेट । और ज वी देशाक कौ भालमैसाक यां जेवेर रुण पेट और वौल वीकणि आपण हाडनमी सुडर चरुणहुणि लगाय । और ज उनों बुकेटौल और दाण-वियोंल जनोंकणि सुडर खाँछिय खुशि हैवेर आपण पेट भरण चाँछिय । और कु वीकणि के निदिछिय । जब ज आपण फाममी आय वौल कय म्यर बवाक वौलियोंमेंहें कतुकोंकणि खाणहैवेर सकर राट मिलनी और मी भुखैल मरन-लागि रयूं । मी उठिवेर आपण बवयें जूल और वीयें कूल कि बवा मौल इश्वरे-कि मरजिक बिरुध त्वार सामणि पाप करू । और फिर मी त्वर च्याल कवाइनेर लैक न्हातूं । मीकणि आपण वौलियोंमेंहें एका बरावर बणै-दे । और ज उठिवेर आपण बवयें गोय । पर जब ज भौत टाड़ छिय वीक बवैल वीकणि दख । तब वीकणि दै आइ और दौड़वेर जेवेर वीकणि अवाँल घालि और भुकि-चाटि लिय । और च्यालैल वीयें कय बवा मौल इश्वरेकि मरजिक बिरुध त्वार सामणि पाप करू और फिर मी त्वर च्याल कवाइनेर लैक न्हातूं । पर बवैल आपण वौलियोंमेंहें कय सबोहैवेर भला लुकुड़ निकाळिवेर ल्याव और उनोंकणि यैकणि पैराव और यैक हाथमी मुनड़ि खुटाँमी ज्वत पैराव । और हमोंकणि खाण और खुशि करणि चैछ । किलैक कि म्यर यो च्याल मरि गोछिय फिर ज्यून है गोछ । ज हरे गोछिय फिर मिल गोछ । तब ज आनन्द करण पेट ॥

तवार लैक वीक ज्यठ च्याल हाडमी छिय । जब ज आय घराक नजौक पुजत वौल गाण बजून नाच-कूदेकि आवाज सुणि । और वौल वौलियोंमेंहै

यकैकणि बुलै वीयें पुछ कि यनर के मतलब छ । वील वीयें कय कि
 त्थर भै आछ । और त्थार बवैल पौण-क्योळ करिछ किलैक कि वील वीकणि
 भल और चड पाछ । और वीकणि रौस ऐ-ग्ये । भौतेर जाहुणि वीक
 मनैल निकर । तब वीक बब म्यैर आय और वीकणि बोत्यूण पैठ । और वील
 आपण बबयें जबाब दीवैर कय कि दाख मौ यतुक बरसोंबटि त्थरि ठहल
 करन लागि-रयूँ और मौल कभै त्थर कौय निटाव । त्वील कभै मौकणि
 एक पाठ लैक निदिय कि मौ आपण दगड़ियों दगाड़ आनन्द करन् । पर
 त्थर यो च्यल जो रानियों दगाड़ त्थर माल-टाल नेइ गोछ ज जस्यै आछ
 तस्यै त्वेल वीक लिजिय पौण-क्योळ करिछ । और बवैल वीयें कय कि च्यला
 तू बराबर म्यरै दगाड़ सँकै और जे-के म्यर छ ज सबै त्थरै छ । यो ठौक
 छिय हमौल आनन्द करण और खुशि मनौण । किलैक कि यो त्थर भै जो
 मरि गोछिय फिर ज्यून है गोछ और हरै गोछिय फिर पै हैछ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAŚPARJYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chyal chhiy. Aur unō-mē-haī kāsai-l
 A-certain-man-of two sons were. And them-in-from the-younger-by
 āpan-bah-thaī kay, 'ō bah, āpan-jājāt-mē-haī jō
 his-own-father-to it-was-said, 'O father, your-own-property-in-from what
 bāt myar hū-chh, ū mī-kaṇi dī-dē.' Aur wī-l unō-kaṇi
 share mine becomes, that me-to give-away.' And him-by them-to
 āppi jājāt bāt-diy. Aur tai-pachhiṭaī kās chyal
 his-own property was-divided-away. And then-after the-younger son
 sab chij ēk-batai-bēr parlēś nhai-gōy. Wā
 all things (in-)one-collected-having a-far-country went-away. There
 lachpanyaul kari-bēr āpan sab māl phuki-diy. Aur jab
 debauchery done-having his-own all goods were-wasted-away. And when
 wī-l sabai phuki-hāl, tab wī-dēs-mī thūl
 him-by all-even was-completely-wasted, then that-country-in a-great
 akāl paṛ, aur ū taṇ hū paith. Aur ū wī-dēsā-k
 famine fell, and he distressed to-be began. And he that-country-of
 kai-bhāl-maisā-k yā jai-bēr run paith, aur
 a-certain-worthy-man-of at-the-house gone-having to-remain began, and
 wī-l wī-kaṇi āpan-hānan-mī suṇar charaṇ-huṇi lagāy. Aur
 him-by him-as-for his-own-fields-in noine feeding-for he-was-deputed. And
 ū unō-bukēṭaū-l aur dān-hiyō-l, jānō-kaṇi suṇar khā-chhiy,
 he those-husks-with and berries-with, which (acc.) the-swine eating-were,
 khūśi hai-bēr āpan pēt bharan chā-chhiy. Aur kwē
 pleased become-having his-own belly to-fill wishing-was. And anyone
 wī-kaṇi kē nī-di-chhiy. Jab ū āpan-phām-mī āy, wī-l
 him-to anything not-giving-was. When he his-own-sense-in came, him-by
 kay, 'myār-bahā-k bauliyō-mē-haī katukō-kaṇi khān-haibēr sakar
 it-was-said, 'my-father-of servants-in-from how-many-to eating-than more
 rwāt milnī, aur mī bhukhai-l maran lāgi-rayū. Mī uṭhi-bēr
 leaves are-got, and I hunger-by dying remain. I arisen-having

āpaṇ-bah-thaī jūl, aur wī-thaī kūl ki, "babā, mī-l
my-own-father-to will-go, and him-to I-will-say that, "father, me-by
 Iṣwarē-ki marji-k birudh tyār sāṃṃi pāp kar-ēhh, aur phir mī
God-of will-of contrary of-thee before sin done-is, and any-more I
 tyar chyal kawāinēr laik nhātīl. Mī-kaṇi āpaṇ-banliyō-mē-haī
thy son one-who-is-called fit I-am-not. Me (acc.) thine-own-servants-in-from
 ōkā barālar banai-dē." Aur ā nṭhi-hēr āpaṇ-bah-thaī gōy.
one equal-to make." And he arisen-having his-own-father-to went.
 Par jab ō bhaut tāy chhiy, wī-k babai-l wī-kaṇi
But when he very distant was, him-of the-father-by him-as-for
 dyakh. Tab wī-kaṇi dai āi, aur daṇṭ-hēr jai-hēr
he-was-seen. Then him-to compassion came, and run-having gone-having
 wī-kaṇi awāl ghālī, aur bhuki-chāṭi liy. Aur chyalai-l
him-to embracing was-thrown, and kiss was-taken. And the-son-by
 wī-thaī kay, 'babā, mī-l Iṣwarē-ki marji-k birudh tyār
him-to it-was-said, "father, me-by God-of will-of contrary of-thee
 sāṃṃi pāp kar-ēhh, aur phir mī tyar chyal kawāinēr laik
before sin done-is, and any-more I thy son one-who-is-called fit
 nhātīl.' Par babai-l āpaṇ-banliyō-thaī kay, 'sabō-haihēr
I-am-not.' But the-father-by his-own-servants-to it-was-said, "all-than
 bhalā lukar nikāli-hēr lyāw, aur unō-kaṇi yai-kaṇi pairāw;
good clothes brought-out-having bring, and them (acc.) this-one-to clothe;
 aur yai-k hāth-mī munāṇi, kluṭā-mī jwat pairāw. Aur
and this-one-of the-hand-on a-ring, the-feet-on shoes clothe. And
 hamō-kaṇi khāṇ aur khūṣī karṇi chāṭ-ōbh. Ki-laik ki myar
us-to to-eat and rejoicing to-be-made proper-is. Because that my
 yō chyal mari-gō-chhiy, phir jyūn hai-gō-ēhh; ā harai-gō-chhiy, phir
this son dead-gone-was, again alive become-is; he lost-gone-was, again
 mil-gō-ēhh. Tab ū ānand karan paith.
got-gone-is. Then they rejoicing to-make began.

Tabār-lēk wī-k jyāth chyal hān-mī chhiy. Jab ā
Then-up-to him-of the-elder son the-field-in was. When he
 āy, gharā-k najik puṭt wī-l gāṇ-bajūn-nāch-kūde-ki
came, the-house-of near reached him-by singing-music-dancing-leaping-of
 āwāj suṇi. Aur wī-l banliyō-mē-haī yakai-kaṇi bulai,
sound was-heard. And him-by the-servants-in-of one (acc.) having-called,
 wī-thaī puchh ki, 'yanar kē matlab ēhh?' Wī-l wī-thaī
him-to it-was-asked that, "of-these what meaning is?" Him-by him-to
 kay ki, 'tyar bhāi ā-ēhh, aur tyār-babai-l paṇ-kyōl
it-was-said that, "thy brother come-is, and thy-father-by a-feast

kari-ehh, ki-laik ki wī-l wī-kapī bhal aur chañ pā-ehh.
made-is, because that him-by him-as-for well and healthy he-found-is.
 Aur wī-kapī rīs ai-gyē, blitār jā-hupī wī-k manai-l nī-kar.
And him-to anger came, within going-for him-of mind-by not-it-was-made.
 Tab wī-k bab bhyair āy, aur wī-kapī hōtyān pūth.
Then him-of the-father outside came, and him-to to-entreat began.
 Aur wī-l āpan-bab-thai jābāb dī-bēr kay ki,
And him-by his-own-father-to answer given-having it-was-said that,
 'dyakh, mī yatuk-barsō-baṭī tyari tūhal karan lāgi-rayū, aur
'see, I this-many-years-from thy service doing engaged-remain, and
 mī-l kabhai tyar kany nī-tāw. Twī-l kabhai mī-kapī
me-by ever thy saying not-was-transgressed. Thee-by ever me-to
 ēk pūth laik nī-diy ki mī āpan-dagriyō dagār ānand
one kid even not-was-given that I my-own-companions with rejoicing
 karan. Par tyar yō chyal jō rāniyō dagār tyar māl-tāl
might-have-made. But thy this son who harlots with thy property
 nēi-gō-ehh, ū jassai ā-ehh, tassai twē-l wī-k lijīy
having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for
 paup-kyō kari-ehh.' Aur babai-l wī-thai kay ki, 'chyalā,
a-feast made-is.' And the-father-by him-to it-was-said that, 'son,
 tū barābar myarai dagār rū-ehhai, aur jē-kē myar chh, ū
thou always me-even with remaining-art, and whatever mine is, that
 sabai tyarai chh. Yō thik chhiy, hamō-l ānand karan
all-even thine-even is. This right was, us-by rejoicing to-be-done
 aur khuśī manau, ki-laik ki yō tyar bhai jō
and happiness to-be-celebrated, because that this thy brother who
 mari-gō-ehhiy, phir jyān bai-gō-ehh; aur harai-gō-ehhiy, phir
dead-gone-was, again alive become-is; and lost-gone-was, alive
 pai-bai-ehh.
got-become-is.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

KHASPARJIYA DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Gobind Prasad Ghildyal)

जो औरों उपर खाड़ खनक ज आफ्नी वीमो पड़ै ॥

कै गौमी एक भौते ठानाव मैस जैकि एक खुपड़ि और मणि भेड़ि
वाकार किय रौखिय ।

वीक पड़ौसि जो वीकि रौस करैखिय वीक ठनावपन देखिवेर वीकणि
गौहें वेर निकाउणाक उपाय करैखिय ।

एक दिन जब वीक भेड़ि वाकारा बगमी चरण लागि रौखिय उनोल
उनोकणि एक भेवन लौटे दिव । यसिकै सबोकणि मारि देव ।

ज बिचार ठानाव मैसैल उनी भेड़ि वाकाराकि छाल गाड़ि और उनी
छालोकणि कै सहरमी वेचणहुणि लि गोय ।

वाटमी वीकणि रात पड़ि गेय और ज धूरमें एक उच्चारमी रय ।

अधराताका पछिटे के चोर चोरिक माल लिवेर आय और उनोल वी
उच्चारक मूर्च्छतिर डार कर ।

वी उच्चारक भौतेर उनर खड़वड़ाट मुणिवेर ज मैस भौत डर गोय
और वील उन छालांक मुणिवटि जनोकणि ज ल्यै रौखिय आपण लुकुणक
उपै कर ।

उच्चारक भौतेर छालांक घड़वड़ाटेल चोर ठाड़ि ठाड़ि ऐ लाग और
डराक मारौ सब रुपें जो ज आपण दगाड़ा ल्याखिय वें छोड़िवेर
भाजि गाय ।

ठानाव मैसैल जं रुपें धर लिय और घरहुणि उनै रय ।

जै रूपें जो वील पाछिय उनोकणि भरणाक लिजिय आपण पड़ौसिमौहें
यकैकि नाइ माडि । वी पड़ौसिल वी वाताक म्यान जानणाक लिजिय कि यो
क्ये ल्याइ नाइक तावमौ लिस लगे दिय ।

वी ठानाव मैसैल रूपें भरिवेर नाइ दि-दिय । पर वीक तावपर
लिसाक वील मणि रूपें जेड़ि गाय ।

यैल वी पड़ौसिकणि लोभ ऐ-गोय । वील ठानाव मैसयें पुछ कि तुम
यतुक रूपें कैहें और कसिक ल्याइ ।

वील कय कि आपण भेड़ि वाकारांकि छाल बेचिवेर ।

वी ठानाव मैसाक रीसैल और टेपुवांकि लोभैल वीक पड़ौसिल आपण
सब भेड़ि वाकारा मार दिय और उन्रि छालांकि बेचणहुणि लि-गोय । पर
रहौपते किलेक कि वीकणि उनो छालांकि मणि टेपुव मिली ।

ये बातपर रिसैवेर वील वी ठानाव मैसैकि खुपड़िकणि आग लगे
दिय । वीक भसम करे दिय ।

ठानाव मैसैल करीण एकवटैवेर एक घैलमौ धर और वीकणि बेचण-
हुणि लि-गोय ।

वाटमौ वील आपण घैल सड़काक ठिकाळि लैक धरि-दिय । आपूँ एक
धारमौ जो नज्जीक छिय पाणि खाणहुणि गोय ।

वी बखते एक हरक मैस लैक आपण पिसुवक बज वाँ धरिवेर पाणि
खाणहुणि गोय ।

फरिक् बेर वील भुलिवेर आपण बज छाड़िवेर करीणक बज उठैवेर न्हे-
गोय ।

ठानाव मैस लैक आय और वील ऊ बज जैकणि हरक मैस छाड़ि गोछिय
उठै-लिय ।

वी बजकणि अणकसै चिनाण देखिवेर वील वीकणि खोय पिसुवक
भरौ पाय ।

तव ऊ वी बजकणि आपण घरहुणि लि आय । वाँ वी पिसुवकणि
भरणाक लिजिय कि कतुक ऊ कैवेर फिर आपण पड़ौसिक नाइ माडि ।

वौक पड़ौसिल या जागिबेर कि ठानाव मैसैल आपण खुपड़िक क्षाराक
 वदाव पिसुव पाछ वील लैक आपण खुपड़िकणि आग लगै-दिय । पर वौक
 क्षारौण बैचाणी न और निरास हैबेर घरहुणि फरिक आय । और जे के
 वील करछिय वौक लिजिय ज भौत पसते ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAŚPARJIVĀ DIALECT.

DISTRICT ALMORA.

(Pundit Gobind Prasad Ghildyal)

1. Jō aurē upar khār khau-chh, ā āphī wi-mī
Who others upon a-pit digs, he himself-even it-in
 parā-chh,
falls.
2. Kai-gaū-mī ēk bhautē dhānāw mais, jai-ki ēk khupar
A-certain-village-in a very simple man, whom-of one hut
 aur maṇī bhēri bākār chhiy, raū-chhiy.
and a-few sheep goats were, dwelling-was.
3. Wī-k parāusi, jō wī-ki ris karā-chhiy, wī-k
Him-of the-neighbours, who him-of envy making-were, him-of
 dhānāw-pan dēkhī-bēr, wī-kaṇī gaū-baībēr nikāup-k upāy
simplicity seeing, him (acc.) the-village-from expelling-of device
 karā-chhiy.
making-were.
4. Ēk dīn, jab wī-k bhēri bākārā ban-mī charaṇ
One day, when him-of sheep goats the-jungle-in grazing
 lagi-raū-chhiy, unō-l unō-kaṇī ēk bhēwan laṭai-diy.
employed-remaining-were, them-by them-as-for a precipice they-were-driven-down.
 Yasikai sabō-kaṇī māri-dēy.
Thus all-as-for they-were-caused-to-be-killed.
5. Ū bichār-dhānāw-maisai-l unō-bhēri-bākārā-ki chhāl gāri,
That poor-simple-man-by those-sheep-goats-of skin were-skinned,
 aur unō-chhālō-kaṇī kai-sahar-mī bēchan-huṇī li-gōy.
and those-skins (acc.) a-certain-city-in selling-for he-took-away.
6. Bāt-mī wī-kaṇī rāt pari-gōy, aur ā dhūr-mē
The-way-on him-to night befell, and he the-jungle-in
 ēk-udiyār-mī ray.
a-cave-in remained.
7. Adh-rātā-kā pachhūtal kwē chhōr chōri-k māl li-bēr
Half-night-of after some thieves theft-of property brought-having
 āy, aur unō-l wī-udiyārā-k mwāl-tir dyar kar.
came, and them-by that-cave-of mouth-near shelter was-made.

8. Wī-adyārā-k bhītēr unar kharbarāt suni-bēr ā mais bhant
That-cave-of inside their tread heard-having that man much
 dar-gōy, aur wī-l un-ohhālā-k muṇi-baṭi, janō-kaṇi ā lyai-raṭ-ehhiy,
feared, and him-by those-skins-of under-from, which (acc.) he brought-had,
 āpan-lukun-k upai kar.
his-own-hiding-of device was-made.

9. Udyārā-k bhītēr chhālā-k gharbarātai-l chōr thāri-thāri
The-cave-of inside the-skins-of rattling-by the-thieves frightened-frightened
 ai-lāg, aur darā-k māri sab rupai, jō ū āpan
were-caused-to-be, and fear-of through all the-rupees, which they themselves-of
 dagārā lyā-ehhiy, wai chhōri-bēr bhāji-gāy.
with brought-had, there-indeed abandoned-having they-ran-away.

10. Dhānāw-maisai-l ū rupai dhar-liy, aur ghar-huṇi
The-simple-man-by those rupees were-taken-possession-of, and house-to
 mai-ray.
he-retained.

11. Ū rupai, jō wī-l pā-ehhiy, unō-kaṇi bharapā-k
Those rupees, which him-by gotten-were, them (acc.) measuring-of
 lijiy āpan-parausi-mi-haī yakai-ki nāi māni.
for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.
 Wī-parausi-l wī-bātā-k myān jānapā-k lijiy, ki
That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that
 'yō kyē lyā-ehh?' nāi-k 'tāw-mī liṣi lagai-diy.
'this-(man) what brought-has?' the-measure-of bottom-on tar was-applied.

12. Wī-dhānāw-maisai-l rupai bhari-bēr nāi di-diy.
That-simple-man-by the-rupees measured-having the-measure gave-(back).
 Par wī-k tāw-par liṣā-k wīl māni rupai jēri-gāy.
But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck.

13. Yai-l wī-parausi-kaṇi lōbh ai-gōy. Wī-l dhānāw-mais-thaī
This-by that-neighbour-to avarice came. Him-by the-simple-man-to
 puchh ki, 'tūm yatuk rupai kai-haī aur kasik lyā-ehhā?'
it-was-asked that, 'you so-many rupees where-from and how brought-have?'

14. Wī-l kay ki, 'āpan-bhēri-bākārā-ki chhāl bēchī-bēr.'
Him-by it-was-said that, 'my-own-sheep-goats-of skins sold-having.'

15. Wī-dhānāw-maisā-k risai-l aur dhēpuwā-k lōbbhai-l wī-k
That-simple-man-of envy-by and piece-of greed-by him-of
 parausi-l āpan sab bhēri bākārā mār-diy, aur unri-ohhālā-kaṇi
the-neighbour-by his-own all sheep goats were-slain, and their-skins (acc.)
 bēchap-huṇi li-gōy, par mhapatā, kilaik ki wī-kaṇi unō-ohhālā-k
selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of
 māni dhēpuw mili.
few pice were-got.

16. Yā-bāt-par risāi-bēr wi-l wi-dhānāw-maisē-ki
This-matter-on become-enraged-having him-by that-simple-man-of
 khupari-kani āg lagai-diy. Wi-k bhasam karni-din.
hut-to fire was-applied. It-of ashes were-made.

17. Dhānāw-maisai-l chhāraup ek-batāi-bēr ēk-thāil-mi dhar,
The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,
 aur wi-kani bēchan-huni li-gōy.
and it (acc.) selling-for he-took-away.

18. Bāt-mi wi-l āpan thail sarakā-k dhikāil-lāik dhari-diy.
The-way-on him-by his-own bag the-road-of side-on was-placed.
 Āpū ēk-dhār-mi, jō najik chhiy, pāni khān-huni gōy.
He-himself a-spring-to, which near was, water eating-for went.

19. Wi-baktai ēk harak mais laik āpan-pisuwa-k bwaj wā
At-that-very-time an other man also his-own-flour-of load there
 dhari-bēr pāni khān-huni gōy.
put-down-having water eating-for went.

20. Phari-k bēr wi-l bhull-bēr āpan bwaj
Returning-of at-the-time him-by mistaken-having his-own load
 chhāri-bēr ohharaup-k bwaj uṭhai-bēr nhai-gōy.
abandoned-having the-ashes-of load taken-up-having he-went-away.

21. Dhānāw mais laik āy, aur wi-l ū bwaj, jāi-kani
The-simple man also came, and him-by that load, which (acc.)
 harak mais chhāri gō-chhiy, uṭhai-diy.
the-other man having-abandoned gone-had, was-lifted-up.

22. Wi-bwaj-kani ānakasai chinān dēkhi-bēr, wi-l wi-kani
That-load-to strange marks seen-having, him-by it-as-for
 khōy pisuwa-k bhari pāy.
it-was-opened flour-of full it-was-found.

23. Tab ū wi-bwaj-kani āpan-ghar-huni li-āy. Wā
Then he that-load (acc.) his-own-house-to brought. There
 wi-pisuwa-kani bharapā-k lijiy, ki 'katuk chh?' kai-bēr,
that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,
 phir āpan parasi-k nāi māni.
again his-own neighbour-of measure was-asked.

24. Wi-k parasi-l, yō jāni-bēr ki 'dhānāw-maisai-l
Him-of neighbour-by, this known-having that 'the-simple-man-by
 āpan-khupari-k chhārā-k badāw pisuw pā-chh,' wi-l laik
his-own-hut-of ashes-of in-exchange-for flour got-is,' him-by also
 āpan-khupari-kani āg lagai-diy. Par wi-k chhāraup bēchāpai nō.
his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,

aur nirās hai-hēr ghar-hupī pharik āy. Aur jē-kē
and hopeless become-having home-to back-again he-came. And whatever
 wī-l kar-chhiy, wī-k lijiy bhaut pastai
him-by done-was, that-of for much he-repented.

PHALDĀKŌṬIYĀ.

Immediately to the south-west of Pargana Barahmandal in Kumaon lies the Pargana of Phaldakot, which is in the extreme south of the district, being separated from Pargana Dhaniyakot of the Naini Tal District by the River Kosi.

A dialect entitled Phaldākōṭiyā has been returned from both these districts. It is spoken in Pargana Phaldakot and in the adjoining villages of Pargana Pali of Kumaon and of Pargana Dhaniyakot already mentioned. The number of speakers is returned as follows, from each district:—

Kumaon	11,468
Naini Tal	9,440
Total	<u>20,908</u>

Phaldākōṭiyā is practically the same as the adjoining dialect, Khasparjiyā. This will be evident from the accompanying extract from the version of the Parable of the Prodigal Son. There are a few local peculiarities. Such are the postpositions *hā-tant*, used for the dative, and *mājē* used to mean 'in.' The oblique form plural of the relative pronoun *jō* is *janu* instead of *janō*. In the verb *phaithan*, to begin, the initial *p* has been aspirated. A somewhat similar transfer of aspiration occurs in the Sōriyālī *dhēkanō* for Standard *dēkhanō*, to see, but in *phaithan*, Standard *paithano*, not only has the aspiration been transferred, but it has been also retained in its original position. In the perfect tense the word *than* is inserted, as in *mī-l pāp kari-than-ohh*, I have done sin.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌTĪYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मैसाक दि चेल छिय । और उनौमांजिहै नौनैल आपण वाव-
 हाँतणि कय अहो वाव आपणि जैजातमांजिहै जो म्यारा बाँटा औछ ज
 मौकणि दि-दे । और वील उनौकणि आपणि जैजात बाँटि-दिय । और वहत
 दिन नि होछि नान चेल सब कुछ एक बय्ये-वेर परदेशहुणि न्है गोय और
 बाँ लुचपन्योलमै रै-वेर सब मालटाल फुकि-दिय । और जब वील सबै
 फुकि-हाल वी मुल्कमै बड़ो अक्काळ पड़ि-गोय और ऊ तंग होण फेठ । और
 ऊ जै-वेर वी मुल्कमै कै भाला मैसाक बाँ रौण फेठ । वील वीकणि आपण
 हाडौमै सुडर चरौणहुणि लगै-दिय । और ऊ उनौ वमेलौल और दाँणा
 बियौल जनुकणि सुडर खाँकिय खुसिल आपण पेट भरण चाँछिय । और के
 वीकणि के नि दिक्किय । और जब ऊ आपण होश मै आय वील कय म्यारा
 बाबुक बौलियौ मांजिहै कतुक खाँणहै सकर राटा पीनी । मी भुकेल मरण
 लागि-रयूँ । मी उठि-वेर आपण वावकणि जौल और वोहाँतणि कौल अहो
 वाव मौल परमेश्वरैकि इच्छा छोड़ि-वेर त्वारा सामणि पाप करियौछ । और
 मी फिर त्वर चेल कौण लेक नि रयूँ । मौकणि आपण बौलियौमांजिहै एका
 जस वणै-दे ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬĪYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwi chēl chhiy. Aur unau-māji-hai naunai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṇ-bāb-hā-taṇi kay, 'ahō bāb, āpaṇi-jaijāt-māji-hai, jō
his-own-father-to it-was-said, 'O father, thy-own-property-in-from, what
myārā-bāṭā aū-chhi, ū mī-kaṇi di-dē.' Aur wī-l unau-kaṇi āpaṇi
(in-) my-share comes, that me-to give-away.' Aur him-by them-to his-own
 jaijāt bāṭi-diy. Aur bahat din ni hau-chhiy nān chēl
property was-divided-out. And many days not became the-younger son
 sab-kuchh ēk baṭyai-bēr pardēs-huṇi nhai-gōy, aur wū
everything together collected-having a-far-country-to went-away, and there
 lachpanyōl-mai rai-bēr sab māl-tāl phuṭki-diy. Aur jab
debauchery-in remained-having all goods-chattels were-squandered. And when
 wī-l sabai phuṭki-hāl, wī-mulk-mai baṭō akāl paṇi-gōy,
him-by all was-entirely-squandered, that-country-in a-great famine fell-down,
 aur ū taṅg haup phaith. Aur ū jai-bēr wī-mulk-mai
and he poverty-stricken to-be began. And he gone-having that-country-in
 kai-bhālā-maisā-k wā raun phaith. Wī-l wī-kaṇi āpaṇ-hānau-mai
a-certain-gentle-man-of there to-remain began. Him-by him-as-for his-own-fields-in
 suṇar charaun-huṇi lagai-diy; aur ū unau-bagēlan-l aur dāṇā-biyau-l
swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by
 janu-kaṇi suṇar khā-chhiy, khusi-l āpaṇ pēt bharan
which (acc.) the-swine eating-were, happiness-with his-own belly to-fill
 chā-chhiy; aur kwē wī-kaṇi kē ni di-chhiy. Aur jab ū
wishing-was; and anyone him-to anything not giving-was. And when he
 āpaṇ-hōs-mai āy, wī-l kay, 'myārā-bābu-k bauliyau-māji-hai
his-own-senses-in came, 'him-by it-was-said, 'my-father-of servants-in-from
 katuk khāṇ-hai sakar rwāṭā paunī, mī bhukai-l maran lāgi-rayū.
how-many eating-than more loaves obtain, I hunger-by to-die engaged-am.
 Mī uṭhi-bēr āpaṇ-bāb-kaṇi jaṇl, aur wī-hā-taṇi kaṇl, "ahō
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāb, mī-l Paramēswarai-ki ichehā chhōṛi-bēr tyārā sāmpī pāp
father, me-by God-of wish abandoned-having thee-of before sin

kari-thau-chh; aur mī phir tyar chēl kaup laik ni rayū; mī-kaṇi
done-is; and I again thy son to-say worthy not I-was; me (acc.)
 āpaṇ-bauliyau-māji-hai ēk jas bapāi-dē."'
thine-own-servants-in-from one like make."

PACHHĀĪ.

The word *Pachhāī* means "western" and this dialect, which is also closely connected with Khasparjiyā, is spoken in Pargana Pali, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwālī, in the Salānī, Rāthī, and Lohbiyālī dialects.

Two specimens are given of this dialect. The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*. The principal points which may be noted are the following :—

The tendency which we have observed in the standard dialect of substituting *m* for *l* (see p. 115) is strongly represented in the second specimen. Thus we have *sāmw* for *sīmal*, provisions; *janaw* for *jaṅgal*, a forest; and *hawuk* for *haluk* (Hindī *halkā*), light. The letter *n* is often substituted for *r*, as in *lakāṇā-haṇī*, Standard *lakārā-huṇī*, for wood; *tapūlā*, Standard *tarūlā*, we shall fight.

There is a general tendency to shorten long vowels. Thus we have *apaṇ* for *āpaṇ*, own; *bab* for *bāb*, a father; *maji* for *māji*, in; *ākḥ* for *ākh*, an eye; and many other examples. Similarly, *chēl*, a son, becomes *chyal*; *chhōḥ*, small, becomes *chwaḥ*; and *mī*, in, is shortened to a simple *m*.

The most common suffix of the dative is *hā-ti*, equivalent to the Khasparjiyā *thāī*. Instead of the Standard *huṇī*, we have *haṇī*, and *habēr* instead of *haibēr*. The oblique singular of the demonstrative pronoun *u* is *we*, not *wī*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै आदिमक द्वी च्यल छिय । अर उनुमजिहै छुटैल अपण ववहाँति कय
 इ बवा जाजातमजिहै जो बाँट मैँकणि मिलैछ उ मैँकणि दि-दे । अर वे-ल
 उनरा बीचम अपणि जाजात बाँटि-दिय । अर भौत दिन नि हछिय नन
 च्यलै-ल सबै कुछ यकवठ करिवेर परदेश चलै-गय अर वति लुङाडुपनीमजि
 रहै-वेर अपण सबै मालटाल उडै-दिय । अर जब उ सबै कुछ खर्च करि-वैठ
 वे देशम बड़ अकाल पड़ अर उ तड़ हण-वैठ । अर उ वे देशक कै मात-
 वरक दगड़ जै-वेर रहण लाग । अर वेल वेकणि अपण पटळीमजि सुडर
 चराँणक लिजिय पठ्याय । अर उ उनु बगट अर दाणौल जनुकणि सुडर
 खाँछिय खुशिल अपण पेट भरण चहाँछिय । अर कै वेकणि कै नि
 दिछिय । अर जब उ अपण होशम आय बेल कय म्हर बाबुक मिहनतु
 नौकरुँमजिहै कतुक खाँणहै भौत रुठ पौनि अर मैँ भूकैल मरनु ॥ मैँ
 उठि-वेर अपण बाबुक दगड़ जौल अर वेहाँति कौल ये बवा मैल परमे-
 श्वरक इच्छाक बाँकि अर त्हर सामणि पाप करछ । अर मैँ फिरै त्हर च्यल
 कहण लेक नि छौ । मैँकणि अपण मिहनतु नौकरुँमजिहै एकक बरावरि
 बगै-दे ।

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-ādima-k dwi chyal chhiy. Ar unu-maji-hai chhwatai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 apaṇ-bāb-hā-ti kay, 'i-babā, jājāt-maji-hai jō bāt
his-own-father-to it-was-said, 'O-father, the-property-in-from what share
 māi-kapi milāchh, u māi-kapi di-dē. Ar wē-l unṛā hīch-m
me-to is-got, that me-to give-away. And him-by of-them between-in
 appi jājāt bātī-diy. Ar bhaut dīn nī ha-chhiy, nan-chyalai-l
his-own property was-divided. And many days not become-were, the-younger-son-by
 sabai-kuchh yak-baṭ kari-bēr pardēs chalai-gay, ar wati
everything together made-having a-far-country it-was-gone-away, and there
 inārupani-maji rahai-bēr apaṇ sabai māl-tāl urai-diy.
debauchery-in remained-having his-own all goods-chattels were-squandered.
 Ar jab u sabai-kuchh kharch kari-baith, wē-dēs-m baṭ
And when he everything expenditure made-had, that-country-in a-great
 akāl par, ar u taṇ haṇ baith. Ar u wē-dēsā-k
famine fell, and he poverty-stricken to-be began. And he that-country-of
 kai-mātabara-k dagar jāi-bēr rahan lāg, ar wē-l
a-certain-rich-man-of near gone-having to-remain he-began, and him-by
 wē-kapi apaṇ-patalō-maji sunar charāṇs-k lijiy paṭhyāy. Ar u
him-as-for his-own-fields-in swine feeding-of for-the-sake it-was-sent. And he
 unu-bagaṭ-ar-dāṇō-l, janu-kapi sunar khā-chhiy, khusi-l
those-huaks-and-berries-with, which (acc.) the-swine eating-were, joy-with
 apaṇ pēt bharan chahā-chhiy. Ar kwē wē-kapi kē nī
his-own belly to-fill wishing-was. And anyone him-to anything not
 di-chhiy. Ar jab u apaṇ-hōs-m āy, wē-l kay,
giving-was. And when he his-own-senses-in came, him-by it-was-said,
 'myar-bābu-k mīhnatu-naukarī-maji-hai katuk khāṇ-hai bhaut rwaṭ
'my-father-of hired-servants-in-from how-many eating-than more loaves
 paṇui, ar māi bhūkai-l marnu. Māi uṭhi-bēr apaṇ-bābu-k
get, and I hunger-by die. I arisen-having my-own-father-of

dagar jaūl, ar wē-hā-ti kaūl, "yē babā, mai-l Paramēśwara-k
near will-go, and him-to I-will-say, " O father, me-by God-of
 ichhyā-k bāki, ar tyar sāmpi pāp kar-chh. Ar maī phirai
will-of against, and of-thee before sin done-is. And I again
 tyar chyal kahaṇ laik ni chhaū. Maī-kapi apap-mihnatu-naukarū.
thy son to-call fit not am. Me (acc.) thine-own-hired-servants-
 maji-hai ēka-k barābari bapāi-dē."'
in-from one-of equal make."

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALLECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

के दिना मे दू गाहिन पैक छिया, येक पूर्व का कूणा मे रहँकियो, दूसर पश्चिम का कूणा मे रहँकियो । येक येकक न सुणि बेर जलकियो येकक ध्याल दुहरक ध्याल है बेर बार वर्ष क बाट मे छि । येक दिन पूर्व क पैक क मन मे हंकार उठ घे पश्चिम क पैक क जोर तोलुं । अपना घर बटि सामव क वृज बादि बेर, जो बेकणि बट पन खाहणि चैकिय, गय । धोपरि तक हिटने रह्य । बटम बेकणि बडे लम्ब चाकव अर गैर ताल मिल । बेल अपना सामव क वृज वे तालम लफाड दिव । जब बेक सामव भोजि गय तब बेल वे तालक सबवे सातु पाणि पौ दिय । वे तालक नगौचै येक बोट मुग शे गय । यतुकम बेकै नगौचै बटि जडव क जनावर रोजै कि चार वे तालम पाणि पौहणि आया, ताल खाली दाख दुहरि जग पाणि खोजहणि गया । उनु पछिन वे तालम पाणि पौहणि येक जडवि हाति आय, ठून पाणि पौहणि तालम घाल पाणि निमिल, रिसै बेर जोरैल चिडाट पाडि, जै चिडारै ल वे पैकै कि नोन टूटि गे ॥

बेकणि नोन टूटिये कि बडि रौस उठि । वे रौस उठिया मजि हाति क सून पकडि बेर पश्चिम क पैक क खोइ भितेर लफाड दिव । वे खोइ भितेर वे बखत वे पैकै कि चैलि उखोव कुठण पैरेकिय । हाति कणि येक अणकणे किड दाखि बेर डरक मारि अपणि मा कणि भितेर भाजि गे । तब उनौ कि मा भ्यार अै । हाति कणि येक तौरक नये किड जाणि बेर अपना दगडक शैणियो कणि दिखा हणि खलेतिम धरि दिव । यतुक क पछिन वे दिन पूर्वक पैक बार वर्षक बाट के घडि मे हिटि बेर पश्चिम पैकक घर हणि गय, बेकि चैलि हाति पैकै कि खबर पुछि । चैलिल कय,

‘स्यर बाब बार वर्ष बटि धुर लकणा हणि जै रहक, वोति जावो’, धुर जाहणि वाट बतै दिय । जब पूर्वक पैक धुर हणि गय पश्चिमक पैक लैक सारे जडवक ठूल ठूल बोटी कणि जड़े बटि उपाड़ि वेर उनर वड़े गुठव वगै वेर ठै डुडर जण मुनव म धरि वेर अपण घर हणि आँ रया । बटम भेट हैगे । तव पूर्वक पैक वे पछिन गय, गुठव कणि पछिना खँचि वेर थामि दिय ; जब पश्चिमक पैकैल सकार जोर लगाय, गुठव खँचि वेर आधिर्लाँ गय, और पछिना दाखि वेर कय, ‘अरे पूर्वक पैका ! मैल ल्यर नौ पैलि बटि सुणि राख क, ते दगड़ि भेटकगै कि बड़ि टकि क । आज भेटि पाक । बड़ि खुणि हैक । अब तु मै लगे करुँ धँ को सकुँछ’ । पूर्वक पैकैल यश कय, ‘ये वण मे हमरि हार जित कणि को देखल, गौँ मेँ जौला वँकणि लगुँला’ ॥

होयै भणो गौमजि गया, येक बुड़ि दगड़ि भेट है । होयै भणो ल बुड़ि हाँति कय कि तु हमरि लगे दाखि दे, धँ को जितुँछ । बुड़ियै ल कय, ‘स्यर नाति गोरु भैश चराहणि वण जारौक, बेकणि रोट देहणि जानु, पका तुम ही भणो कि लगे कणि दाखुँला’ । यतुक कवेर बुड़ियै ल होयै पैकाँ कणि लकणाँ के वुज सुदि अपण कानाम धर दि, अपण नाति कणि जेवेर रोट दि ॥

जब ही पैक बतणि लगे हणि तय्यार हया तव बुड़िया क नाति ल बुड़ि गोरु भैशा ही पैक लकणाँ वुज सुदि अपण गाति भितेर चाल लि अपण ध्याल हणि गय । यतुक बड़ि भारि ठन्चाव अ, बुड़िया क नाति उढ़े वेर येसो जग कणि गय कि जतणि ही ससणि उखोव कुटण पैरछि अर येक शैणिक अँख भितेर घुण जस पणशि गय वे शैणि ल दुहरि शैणि हाँति कय, ‘स्यर अँख भितेर घुण पणशि गक, गाड़ दे’ । दुहरि ल कय, ‘वे घुणक टुकड़ मैकणि देलि त तव गाड़नु’ । उ शैणि ल यो बात मानि उनी ल घुण कणि (बुड़ि क नाति अर बुड़ि सुदि गोरु भैसो सुदि लकणाँ वुज सुदि ही पैकाँ कणि) गाड़ि वेर खलेतिम धरलि । फिर रात हणि उनील खलेति-मैँ गाड़ि वेर अपण खस्र कणि दिखाय । बेल कय कि इन सब किड़ो कणि हमर विराव कणि दि दियो, उ सबो ‘कणि खा देलि’ । इन कीड़ो कणि दाखि सुणि वेर ही पैक अर बुड़ि उनी क नाति भौत डरि गया, अर डरि वेर कपण पै रया । तव सबूँल आपु कणि संसार क सब

चौजों हवेर छुट समजि बेर पसताण पै रया, अर हात जोड़ि बेर विन्ति करि
वे शैणि अर उनौक खस्य हाँति छुटि बेर अपण घर हणि गया । अपण
ध्याला पुजि बेर यों सब कौड़ा सर्वूल अपणा पड़ोश मे अपणा मितुरों
हाँतणि कय ॥

सर्वूल आपु कणि हवुक समजि बेर भगवान क नौ लिय य कय, 'भगवान !
हम त्थर शिष्टि म सबन है नन छौ । ये धर्तिम कैल शैकि नि करणि
चैनि । येक है येक बड़ येक है येक छुट हुँछ भगवान कि शिष्टि म हम
किड़ जाणा छौ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

1. Kwē-dinā-mē dwi gāhin paik chhiyā. Yēk pūrba-kā kūṇā-mē
 1. *Certain-days-in two famous heroes were. One East-of corner-in*
 rahāchhiyō, dūsar paśchima-kā kūṇā-mē rahāchhiyō. Yēk yēka-k
was-dwelling, the-other West-of corner-in was-dwelling. One one-of
 na suṇi-bēr jal-chhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr
the-name heard-having burning-was. One-of house the-other-of house-from
 bāra-baraha-k baṭ-mē chhi. Yēk din pūrba-k paika-k man-mē
twelve-years-of road-on was. One day the-East-of hero-of mind-in
 haṅkār uṭh, 'dhē, paśchima-k paika-k jōr iōlū.'
ency arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'
 Apaṇ-ghar-baṭi sāmawa-k bwaṇ bādi-bēr, jō wē-kaṇi baṭ-pan
His-own-house-from provision-of load tied-having, which him-to the-road-on
 khā-haṇi chhai-chhiy, gay. Dhōpari tak hiṭnē rahay.
eating-for necessary-was, he-went. Midday up-to a-walking he-remained.
 Baṭ-m wē-kaṇi baṭē lamb chākaw ar gair tāl mil.
The-way-on him-to a-great long broad and deep lake was-met.
 Wē-l apaṇ-sāmawa-k bwaṇ wē-tāl-m laphāi-diy. Jab wē-k
Him-by his-own-provision-of load that-lake-in was-thrown. When him-of
 sāinaw bhīji-gay, tab wē-l wē-tāla-k sabbai sātu
the-provision was-moistened, then him-by that-lake-of all flour
 pāṇi pī-diy. Wē-tāla-k nagīchai yēk bōṭ muṇ
(and) water was-drunk-up. That-lake-of in-neighbourhood a tree under
 sē-gay. Yatuk-m wē-kai nagīchai-baṭi jānawa-k
he-went-to-sleep. The-meantime-in it-of the-neighbourhood-from the-forest-of
 jānāwar rōjai-ki chār wē-tāl-m pāṇi pī-haṇi āyā, tāl
beasts day-of custom (in) that-lake-in water drinking-for came, the-lake
 khāli dyakh duhari jag pāṇi khōj-haṇi gayā. Unu-pachhin
empty having-seen another place water seeking-for they-went. Them-after
 wē-tāl-m pāṇi pī-haṇi yēk jānawī hāti āy, thūn pāṇi
that-lake-in water drinking-for a wild elephant came, trunk water

pī-haṇi tāl-m ghāl, pāṇi nī-inil, risai-bār
drinking-for the-lake-in was-thrust, water not-was-found, enraged-having-become
 jōrai-l ohināṭ pāṇi, jai-chingārai-l wē-paikai-ki nīn
force-with scream was-emitted, which-scream-by that-hero-of sleep
 tūṭi-gē.
was-broken.

2. Wē-kaṇi nīn tūṭiyē-ki baṇi ris uṭhi. Wē ris uṭhiyā-maji
 2. *Him-to sleep breaking-of great rage arose. That anger rising-in*
 hāti-k sūn pakāṇi-bēr paśchima-k paika-k khōi bhītēr
the-elephant-of trunk seized-having the-West-of hero-of courtyard within
 laphāi-diy. Wē-khōi bhītēr wē-bakhāt wē-paikai-ki chaili
it-was-thrown. That-courtyard within (at) that-time that-hero-of daughter
 ukhōw kuṭan pai-rōchhiy. Hāti-kaṇi yēk anakaśē kir
a-mortar to-pound engaged-was. The-elephant (acc.) a strange insect
 dyakhi-bēr, ḍara-k māri apaṇi-mā-kaṇi bhītēr bhāji-gē. Tab
seen-having, fear-of through her-own-mother-to within she-sled-away. Then
 unī-ki mā bhyār ai. Hāti-kaṇi yēk-taura-k nayē kir
her-of the-mother outside came. The-elephant (acc.) a-manner-of new insect
 jāṇi-bēr apaṇ-dagara-k śainiyō-kaṇi dikhā-haṇi khalēti-m
considered-having herself-of-with-of women-to showing-for pocket-in
 dhari-diy. Yatuka-k pachhin wē-din pūrba-k paik, bāra-barsha-k
it-was-put. So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of
 bāt kwē-ghaṇi-mē hiti-bēr paśchim-paika-k ghar-haṇi gay, wō-k
road a-few-hours-in walked-having the-Western-hero-of house-to went, him-of
 chaili-hā-ti paikai-ki khabar puchhi. Chaili-l kay 'myar
daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, 'my
 bāb bāra-barsha-baṭi dhur lakāṇa-haṇi jai-rah-ehh, wōti jāwō.'
father twelve-years-from the-mountain wood-for gone-has, there go.'
 Dhur jā-haṇi bāt batai-diy. Jab pūrba-k paik dhur-haṇi
The-mountain going-for road was-shown. When the-East-of hero the-mountain-to
 gay, paśchima-k paik laik sārē-jāṇawa-k thūl-thūl-bōṭṭ-kaṇi
went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)
 jāṇē-baṭi upāṇi-bēr unar baṇai guḍhaw baṇai-bēr dhai-ḍunār
the-roots-from torn-up-having of-them a-great load made-having a-mountain
 jāś munawa-m dhari-bēr apaṇ-ghar-haṇi ā-rayā. Baṭ-m
like the-head-on placed-having his-own-house-to coming-was The-way-in
 bhōṭ hai-gē. Tab pūrba-k paik wē-pachhin gay, guḍhaw-kaṇi
the-meeting occurred. Then the-East-of hero him-behind went, the-load (acc.)
 pachhinā khañchi-bēr thāmi-diy. Jab paśchima-k paikai-l sakar
from-behind pulled-having he-was-impeded. When the-West-of hero-by great

jor lagāy, gudhaw khaīchi-bēr āghilā gay, aur pachhinā
force was-applied, the-load dragged-having forward he-went, and backwards
 dyakhi-bēr kay, 'arē pūrba-k paikā, maī-l tyar naū paili-baī
looked-having it-was-said, 'O East-of hero, me-by thy name before-from
 suni-rākhi-chh, tē-dagari bhētakapni-ki bari taki chh. Aj bhēti
heard-has-been, thee-with meeting-of great longing is. To-day meeting
 pā-chh. Bari khuśi hai-chh. Ab tu maī lapāī karū,
obtained-is. Great happiness become-is. Now thou I fight let-us-make,
 dhaī, kō sakū-chh. Pūrba-k paikai-l yaś kay,
let-us-see, who(of-us) able-we-are. The-East-of hero-by thus it-was-said,
 'yē-bap-mē hamari hār-jit-kañi kō dēkhal? Gaū-mē
'this-forest-in our losing-winning (acc.) who will-see? The-village-in
 jaūlā, waī-kañi lapūlā.
we-shall-go, there we-shall-fight.'

3. Dwiyai jhanā gaū-maji gayā, yek burī dagari bhēt
3. The-two persons the-village-in went, an old-woman with meeting
 hai. Dwiyai-jhanō-l burī-hā-ti kay ki, 'tu hamari
became. The-two-men-by the-old-woman-to it-was-said that, 'thou our
 lapai dyakhi-dē, dhaī, kō jītūchh. Buriyai-l
fighting watch, let-us-see, who (of-us-two) we-conquer. The-old-woman-by
 kay, 'myar nāti gōru bhaīs charā-haṇi ban jā-rauchh.
it-was-said, 'my grandson cattle buffaloes feeding-for the-forest gone-has.
 Wē-kañi rōt dē-haṇi jānu, pachhā tum-dwi-jhanō-ki lapai-kañi
Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)
 dyakhūlā. Yatak ka-bēr buriyai-l dwiyai-paikō-kañi,
I-will-see. So-much said-having the-old-woman-by the-two-heroes (acc.),
 lakapā-kai bwaj sudi, apan-kānā-m dhar-di, apan-nāti-kañi
the-woods-of load with, her-own-shoulder-on having-placed, her-own-grandson-to
 jāi-bēr rōt di.
gone-having bread was-given.

4. Jab dwi paik watani lapai-haṇi tayyār hayā, tab
4. When the-two heroes there fighting-for ready became, then
 buriyā-k nāti-l burī, gōru bhaīsā dwi paik
the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes
 lakapā bwaj sudi, apan gāti bhītēr ghāl-li,
woods(-of) load with, his-own garment-fold within having-taken,
 apan-dhyāl-haṇi gay. Yatak-m bari bhāri dhanchāw ai,
his-own-house-to went. So-much-in a-great heavy wind-storm having-come,
 buriyā-k nāti urhai-bēr yēsō-jag-kañi gay, ki jatani
the-old-woman-of grandson carried-off-having such-a-place-to went, that where

dwī sasapi ukhōw kuṭaṇ pai-rachhi, ar yēk-sāipi-k ākh bhitē
 two women a-mortar to-pound engaged-were, and one-woman-of eye within
 ghun jas paṇsi-gay. Wē-sāipi-l duhari-sāipi-hā-ti kay,
 bit-of-grass like entered. That-woman-by the-other-woman-to it-was-said,
 'myar-ākh bhitēr ghun paṇsi-gachh, gāy-dē.' Duhari-l
 'my-eye within a-bit-of-grass entered-has, take (-it)-out.' The-other-by
 kay, 'wē-ghuṇa-k ṭukar māi-kapi dēli, ta tab
 it-was-said, 'that-bit-of-grass-of piece me-to you-will-give, then then
 gāru.' U-sāipi-l yō hāt māni. Unī-l ghun-kapi
 I-will-take-out.' That-woman-by this word was-agreed. Her-by the-bit-of-grass
 [buri-k nāti ar buri sudi, gōru bhaisā
 [the-old-woman-of grandson and the-old-woman with, the-cattle buffaloes
 sudi, lakaṇāṁ hwaṇ sudi, dwī paikō-kapi] gāri-bēr,
 with, the-woods (of) load with, the-two heroes (acc.)] taken-out-having,
 khalēti-m dhar-li. Phir rāt-hani unī-l khalēti-māi gāri-bēr
 pocket-in was-placed. Again night-at her-by pocket-from-in taken-out-having
 apaṇ-khasm-kapi dikhāy. Wē-l kay ki, 'in-sab-kiṛō-kapi
 her-own-husband-to it-was-shown. Him-by it-was-said that, 'these-all-insects (acc.)
 hamar-birāw-kapi di-diyō. U sabō-kapi khā-deli.' In-kwīṛō-kapi
 our-cat-to give-away. He all (acc.) will-eat-up.' These-talks (acc.)
 dyakhi-suni-bēr dwī paik ar buri, unī-k nāti bhaut
 seen-heard-having the-two heroes and the-old-woman, her-of grandson much
 dāri-gayā, ar dāri-bēr kapaṇ pai-rayā. Tab sabū-l
 feared, and feared-having to-tremble became-engaged. Then all-by
 āpu-kapi sāmsāra-k sab-chijō ha-bēr chhwaṭ samaji-bēr,
 themselves (acc.) the-world-of all-things than small understood-having,
 pastān pai-rayā, ar hāt jōri-bēr hinti kari,
 to-lament became-engaged, and hands folded-having petition was-made,
 wē-sāipi-ar-unī-k-khasm-hā-ti chhuṭi-bēr apaṇ-ghar-hani gayā.
 that-woman-and-her-of-husband-to escaped-having their-own-houses-to went.
 Apaṇ-dhyālā puji-bēr yō-sab-kwīṛā sabū-l apaṇ-paṛōs-mō
 Their-own-homes arrived-having these-all-events all-by their-own-neighbours-among
 apaṇ-miturō-hā-tani kay.
 their-own-friends-to were-told.

5. Sabū-l āpu-kapi hawuk samaji-bēr Bhagwāna-k nau
 5. All-by themselves (acc.) light considered-having God-of name
 liy, ya kay, 'Bhagwān, ham tyar-sishti-m saban-hai nan
 was-taken, this was-said, 'God, we Thy-creation-in all-than small
 chhaū. Ye-dharti-m kai-l śēki ni karapi chaini. Yek hai
 are. This-earth-on anyone-by pride not to-be-made is-proper. One than

yēk bar, yēk hai yēk chhwaṭ hūchh. Bhagwāna-ki śisṭi-m ham
 one great, one than one small is. God-of creation-in we
 kir jāśā chhañ.
 insects like are.'

[For a free translation, *vide ante*, p. 165.]

KUMAUNĪ OF NAINI TAL.

The District of Naini Tal lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Naini Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Naini Tal closely resembles the Standard. Natives of Naini Tal count no less than six forms of the language in this small district, each of which is named after the *paffi* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Paffi* Dhariyakot and Chauthan, along the banks of the river Kōsī, Chhakhāṭiyā spoken in Pargana Chhakhata, Rāmgarhiyā spoken in Pargana Rāmgarh, and Rau-Chaubhāṭī spoken in the east of the district, especially in *Paffi* Rau and Chaubhāṭī. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp. 202 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed "Bāzārī" dialect of Naini Tal Town, may all be considered as forms of Rau-Chaubhāṭī. The estimated numbers of speakers of these various sub-dialects are as follows :—

Phaldākōṭiyā	9,440
Rau-Chaubhāṭī—	
Rau-Chaubhāṭī proper	6,875
Standard of Naini Tal	18,047
Chhakhāṭiyā	25,800
Rāmgarhiyā	3,957
Bāzārī	2,000
	<hr/> 56,079
Total	<hr/> 65,119

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhāṭī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points :—

In the grammar of the Standard dialect I have been able to distinguish between the short *ā*, *e* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *ā* and *ā* being represented by *ā*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *mois*, a man, of the Standard becomes *maīs*, and this seems to point to a general tendency to pronounce *s* like *sh*, as in Bengali. In the Standard we noted that the change of *e* to *yo* before *ō* is considered vulgar. This change regularly occurs in Rau-Chaubhāṭī, in which we have *chyōlā*, a son, and *gyōthō*, elder. The Standard tendency of *a* to become *ā* before *ā* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Iśvarā-kā sāmānī*, before God. Before *lē*, the suffix of the agent-instrumental, nouns take *ai*, as in *nānai-lē*, by the younger; *chyālai-lē*, by the son; *babai-lē*, by the father. Beside *hāṇī*, for, we have *suṇī*, as in *ai-suṇī jāphat*, a feast for him.

The 2nd plural imperative ends in *au*, as in *hālan*, put ye. We may also note the regular insertion of *h* in *thiyō*, taken, and in other forms of the same verb.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAJ-CHAUHATSI DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

एक कै मैशा का ही च्याला किया । नाने ले आपणा बाब यँ कयो कि ववा म्योरो बान मँकणि दौदे । तब वीले उनरो हिसो बान करि दियो । ध्वाड़े दिन पछा नाना च्यालै ले आपणो बानो सब एकट्ठो करो और दूर देस सँ बाटो लागो और वाँ जे बेर आपणो माल बहियाती में फँकि दियो । जब ऊ सब फँकि चुको वी जागा बड़ो भारि अकाल पड़ो और वी कणि तंगी जण पैठी । और ऊ एक शहराका रईसाका घर गयो और वीले वी कणि बाड़ा में शूडर चरुण में लगे दियो । और ऊ उनन खुसालन कणि खे बेर पेट भरण चाँखियो जनन शूडर खाँकिया । और कैले वीकणि की नि दियो । जब ऊ कणि फाम ऐ वीले कयो कि म्यारा बाबाका कतुकुक नौकरन यँ खाणा सँ रोटा हुनाला और म्याड़ा ले जान हुनाला और मैं भूकँ ले मरण लागि रयूँ । मैं उठि बेर आपणा बौज्यू पँ जूँलो और उनन यँ कूलो कि बौज्यू मैले ईश्वरा का सामनि और तुमारा सामनि पाप करछ । आव मैं एतुक लैक नि रयूँ कि तुमरो च्योलो कईजूँ । मँकणि आपणो भाड़ो वालो नौकर वणे दे । तब ऊ उठो और आपणा बाब यँ गयो । परन्तु जब ऊ दूरे छियो वीका बाबैले वीकणि देखि ल्हियो और दै आई दौड़ो गाला लगे ल्हियो और भुक्ति ल्हो । तब च्यालै ले कयो बौज्यू मैले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो च्योलो कई जाणा को योग्य न्हातूँ । पर वीका बौज्यू ले चाकरन यँ कयो भाल है भाला लुकुड़ा ल्याओ और येकणि पैराओ, वीका हाथ में मुनड़ि हाली और खुटन में जवाता हाली । और आफत करी और खुश करी । यो म्योरो च्योलो मरि गछियो आव ज्यूनी है गछ हरे गछियो फिरि मिलि गछ । तब उननले चैन करण लगे ॥

पर वीको ज्योठी च्योलो बाड़ा में छियो । जब ऊ लौटो और घरा-का नजीक अयो वीले गाणो नाचणो सुणो । तब वीले एक नौकर बले और

पुछो यो की बात छ । वौले कयो कि त्वोरो भै ऐ गछ और त्वारा बाबाले जाफत करिछ केले कि ज गुणि कुशलौ ऐ गछ । तब ज गुम्हो भै और घर भीतर नि गयो, यै वौले वौको बाबो भैर ऐ और वौकणि मन्ये । तब वौले जबाव दि बेर आपणा बाव धै कयो देख एतुक बरस जाले मैले तेरि टहल करि कभै त्वोरो कइ नि टालो तबले त्वोले मैकणि कभै एक बाकरा को पाठो लै नि दिने जैले मै आपणा दगड़िन कणि न्यूतो यू । पर जस्वे त्वोरो यो च्योलो आछ जैले तेरि कमाई पातरन मै फुंकिछ त्वोले वौ सुणि जाफत करैछ । तब वौले वौयै कयो चाला तू त रोजे म्यारा दगाड़ा भये और मैयै जे छ त्वोरै छ । यो वुजोन छियो कि हम त्वार करना और खुशि मन्यूनौ केले कि त्वोरो भै मरि गछियो फिरि ज्यूनो है गछ हरे गछियो फिरि मिलि गछ ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAISI DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

Ek-kai-maīśā-kā dwī chyalā chhiyā. Nānai-lē āpanā-bāb-thaī
A-certain-man-of two sons were. The-younger-by his-own-father-to
 kayō ki, 'bābā, myōrō bān mā-kapī dī-dē.' Tab
it-was-said that, 'father, my share me-to give-away.' Then
 wī-lē unarō hisō bān kari-diyō. Thwārē-din pachhā nānā-chyalai-lē
him-by their share division was-made. A-few-days after the-younger-son-by
 āpanō bānō sab ēkaṭṭhō karō, aur dūr-dēs-sū bāṭō lāgō,
his-own share all together was-made, and a-far-country-to way was-adopted,
 aur wā jai-bēr āpanō māl bahiyāti-mē phūki-diyō. Jab
and there gone-having his-own property debauchery-in was-squandered. When
 ū sab phūki-chukō wī-jāgā baṛō bhāri akāl parō, aur
he all had-squandered-completely in-that-place a-very heavy famine fell, and
 wī-kapī taṅgi ūn paiṭhl. Aur ū ēk śaharā-kā raīsā-kā ghar
him-to want to-come began. And he a the-city-of lord-of (to-)the-house
 gayō, aur wī-lē wī-kapī bārā-mē śūnar charūn-mē lagai-diyō.
went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed.
 Aur ū unan-khusyālan-kapī khai-bēr pēt bharaṇ chā-chhiyō
And he those-husks (acc.) eaten-having the-belly to-fill wishing-was
 janan śūnar khā-chhiyā. Aur kai-lē wī-kapī kē nī-diyō.
which the-swine eating-were. And anyone-by him-to anything not-was-given.
 Jab ū-kapī phām ai, wī-lē kayō ki, 'myārā-bābā-kā
When him-to sense came, him-by it-was-said that, 'my-father-of
 katukuk-naukaran-thaī khāpā-sū rōṭā hunā-lā, aur khyārā-lē
how-many-servants-to eating-than loaves are-becoming, and wasting-by
 jān hunā-lā, aur māī bhūkai-lē maraṇ lāgi-rayū. Māī
over-and-above are-becoming, and I hunger-by dying am. I
 uṭhi-bēr āpanā-bwaujyū-paī jū-lō, aur unan-thaī kū-lō ki,
arisen-having my-own-father-to will-go, and him-to I-will-say that,
 "bwaujyū, māī-lē Iśwarā-kā sāmāni aur tumārā sāmāni pāp kar-chh. Ab
"father, me-by God-of before and you-of before sin done-is. Now
 māī ētuk laik nī-rayū ki tumarō chyōlō kī-jū. Mā-kapī
I so fit not-remained that your son I-may-be-called. Me

āpanō bhārō-wālō naukār banai-dē." Tab ū uthō, aur āpanā-bāb-thaī
your-own hired servant make." Then he arose, and his-own-father-to
 gayō. Parantu, jab ū dūrē chhiyō wī-kā bāhai-lē wī-kañi
 went. But, when he distant was him-of the-father-by him-as-for
 dēkhi-lhiyō, aur dai āi, daurō, gālā lagai-lhiyō, aur
 he-was-seen, and compassion came, he-ran, (on-)the-neck he-was-attached, and
 bhukki lhi. Tab chyalai-lē kayō, 'bwanjyū, māi-lē tumārā
 kiss was-taken. Then the-son-by it-was-said, 'father, me-by you-of
 sāmanī, aur Iswarā-kā sāmanī pāp kar-chh, aur tumarō chyōlō kai-jāpā-kō
 before, and God-of before sin done-is, and your son being-called-of
 yōgya nhātū.' Par wī-kā hwanjyū-lē chākaran-thaī kayō,
 worthy I-am-not.' But him-of the-father-by the-servants-to it-was-said,
 'bhāl-hai bhālā lukarā lyāō, aur yai-kañi pairāō; wī-kā-bāth-mē
 'good-than good garments bring, and this-one-to clothe: him-of-hand-on
 munarī hālau, aur khatan-mē jwātā hālau, aur jāphat karau, aur
 a-ring put, and feet-on shoes put, and a-feast make-ye, and
 khuśī karau. Yō myōrō chyōlō mari-ga-chhiyō, āh jyānō hai-ga-chh;
 happiness make-ye. This my son dead-gone-was, now alive become-is:
 harai-ga-chhiyō, phiri mili-ga-chh.' Tab unan-lē chain karau
 lost-gone-was, again found-gone-is.' Then them-by ease to-make
 lagō.

it-was-begun.

Par wī-kō jyōthō chyōlō hārā-mē chhiyō. Tab ū lautō, aur
 But him-of the-elder son the-field-in was. When he returned, and
 gharā-kā najik ayō, wī-lē gānō nāchanō sunō. Tab wī-lē
 the-house-of near came, him-by singing dancing was-heard. Then him-by
 ēk naukār balai aur puchhō, 'yō kē bāt chh?' Wī-lē
 a servant having-called and he-was-asked, 'this what thing is?' Him-by
 kayō ki, 'tyōrō bhai ai-ga-chh, aur tyārā-bābā-lē jāphat kari-chh
 it-was-said that, 'thy brother arrived-is, and thy-father-by a-feast made-is
 kē-lē ki ū gunī-kuśali ai-ga-chh.' Tab ū gussō bhai aur
 because that he in-good-state arrived-is.' Then he angry becoming and
 ghar bhitar nī-gayō. Yai-wīlā wī-kō bābō bhai ai aur
 the-house within not-went. This-for him-of the-father outside coming and
 wī-kañi manyō. Tab wī-lē jābāb di-hēr āpanā-bāb-thaī
 him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to
 kayō, 'dēkh, ētuk-baras jā-lē māi-lē tēri tabal kari, kabhai
 it-was-said, 'see, so-many-years during me-by thy service was-done, ever
 tyōrō kai nī-tālō. Tab-lē twī-lē mā-kañi kabhai
 thy saying not-was-disobeyed. Nevertheless thee-by me-to ever

êk-bākarā-kō pāthō lai nī-dinē, jai-lē māñ āpāñ-dagapin-kapī
a-goat-of kid even not-was-given, which-by I my-own-companions-to
 nyūtō dyñ. Par jaswē tyōrō yō chyōlō ā-chh, jai-lē tēri-kamāi
a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings
 pātaran-mē phūki-chh, twi-lē wi-sunī jāphat karai-chh. Tab
harlots-on were-squandered, thee-by him-for a-feast got-made-is. Then
 wi-lē wi-thaī kayō, 'chyālā, tū ta rōjē myārā-dagārā bhayē,
him-by him-to it-was-said, 'son, thou indeed daily me-of-with wast,
 aur māi-thaī jē chh, tyōrai chh. Yō bujīn chhiyō ki ham
and 'me-to what is, thing-even is. This proper was that we
 tyār karnā aur khuśī manyūñā, kē-lē ki
rejoicing should-have-made and happiness should-have-celebrated, because that
 tyōrō bhāi mari-ga-chhiyō. phiri jyūnō hai-ga-chh; harai-ga-chhiyō, phiri
thy brother dead-gone-was, again alive become-is; lost-gone-was, again
 mili-ga-chh.
got-is.'

KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Poffis* of Naini Tal, lies the Kali Kumaun Pargana of the Almora district, the dialect of which, spoken by 37,696 persons, is named Kumaiyā.

The name "Kumaun" is said to be a corruption of Kūrmāchala, the old name of Kānādeo, a peak situated within this pargana. It is here that Vishṇu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Rishis.¹

The Kumaiyā dialect is practically the same as Rau-Chaubhānsi, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *ṣ* and *ṣ*.

We may note the following points in which Kumaiyā departs from the Standard. The cerebral letters *ṣ* and *ṣ* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āpṣō*, and *akāl*, a feminine, not *akāl*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *uī mulkā* for *uī mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *ā*) inserted before that postposition is retained.

Instead of the Dative postposition *kanī*, we have *khan*, as in *charāñ-khan*, for feeding. The postposition *sīt*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmir, where it appears under the form *sūty*.

In the pronouns, we may note the oblique plural *unō* instead of *unan*.

In the verb substantive *chhiyō* is contracted to *chhyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chuknā*, of which it is probably a corruption. *Parṇō*, to fall, is twice used to mean 'to begin.'

¹ Gazetteer, N.-W. P. (1896), Vol. XII, p. 385.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KUMAUNĪ DIALECT.

DISTRICT ALMORA.

कै मान्सा ही चेला छ्या । और उनो में है नाना चेला ले आपना वाव धे कयो कि ओ वाव अस्ता विस्ता में है जो वाँड़ में मिलछ मै दि दे । और उई ले उनों का वौच आपनि अस्ता विस्ता वाँड़ि दिनौ । और अत्ती दिन नार्द भौ छ्या कान्सी चेलो सब तीर सिगोरि बटोलि बेर टाड़ा मुल्क निसि गयो । तव वां लुंगाड़ियोल में रै बेर आपनि सब अस्ता विस्ता फुकि दिनौ । और जस्वे ऊ सब तीर निमाड़ि सक्यो उई मुल्क में बड़ो अकाल पड़ियो । तव ऊ नाइो हुँन पड़ियो । और ऊ उई मुल्का कै वन्यून्याँ सित जाइ बेर रौन पड़ियो । तव वीले ऊ आपना गड़ा में सुंग चरौन खन लायो । और ऊ उन वकोड़ और दाना ले जनों सुंग खाँछ्या मन है बेर आपनि ठाड़ भरनु समझ्यो और के वौ के नार्द दिख्यो ॥

TRANSLITERATION AND TRANSLATION.

Kai-mānsā dwī chēlā chhyā. Aur unō-mē-hai nānā-chēlā-lē
(Of-)a-certain-man two sons were. And them-in-from the-small-son-by
 āpnā-bāb-thē kayō ki, 'ō bāb, astā-bistā-mē-hai jō bār
his-own-father-to it-was-said that, 'O father, the-property-in-from what share
 māī mil-chhī māī di-dē.' Aur uī-lē unō-kā bich āpnī astā-bistā
to-me being-got-is to-me give-up.' And him-by them-of among his-own property
 bāri-dinī. Aur attī din nāī bhau-chhyā kānsō chēlō
was-divided-out. And many days not become-were the-younger son
 sab-tīr sigōri-baṭali-bēr. tārā-mulk nisi-gayō. Tab wā
everything put-together-having (to-)a-far-country went-away. Then there
 lūgāriyōl-mē rai-bēr āpnī sab astā-bistā phukī-dinī. Aur jaswē
debauchery-in remained-having his-own all property was-squandered. And when
 ā sab-tīr nimāri-sakyō uī-mulk-mē bayō akāl paṛiyō. Tab ā
he everything spent-completely that-country-in a-great famine fell. Then he
 nāngō hūn paṛiyō. Aur ā uī-mulkā kai-banyūnyā-sit
poverty-stricken to-be began. And he (of-)that-country a-certain-banker-with
 jāi-bār raūn paṛiyō. Tab wī-lē ā āpnā-garā-mē sungra
gone-having to-remain began. Then him-by he his-own-fields-in swine
 charaūn-khan lāyō. Aur ā un-bakōṛ-aṛ-dānā-lē jānō sungra
feeding-for was-deputed. And he those-husks-and-berries-by which the-swine
 khā-chhyā magna hai-bēr āpnī dhār bharnu samjha-chhyō, aur
eating-were pleased become-having his-own belly to-fill wishing-was, and
 kwō wī kō nāī di-chhyō.
anyone him anything not giving-was.

CHAUGARKHIYĀ.

Immediately to the north-west of Pargana Kali Kumaun, and also in the Almora District, lies the Pargana of Chaugarkha. The dialect here spoken by an estimated number of 37,210 people is called Chaugarkhiyā.

In some respects it resembles the Standard Kumaunī even more closely than Kumaiyā, for it has the usual supply of cerebral *as* and *ls*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows:—

The change of *ē* to *yā* (Standard *e* to *yā*) before *ā* (Standard *ā*) or of *ē* to *yō* (Standard *e* to *yō*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyālā* (Standard *chyālā*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khasparjiyā and other connected dialects. Thus, in the specimen we have both *āpanā* and *āpan* (plur. masc.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *ā*) is regularly dropped. Thus, *naukar-kā*, not *naukarā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpanō* or *āpanū*, own, and *janū*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *chhiyō*, 'he was,' and of *giyō*, instead of *gayō*, he went.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

CHAUGARKHITĀ DIALECT.

DISTRICT ALMORA.

(Babu Gobind Prosad Ghildyal, 1898.)

कै मैसा का दू चैला भिया । और उनन में है नान चैला ले कय आपणा बाव थे ओ ववा लटिपटि में है जो बाँट में दिखे ज मैं दि दे । और वी ले उनरा बिच आपणि लटिपटि बानि दियो । और भौत दिन नि भिया नाना चैला ले सबै लटिपटि बट्यै बेर परदश हूँ गियो । बाँ लुचना का दगाड़ा रै बेर आपणो माल फूँकि दियो । और वी ले जब सबै फूँकि दियो वी मुलुक में बड़ो अकाळ पड़ि गियो । ज गरीब हुँग लागि गियो । और ज वी मुलुक का कै सौकार का दगाड़ा जै बेर रौग लागि गियो । और वी ले ज आपणा गड़ान में सुडर चरौण में लगे दियो । और ज जँ छाला बिजा ले जनूँ कणि सुडर खानेर भिया खुशी है बेर आपणू पेट भरणो चाँहियो । और वी कणि के के नि दिख्यो । और जब ज आपणि खबर में ऐ गियो वी ले कयो मेरा बाव का मिहनतू नौकरोँ में है भौत नौकर खाणा है सकर रोटा पौनी और मैं भूक ले मरि रयूँ । मैं उठि बेर आपणा ववा थे जूँलो और वी थे कौँलो ओ ववा मैं ले भगवान कि मनशा है वहैक तवे देखाळ पाप करख । और अब मैं तेरो चेलो कुण जसो नै रयो । मैं कणि आपणा मिहनतू नौकरोँ में है एक नौकर का बराबर बगै दे ॥

TRANSLITERATION AND TRANSLATION.

Kai-maisā-kā dwī chēlā bhiyā. Aur unan-mē-hai nān-chēlā-lē
A-certain-man-of two sons were. And them-in-from the-younger-son-by
 kay āpan-bāb-thai, 'ō babā, latipati-mē-hai jō bāt māi
it-was-said his-own-father-to, 'O father, the-property-in-from what share to-me
 di-chhai, ā māi di-dē.' Aur wī-lē unarā bich āpani
thou-givest, that to-me give-up.' And him-by of-them among his-own
 latipati bāni-diyō. Aur bhaut din nī bhiyā vānā-chēlā-lē sabai
property was-divided-out. And many days not became the-younger-son-by all
 latipati batyai-bēr pardēs-hū giyō. Wā lachnā-kā dagārā
property collected-having a-foreign-land-to went. There debauchees-of with
 rai-bēr āpanō māi phūki-diyō. Aur wī-lē jab sabai
remained-having his-own goods were-wasted. And him-by when all
 phūki-diyō, wī-muluk-mē barō akāl pari-giyō. Ū garib hūn
was-wasted, that-country-in a-great famine fell-down. He poor to-be
 lagi-giyō. Aur ā wī-muluk-kā kai-sankār-kā dagārā jai-bēr
began. And he that-country-of a-certain-banker-of with gone-having
 raun lagi-giyō. Aur wī-lē ā āpanā-garān-mē suhar chārān-mē
to-dicell began. And him-by he his-own-fields-in swine feeding-in
 lagi-diyō. Aur ā ā-ohālā-biñā-lē janū-kani suhar khānēr
was-deputed. And he those-husks-berries-with which (acc.) the-swine eaters
 bhiyā khuṣī hai-bēr āpanū pēt bharānō chā-chhiyō. Aur wī-kani
were happy become-having his-own belly to-fill wishing-was. And him-to
 kwē kō nī di-chhiyō. Aur jab ā āpani-khabar-mē ai-giyō,
anyone anything not giving-was. And when he his-own-sense-in arrived,
 wī-lē kayō, 'mērā-bāb-kā mihanatū-naukarō-mē-hai bhaut naukar
him-by it-was-said, 'my-father-of hired-servants-in-from many servants
 khāpā-hai sakar rōṭā paunī, aur māi bhūk-lai mari-rayū. Māi
eating-than more loaves obtain, and I hunger-by dying-remained. I
 utthi-bēr āpanā-babā-thai jūlō aur wī-thai kaḍlō, "ō babā,
arisen-having my-own-father-to will-go and him-to I-will-say, "O father,
 māi-lē Bhagawān-ki manśā-hai bahaik, twō dēkhāl, pāp kar-chh, aur
me-by God-of will-from outside, thee in-the-sight, sin done-is, and
 ab māi tērō chēlō kun jāso nai rayō. Māi-kani
now I thy son to-say such not I-remained. Me(acc.)
 āpanā-mihanatū-naukarō-mē-hai ek-naukar-kā barābar bapai-dē."'
thine-own-hired-servants-in-from one-servant-of resembling make."

GAṄGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *paṭṭis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected, Gaṅgōlā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gaṅgōlā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact, in Gaṅgōlā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chyāl* for *chyālā*, sons, and *khyāt* for *khyātā*, fields.

As in Chaugarkhiyā the cerebral *ṣ* and *ḷ* are in regular use.

Gaṅgōlā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyā*, they were, becomes *chhyā* and even *chhya*; and the Chaugarkhiyā *bhiyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jiyā-bēr*, having gone; and *jya* (for *jē*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryū*, for *manā-rahyaū*, I remained dying, i.e. I die. We shall see a similar elision in some of the Garhwālī dialects, e.g. in Rāthī (p. 311 *post*).

In the word *Paramēstwar*, God, an *r* between two vowels has become *ṛ*. This change of *r* to *ṛ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhārī, p. 248.

A curious deformation of a borrowed word is *māpak* for the Arabic *muwāfiq*.

In the declension of nouns we may note *hī* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardēḥ-hī*, to a foreign country; *charāup-hī*, for grazing; *wi-chhyai* *kaū-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pāhārī *th* often becomes *chh*.

The Standard *nhātū*, I am not, has become *nahōtyū*, and *au-chhē* is used to mean 'it (fem.) comes.'

[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

GANGOLA DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ मैसक हौ च्याल छ । फिरि उननमें नान च्यलाले आपण बाबधे कयो कि हला बाब भानिकुनि लटिपटिमें म्यार बानकि ज्य मैथे औके म दौ । फिरि वौले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो क्रिय नानु च्योलो आपणि लटिपटि बेक-वटि करि-वेर परदेशहीं नसि-ग्यो । फिरि वाँ ज्या-वेर लुच भ्यो ॥ आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबै लटिपटि उड़े उठ्यो वो देशमें ठुल अकाळ भ्यो । फिरि उ गरीब हुण पैठ्यो । फिरि उ वो देशाक याक भाल मनि-खाक दगाड़ ज्या-वेर रौण पैठ्यो । फिरि वौले उ आपणा स्वातमें शुङर चरौणहीं लगायो । फिरि उ उन फकेटन और दाणन जनन शुङर खाँच्या खुशिले आपणि ठाड़ भरण चाँछ्यो । और वो कौ के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो वौले कयो कि म्यार बाबाक बुतकारनमेंहै कतुक ठाड़ भरीहै बाकि गूठ पौनन और में भुक मनाखूँ । अब में याँहै आपणा बाबुक वाँ जाँकु और वीछ्ये कौँकु हला बाब मैले पड़मेस्वराक विमुख त्वार देखने देखने पाप करछ । फिरि में आजिलग त्योरो च्योलो कूण मापुक नहालूँ । में आपण बुतकारनमेंहै याका बरोबरि बने दे ॥

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAṆGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-k dwi chyāl chhya. Phiri unan-mē nān-chyālā-lē
A-certain-man-of two sons were. Then them-among the-younger-son-by
 āpan-bāb-thai kayō ki, 'halā bāb, bhāni-kuni laṭi-paṭi-mē
his-own-father-to it-was-said that, 'O father, utensils-etcetera property-in
 myār hānki, jya maī-thai au-chhē, ma dī.' Phiri wī-lē
my share, which me-to coming-is; (to-)me give.' Then him-by
 duwā-chyālan laṭi-paṭi āpani bhāni-dē. Phiri bhyaut din ni
to-the-two-sons the-property his-own was-divided-out. Then many days not
 bhyō-chhiy nānu chyōlō āpani laṭi-paṭi yēk-baṭi kari-hēr
become-were the-younger son his-own property together made-having
 pardēs-hī nasi-gyō. Phiri wū jyā-hēr luchi bhyō.
a-far-country-to went-away. Then there gone-having a-debauchee he-became.
 Āpani sab bhāni-kuni laṭi-paṭi phuki-dī. Phiri jab u sabai
His-own all utensils-etcetera property was-squandered. Then when he all
 laṭi-paṭi urai-uṭhyō wī-dēs-mē thul akāl bhyō. Phiri
property squandered-completely that-country-in a-great famine became. Then
 u garib hun paṭhyō. Phiri u wī-dēsā-k yāk-bhāl-manikhā-k dagār
he poor to-be began. Then he that-country-of a-gentle-man-of with
 jyā-hēr raun paṭhyō. Phiri wī-lē u āpanā-khyāt-mē sunār
gone-having to-remain began. Then him-by he his-own-field-in sowing
 churaun-hī lagāyō. Phiri u un-phakēṭan-aur-dānan, janan sunār
feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-swine
 khā-chhyā, khusī-lē āpani dhār bharan chā-chhyō. Aur wī kwē
eating-were, joy-with his-own belly to-fill wishing-was. And (to-)him anyone
 kē dinēr ni bhyō. Phiri jab u āpan-sud-mē āyō, wī-lē
anything a-giver not became. Then when he his-own-senses-in came, him-by
 kayō ki, 'myār-bābā-k butkāran-mē-hai katuk dhār bharī-hai
it-was-said that, 'my-father-of servants-in-from how-many belly filling-than
 hāki rwāt paunan, aur maī bhuk manā-ryū. Ab maī yā-hai
more bread obtain, and I (by-)hunger dying-remain. Now I here-from
 āpanā-bābu-k wū jā-chhu, aur wī-chhyai kaū-chhu, "halā bāb,
my-own-father-of there going-am, and him-to I-soying-am, "O father,

mai-lē Paṇmēsvarā-k vimukh tyār dēkhnē-dēkhnē pāp kar-chh. Phiri
me-by God-of against thy in-seeing-in-seeing sin done-is. Again
 maĩ āji-lag tyōrō chyōlō kūṇ māpuk nahātyñ. Maĩ āpaṇ-butkāran-mē-hai
I to-day-from thy son to-say fit. I-am-not. Me thine-own-servants-in-from
 yākā barōhari banai-dō." "
one equal-to make."

DĀNPURIYĀ.

This dialect is spoken in the northern part of Danpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,851. Immediately to its south lies the Gaṅgōlā dialect, to which it is closely allied.

Like Gaṅgōlā, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai maiś-kā*, of a certain man, and lower down we have *kai (bārā) maiśā-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paiṭhā* or *baiṭhā*, he began. Verbs whose roots end in vowels, insert an *n* in the past tense, as in *hunā*, they were; *dinā*, was given (both masculine and feminine), and *chānā*, he wished. So also *kanā*, I have done (sin). This should not be confounded with the *n* (for *ṇ*) of the future passive participle in words like *milnā*, it is got, or with the *n* of the present participle, as in *marnā*, I am dying. The word for 'I am not' is *naichhū*.

An excellent further example of this dialect will be found on pp. 34 and ff. of Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ मैश का डी छौड़ा हुना । और नाना ले आपण बावयें कयाँ ई बाव लटिपटि है जो वानो में मिलनां उ में दि-वाल । तब वी ल उनरा बीच आपणि लटिपटि बाँटि-दिनां । और जैल दिन नि वितां कि नान छौड़ा ले सब समेरि बेर टाड़ा मुलुक यगां । बाँ फहिक-फाहिक में सब माल फुकि-दिनां । जब वी ले सब फुकि-हालां तब वी मुलुक में ठुलो अकाळ पड़ा और उ तंग हुण पैठां । तब उ वी मुलुक में कौ बाड़ा मैशाक दगाड़ा जै रौण पैठां । वी ले आपण गाड़ा में सुडर चरौण भेजां । तब उ उन रुखौं कि छाल और दाणौ ले जिनीं सुडर खानें मगन है आपणि ठाड़ भरण चानां । और कौ वी के नि दिनां । और जब वी आपणि फाम आयां उ कौण बैठौ म्यारा बावु का मेहनतुआ चाकरो है कति खाण है जैल रुटा पीनां और में भुक मरनै । में उठि बेर आपण बावयें जूँलों और वी घें कौलों ई बाव में ले भगवान कि मरजि है उलटा पाप त्वे देखां कनां और में आव ल्यरो छौड़ो कुण माफक नैछूँ । मी लेग आपण मेहनतुआ चाकरो है एक भौ वणे दे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

[Pandit Gobind Prasad Ghildyal, 1898.]

Kai-maiś-kā dwī chhyaurā hunā. Aur nānā-lē āpan-bāb-thaī
A-certain-man-of two sons were. And the-younger-by his-own-father-to
 kayā, 'ī bāb, latipati-hai jō bānō mai milnā, u
it-was-said, 'O father, the-property-from what shore to-me is-to-be-got, that
 mai di-ghāl. Tab wī-lē unarā bich āpani latipati
(to-)me give-away. Then him-by them-of betwixt his-own property
 bāti-dinā. Aur jai din nī bitā ki nān-chhyaurā-lē sab
was-divided-out. And many days not passed that the-younger-son-by all
 samēri-bēr tārā muluk gayā. Wā phahik-phahik-mai sab māl
collected-having a-far country went. There debauchery-in all goods
 phuki-dinā. Jab wī-lē sab phuki-hālā, tab wī-muluk-mai
were-wasted. When him-by all were-wasted-completely, then that-country-in
 thulō akā parā, aur u taṅg hun paithā. Tab u
a-great famine fell, and he in-want to-become began. Then he
 wī-muluk-mai kai-bārā-maiś-kā dagārā jai raup paithā.
that-country-in a-certain-great-man-of with having-gone to-remain began.
 Wī-lē āpan-gārā-mai sunar charaup bhējā. Tab u un rukhāū-ki
Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of
 chhāl-aur-dēpāū-lē, jinaū sunar khānāī, magan-hai āpani dhār
bark-and-berries-with, which the-swine were-eating, joy-with his-own belly
 bharap chānā, aur kwē wī kō nī dinā. Aur jab wī
to-fill wished, and anyone (to-)him anything not gave. And when (to-)him
 āpani-phām āyā, u kaup baithā, 'myārā-bābu-kā mēhantūā-chākaraū-hai
his-own-senses came, he to-say began, 'my-father-of hired-servants-out-of
 katī khāp-hai jai rwātā paunā, aur mai bhuk marnāī.
how-many eating-than more loaves get, and I (of-)hunger am-dying.
 Mai uḥi-bēr āpan-bāb-thaī jūlō, aur wī-thaī kaūlō, "ī
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 hāb, mai-lē Bhagwān-ki marji-hai nūā pāp twē dēkhā
father, me-by God-of will-from opposite sin thee in-sight-of

kanā, aur maī āh tyarō chhyaurō kun māphak naīchhū, mī-lēg
was-done, and I now thy son to-say worthy am-not, me-also
 āpan-mehantūā-chākaraū-hai ēk jhañ banai-dē."'
thine-own-hired-servants-out-of one like make."

SŌRIYĀLI.

North of Pargana Kali-Kumaun, in the Almora District, lies the Pargana of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doti.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Naipālīs speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, on pp. 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhālī and Dōtyālī.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaunī, but of Kumaunī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyō*, instead of, or rather alongside of, *chhiyō*, for 'he was.' Besides this there are other divergencies from Standard Kumaunī, the principal of which are as follows :—

As in Kumañyā, the use of cerebral *ṇ* and *ḷ* is rare. We have *apnō*, instead of *āpnō*, *hun* instead of *hup* and *akāl* instead of *akāḷ*. The only instances of cerebral *ṇ* which occur in the specimen are *bāṇ*, a share, and *suṇi*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhēkanō*, for *dēkhayō*, to see. We noted a somewhat similar interchange in Phaldākōṭiyā.

In the declension of nouns, there are several alternative forms of the oblique plural. Usually we have the Standard form in *an*, as *khēton-mā*, in the fields; *naukaran-mā-hai*, from among the servants; *yatuk barsan-baṭi*, from so many years; *pātaran-kā yā*, with harlots. Sometimes, however, we have *ān*, as in *dandān-lē*, with berries; *khufān*, on the feet; *dagariyān-kā sāth*, with (my) companions. Once, we have *nā*, as in *naukarnā-thāi*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thāi*, we have the *thāi* just quoted. Instead of *kapi*, we have everywhere *khī*. Another dative-accusative is commonly made by adding *s*, as in *ek-s*, (having called) one (of his servants); *bābu-s jubāb dibēr*, having given a reply to the father; *mai-s*, to me; *wī-s*, to him. This is the suffix employed in Kāshmirī. Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *jinann*, which (the swine were eating), the oblique plural of *jō*, which, and *kasai*, as well as *kai*, the oblique singular of *koē*, anyone, as in *kasai jimdār-kā dagarā*, with a certain land-owner, beside *kai-ādmi-kā*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *tyō*, for 'he was.' *Nahātī*, is 'I am not.' A contraction similar to *thyō*, is *kyō* for *kayō*, said. The infini-

tive ends in *n*, as in *hun pasyō*, he began to be (in want); *raun pasyō*, he began to dwell. Its oblique form ends in *ā*, as in *charaunā-khī*, (sent him) to graze (swine).

Amongst irregular past participles, we may note *dinō*, given; *thinō*, taken; *ryō* remained; and *gyō*, went.

The following forms may also be noted:—*paunān*, they get (loaves); *khā-tyā* (not *-thyā*), they were eating; *samaj-thyō*, he was wishing; *dī-thyō*, (no one) was giving; *bachī gyō-chh*, he has been saved; *pā-chh*, he has been found; *kar-chhy* (apparently for *kar-chhiyō*) (I) have done (sin); *gyō-tyā* (not *gyā-tyā*), (not many days) had gone. I am unable to explain *jāmcē-ryō*, he went away, unless *jā-mōē* or *jān-wē* is a compound.

As in Kumaīyā, *sakanō* is used to form a completive compound in *urāi-sakyō*, he squandered completely. Instead of *paithayō*, *pasanō* is the word used to mean 'to begin.'

The specimen of Sōriyālī is a complete version of the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

कै आदमी का ही चेला छ्या । और उनन माँ काँसा ले अपना बाबा
धेँ क्यो ओ बाबा अस्ता में है जो बाण में स मिल दी दे । और वी
ले उनरा-बीच अपनी अस्ता बिस्ता बाण दिनो । और भीत दिन नाई ग्यो
छ्या कि काँसो चेलो सबै तीर एक बाटो करि बेर परदेश खीँ जान्वे खो
और वाँ कुकर्म माँ रैवेर अपनो सब माल फुकि दिनो । और जब ज सब
तीर उड़ाइ सक्यो तब वी देश माँ बड़ो अकाल पड़ो और ज हैरान हुन
प्रस्यो । और ज वी देश का कसै जिमदार का दगड़ा जाइ बेर रौन प्रस्यो
और वी ले वी स अपना खेतन माँ सुडर चरौना खीँ लायो । और ज ऊँ
बोकड़ा और दानान ले जिनौन सुडर खाँ त्या खुशी ले अपनो पेट भरनो
समज छ्यो और के वी स के नाई दि छ्यो । और जब ज अपना चेत
माँ आयो वी ले क्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भिक्वो
रोटा पौनान और मैं भूकले मरि रयूँ । मैं उठि बेर अपना बाबू पाँई
जौँलो और वी येँ कौँलो ओ बाबा मै ले परमेसर का मन का उलटा
और तेरा सामनि पाप कर छ । और मैं फिर तेरो चेलो कौन लाइक
नहाती मैं स अपना मजुरिदार नौकरन माँ है एक का बराबर बनाइ दे ।

और ऊ ठि बेर अपना बाबा घें (खों) ग्यो । पर जब ऊ भौन दूरे ग्यो वी का बाब ले ऊ घेक्यो और वी स दया भाई और वी ले दीड़ि बेर ऊ गला लाई लिनी और भुकि दिनी । और चेला ले वी घें क्यो दवा मै ले परमेसर का मन का उलटा और तेरा नजर माँ पाप कर छ और मैं फिर तेरो चेला कौनो जसो नाई रखूँ । पर बाबू ले अपना नौकरना बाँई क्यो कि सब है निकि पैरोन निकालि ल्या और वी स ये स पैरा और ए का हात माँ मुनड़ि और खुटान जवता पैरा और हम खों और चमन करौँ । क्य ला कि यो मेरो चेला मरि गो ग्यो और फिर बचि ग्यो छ ऊ हराइ गो ग्यो फिर पा छ । तब ऊ चमन करन पस्या ॥

तति लिह वी को जेठो चेला गढ़ा माँ ग्यो । और जब ऊ आयो और घर का नजिक पुग्यो त वी ले गानो बजौनो और नाच की भनक सुनी । और वी ले नौकरन माँ है एक स बोलाइ बेर सीद्यो कि इनरो क्या मतलब छ । और वी ले वी घें क्यो तेरो भाई आ छ तेरा बाबा ले खाना खों दे छ क्य ला कि वी ले ऊ निको और सुक्यारो पा छ । और ऊ रिसाइ ग्यो और वी ले भीतर जानो नाई ठान्यो । तब वी को बाबू भैर आयो और वी स मनौन पस्यो । और वी ले अपना बाबु स जुवाव दि बेर क्यो कि धेक मैं यतुक बर्सन बटी तेरो चाकरो करि रखूँ और मै ले कभैं तेरो अकयो नाई कस्यो । तै ले मैं स कभैं एक बाकरा को नानो पाठो ल्यगै नाई दिनी जै ले मैं अपना दगड़ियान का साँव चैन करनूँ । पर तेरो यो चेला जो पातरन का याँ तेरो भाल ताल निलि ग्यो छ जस्वे आ छ तस्वे तै ले वी खों खाना कर छ । और बाबू ले वी घें क्यो चेला तैं सब दिन मेरा दगड़ा रौँ छ और जे के मेरो छ सब तेरो ई छ । यो ठिकी ग्यो कि हम चमन करौँ और खुशी मनौँ । क्य ला कि यो तेरो भाई जो मरि गो ग्यो फिर बचि ग्यो छ और हराइ गो ग्यो फिर पा छ ।

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-ādmi-kā dwi chēlā thyā. Aur unan-mā kāsā-lē
A-certain-man-of two sons were. And them-among the-younger-by
 apnā-bābā-thaī kyō, 'ō bābā, astā-mē-hai jō bān
his-own-father-to it-was-said, 'O father, the-property-in-from what share
 māi-s mil dī-dē.' Aur wi-lē unarā-bich apnī astā-bistā
me-to is-got give-away.' And him-by them-of-among his-own property
 bān-dinī. Aur bhaut din nāi gyō-thyā ki kāsō chēlō
was-divided-out. And many days not gone-were that the-younger son
 sabai-tir ēk-bāṭō kari-bēr pardēs-khī jānwē-ryō, aur wā
everything together made-having a-far-country-to went-away, and there
 kukarm-mā rai-bēr apnō sab māl phuki-dinō. Aur
evil-deeds-in remained-having his-own all wealth was-squandered-away. And
 jab ū sab-tir urai-sakyō, tab wi-dēs-mā bāṭō akāl
when he everything had-wasted-completely, then that-country-in a-great famine
 paryō, aur ū hairān hun pasyō. Aur ū wi-dēs-kā kasai-
fell, and he distressed to-be began. And he that-country-of a-certain-
 jimdār-kā dagaṛā jāi-bēr raun pasyō, aur wi-lē wi-s
landowner-of with gone-having to-dwell began, and him-by him-as-for
 apnā-khetan-mā sunar charaunā-khī lāyō. Aur ū ū-bōkrā-aur-
his-own-fields-in swine feeding-for it-was-deputed. And he those-huaks-and-
 dānān-lē, jinaun sunar khā-tyā, khaṣi-lē apnō pēt bharnō
berries-with, which the-swine eating-were, happiness-with his-own belly to-fill
 samaj-thyō, aur kwē wi-s kē nāi dī-thyō. Aur jab ū
wishing-was, and anyone him-to anything not giving-was. And when he
 apnā-chēt-mā āyō wi-lē, kyō, 'mērā-bābā-kā majuridār-naukar-mā-
his-own-sense-in came, him-by it-was-said, 'my-father-of hired-servants-in-
 haibēr katgu jhikwan rōṭā pāunān, aur māi bhūk-lē mari-rayū.
from how-many more loaves get, and I hunger-by dying-am.
 Māi ūthi-bēr apnā-bābā-pāi jāulō, aur wi-thaī kaūlō, "ō
I arisen-having my-own-father-near will-go, and him-to I-will-say, "O
 bābā, māi-lē Parmēsar-kā man-kā ūṭā aur tērā sāmni pāp kar-chhy,
father, me-by God-of will-of opposed and thee-of before sin done-was,

aur maī phiri tērō chēlō kaun lāik nahāti. Maī-s
 and I any-more thy son to-be-called worthy I-am-not. Me(acc.)
 apnā-majuridār-naukaran-mā-hai ēk-kā barābar banāi-dē." Aur ū nṭhi-bēr
 thine-own-hired-servants-in-from one-of equal make." And he arisen-having
 apnā-bābā-thaī (or -khī) gyō. Par jab ū bhaut dūrai thyō, wī-kā
 his-own-father-to went. But when he great distance-even was, him-of
 bābā-lē ū dhēkyō, aur wī-s dayā āi, aur wī-lē
 the-father-by he was-seen, and him-to compassion came, and him-by
 bhūri-bēr ū galā lāi-lhinō, aur bhuki dinī. Aur chēlā-lē
 run-having he on-the-neck was-taken, and kiss was-given. And the-son-by
 wī-thaī kyō, 'bābā, mai-lē Parmēsar-kā man-kā nṭa aur
 him-to it-was-said, 'father me-by God-of will-of opposed and
 tērā-nājar-mā pāp kar-chhy, aur maī phiri tērō chēlō kaunō jasō
 thy-sight-in sin done-was, and I any-more thy child to-be-called like
 nāi rayū.' Par bābā-lē apnā-naukarnā-thaī kyō ki,
 not I-remained.' But the-father-by his-own-servants-to it-was-said that,
 'sah-hai niki pairōn nikālī lyā, aur wī-s yē-s pairā; aur
 'all-than good garment having-produced bring, and it this-one-to put-on; and
 ē-kā hāt-mā munari aur khutān jwatā pairā. Aur ham khaū
 this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-eat
 aur chaman karaū. Kya-lā ki yō mērō chēlō mari-gō-thyō,
 and merriment we-may-make. Because that this my son dead-gone-was,
 aur phiri bachi-gyō-chh; ū harāi-gō-thyō, phiri pā-chh.' Tab ū
 and again escaped-gone-is; he lost-gone-was, again got-is.' Then they
 chaman karan pasyā.
 merriment to-do began.

Tati-liā wī-kō jēthō chēlō garhā-mā thyō. Aur jab ū āyō,
 Then-up-to him-of the-elder son the-field-in was. And when he came,
 aur ghar-kā najik pujoyō, ta wī-lē gānō bajaūnō aur nāchh-ki
 and the-house-of near arrived, then him-by singing music and dance-of
 bhanak sunī. Aur wī-lē naukaran-mā-hai ēk-s bōlāi-bēr sōdyō
 sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked
 ki, 'inarō kyā matlab chh?' Aur wī-lē wī-thaī kyō, 'tērō
 that, 'of-these what meaning is?' And him-by him-to it-was-said, 'thy
 bhāi ā-chh. Tērā-bābā-lē khānā-khī dē-chh, kya-lā ki wī-lē ū
 brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he
 nikō aur sukyārō pā-chh.' Aur ū risāi-gyō, aur wī-lē bhūtar jānō nāi
 well and sound got-is.' And he angry-went, and him-by within to-go not
 thānyō. Tab wī-kō bābū bhaīr āyō, aur wī-s manāun
 was-intended. Then him-of the-father outside came, and him-to to-remoustrate

pasyō. Aur wi-lē apnā-bābu-s, jubāb di-bēr, kyō ki,
 began. And him-by his-own-father-to, answer given-having, it-was-said that,
 'dhāk, maī yatuk-barsan-baī tērī chākari kari-rayū, aur mai-lē
 'see, I this-many-years-from thy service having-done-remained, and me-by
 kahhāī tērō a-kayō nāī karyō. Tai-lē maī-s kahhāī ēk-bākra-kō
 ever thy un-said (thing) not was-done. Thee-by me-to ever a-goat-of
 nānō pāthō lyagai nāī dinō, jai-lē maī apnā-dagaīyān-kā sāth
 young kid even not was-given, which-with I my-own-companions-of with
 chain karuū. Par tērō yō chēlō, jō pātaran-kā yā tērō
 rejoicing might-have-done. But thy this son, who harlots-of near thy
 māī-tāl nili-gyō-chh, jaswē ā-chh, taswē tai-lē wī-khī khānā kar-chhy.
 property devoured, even-as he-come-is, so-even thee-by him-to a-feast made-was.'
 Aur bābū-lē wi-thaī kyō, 'chēlā, tāī sab-dinai mērā dagaī
 And the-father-by him-to it-was-said, 'son, thou all-days-even of-me with
 raū-chhai, aur jē-kē mērō chh, sab tērō-ī chh. Yō thikē thyō
 remaining-art, and whatever mine is, that thine-even is. This right was
 ki ham chaman karaū aur khuāī manaū. Kyā-lā ki yō
 that we merriment should-make and rejoicing may-celebrate. Because that this
 tērō bhāī jō mari-gō-thyō, phiri bachi-gyō-chh; aur harāi-gō-thyō, phiri
 thy brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again
 pā-chh.
 got-is.'

ASKŌṬĪ.

Immediately to the north of Pargana Sôr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumauni here spoken, by an estimated number of 10,964 people, is called Askōṭī or Askōṭiyā. It is practically the same as Sōriyālī. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyālī. The word *bhityā* (Hindi *bittā*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thai* and *taī*. Compare *tyā* for *thyā* in Sōriyālī. The word for 'own' is sometimes *apanū* and sometimes *āpanū*. The conjunctive participle is formed by adding *bēri* instead of *bēr*. Completive compounds are formed with the verb *chukanō* instead of *sakanō*, and inceptive compounds with *basanō* instead of *pasanō*.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

कै मानस का ह्री चेला थ्या । और उनन में है नना ले अपना बवा
 थें कयो बवा जायजात में है जो बाँट में स मिलि सो में दौ दे । और
 वी ले उनरा बीच आपनो जायजात बाणि दी । और भौत दिन नी भित्था
 कि कान्सी चेलो सब तीर जमा करि बेरि दूर देश कि तें गयो और वाँ
 लुचपन में रै बेरि आपनू सब मालताल उड़ै दियो । और जब ज सब तीर
 खर्च करि चुक्यो वी देश में बड़ो अकाल पड़्यो और ज तंग हुन बस्यो ।
 और ज वी देश का कै भला मानस का पास जै बेरि रौन बस्यो । और वी
 ले वी स अपना गड़ान में सुडर चरौना कि तें लगायो । और ज उनि
 वोकड़ा और दानान ले जिनन सुडर खाँ थ्या खुशो ले आपनू पेट भरन
 चाँ थ्यो । और के वी स के नी दिन थ्यो ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-mānas-kā dvi chēlā thyā. Aur unan-mē-hai nanā-lē
A-certain-man-of two sons were. And them-in-from the-younger-by
 apanā-babā-thaī kayō, 'babā, jāyajāt-mē-hai jō bāt māi-s
his-own-father-to it-was-said, 'father, the-property-in-from what share me-to
mili, sō māi di-dē.' Aur wī-lē unarā-bich āpanī jāyajāt
is-being-got, that to-me give-away.' And him-by of-them-among his-own property
 bāqi-dī. Aur bhaut dīn nī bhityā ki kānsō chēlō sab-tir
was-divided-out. And many days not elapsed that the-younger son everything
 jamā kari-bēri dūr-dēs-ki-taī gayō, aur wā lachpan-mē rai-
collected made-having a-far-country-of-to went, and there debauchery-in remained-
 bēri āpanū sab māl-tāl urai-diyō. Aur jab ū sab-tir kharch
having his-own all goods were-wasted. And when he everything expenditure
 kari-chukyō, wī-dēs-mē barō akāl paryō, aur ū tāng hun
made-completely, that-country-in a-great famine fell, and he distressed to-be
 basyō. Aur ū wī-dēs-kā kai-bhalā-mānas-kā pās jāi-bēri raun
began. And he that-country-of a-certain-wealthy-man-of near gone-having to-dwell
 basyō. Aur wī-lē wī-s āpanā-garān-mē suṇar charaunā-ki-taī
began. And him-by him-as-for his-own-fields-in swine feeding-of-for
 lagāyō. Aur ū unī-bōkarā-aur-dānān-lē jinan suṇar
it-was-deputed. And he those-husks-and-berries-with which the-swine
 khā-thyā, khuṣī-lō āpanū pēt bharan chā-thyō. Aur kwē wī-s
eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to
 kē nī dīn-thyō.
anything not giving-was.

SIRĀLĪ.

Immediately to the west of Pargana Askot, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as Sirālī, and has an estimated number of 12,481 speakers. Sirālī is practically the same as Sōriyālī. Its only divergence is when it tends to approximate the Standard form of Kumaunī. Thus it has *chhyō* as well as *thyō* for 'he was.' Instead of the Sōriyālī *khi* it has *khiin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *pasanō*, as in Sōriyālī.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SIRĀLĪ DIALECT.

DISTRICT ALMORA.

कसै माइस का डी चेला छ्या । और उनन में काँसा चेला ले अपना
बाबा घे कयो ओ बाबा जाजात में जो बाट मेरो चैह सो में दौ दिय ।
तब वो लै उनरा आपस में अपनी जाजात बाटि दौ । फिर भौत दिन
नै भे छ्या कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि ग्यो ।
वाँ कुकर्म-में रै बेर अपनी सब मालताल फुकि दियो । और जब ज सब
खर्च करि चुक्यो वो मुलक में बड़ो अकाल पड्यो । ज कंकाल हुन पस्यो ।
और ज वो देश का कै भला आदमि का दगड़ा जै बेर रौन पस्यो । फिर
वो लै वो स अपना गड़ा में सुडर चरौना खिन लायो । और ज उन
बोकड़ा दानान लै जै स सुडर खाँ छ्या खुशौ लै अपनी ठाड़ भरनी चाँ
थ्यो । और वो स ले के नै दि छ्या ॥

TRANSLITERATION AND TRANSLATION.

Kasai-māis-kā dwi chēlā chhyā. Aur unan-mē kāsā-chēlā-lē
A-certain-man-of two sons were. And them-among the-younger-son-by
 apanā-bābā-thē kayō, 'ō bābā, jājāt-mē jō bāt mērō
his-own-father-to it-was-said, 'O father, the-property-in what share mine
 chāi-chh, sō mē dī-diy.' Tab wī-lai unarā-āpas-mē
proper-is, that to-me give-away.' Then him-by of-them-one-another-among
 apani jājāt bāti-dī. Phir bhaut din naī bhē-chhyā
his-own property was-divided-out. Then many days not become-were
 ki kāsā-chēlā-lē sab jamā kari-bēr pardēs-khīn
that the-younger-son-by all collected made-having a-foreign-country-to
 nasī-gyō. Wā kukarī-mē rai-bēr apanō sab māl-tāl
went-away. There evil-deeds-in remained-having his-own all goods
 phuki-diyō. Aur jab ū sab kharch kari-chukyō
were-squandered. And when he all expenditure made-completely
 wī-mulak-mē barō akāl paryō. Ū kaṅkāl hun pasyō.
that-country-in a-great famine fell. He poverty-stricken to-be began.
 Aur ū wī-dēs-kā kai-bhalā-ādami-kā dagaṛā jai-bēr raun
And he that-country-of a-certain-rich-man-of with gone-having to-dwell
 pasyō. Phir wī-lai wī-s apanā-garā-mē sunar charaunā-khīn
began. Again him-by him-as-for his-own-field-in wine feeding-for
 lāyō. Aur ū un-bōkarā-dānān-lai jai-s sunar
it-was-deputed. And he those-husks-berries-with which (acc.) the-wine
 khā-chhyā, khūsi-lai apanō dhār bharanō chā-thyō. Aur wī-s
eating-were, joy-with his-own belly to-fill wishing-was. And him-to
 kwē kē naī di-thyā.
anyones anything not giving-were.

JŌHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Johar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Pronominalized Tibeto-Burman language entitled Rangkas and described in Vol. III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both Rangkas and a corrupt Kumaunī called Jōhārī. The number of speakers of Jōhārī is estimated to be about 7,419.

As may be expected, Jōhārī is a mongrel form of speech. It is, in fact, simply bad Kumaunī, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *ṛ*, as in *tyar*, thy. The same occurs in Rangkas. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khasā language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Churāhī and Paṅgwālī dialects of the Chamṛāhī form of Western Pahārī, and these dialects, like Rangkas and Jōhārī, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 817 and p. 846 below.

We may also notice the regular tendency towards dropping a final vowel, which we have noticed in Khasparjiyā and other colloquial dialects of Kumaunī. The past tense always ends in *ī*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

तब लहेक वी को ज्यठो च्यल गाड़ा में थी । होर जब वी ये होर घड़क नजीक पुजित वी ल गैनों बजौनों होर नाचना को बचन सुनि । होर वी ल आपन खुरतुरियान म हे एक येँ भठ्ये बेर सुद्ये कि इनर को हे रे छ । वी ल वी हेँ के कि त्यड़ भै येँ रे छ होर त्यड़ बाबु ल खवे ल्हिवे के राख छ । क्या लेखा ल कि वी ल वी हेँ भलो होर बड़कनो पे छ । होर वी येँ रीश येँ गे होर वी ल भीतर जानु नो ठारो । येँ लेखा ल वी को बाबु भैर येँ होर वी हेँ मनौन बशि । होर वी ल बाबु येँ जुबाब दी बेर के कि दाख में इतकि बरश बटि त्यड़ ठहल करन लागि रे छुँ होर में ल त्यड़ हुकम नी टालि । तँ ल कभई में हेँ एक पाठो लहेक नो दी कि में आपन दगड़ियान दगड़ खुशी कन थी । पर त्यड़ यूँ च्यल जो पातड़न का दगड़ त्यड़ मालताल निलि हेँ छ वी जशेँ येँ बरशेँ तँ ल वी को लेखा ल खवे ल्हिवे कये । होर बाबु ल वी हेँ के च्यला तँ बराबर म्यड़ो दगड़ रो के होर जतिक म्यड़ो छ सब त्यड़ो छ । यो बुजिन थी कि हमि मगन हुन खुशि मनौन के लेखा ल कि यो त्यड़ भै जो मरि गे थी फिर ज्यून हेँ बेर येँ गे । होर हरे गे थी फिर पे हेँ ल ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRI (KUMAUNI).

JŌHĀRI DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

'Tab-lhek wī-kō jyāthō chyal gārā-mē thī. Haur jab wī ai
 Then-till him-of the-elder son the-field-in was. And when he came
 haur ghar-k najik pujit, wī-l gainā hājauñ haur nāchanā-kō
 and the-house-of near arrived, him-by singing music and dancing-of
 bachan suni. Haur wī-l āpan-khurturiyān-m-hai ēk-thai bhatyāi-bēr
 noise was-heard. And him-by his-own-servants-in-from one-to shouted-having
 sudyal ki, 'inar ki hai-rai-chh?' Wī-l wī-hai kai
 it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said
 ki, 'tyar bhai ai-rai-chh, haur tyar-bābu-l khawai-lhiwai kai-rākh-
 that, 'thy brother come-is, and thy-father-by a-feast been-arranged-
 chh, kyā-lēkhā-l ki wī-l wī-hai bhalō haur bākanō
 is, what-reason-by that him-by him-as-for well and lively
 pai-chh.' Haur wī-thai riś ai-gē, haur wī-l bhitar jānu nī
 it-received-is. And him-to anger came, and him-by inside to-go not
 thārī. Yē-lēkhā-l wī-kō bābu bhai ai, haur wī-hai
 it-was-decided. This-reason-by him-of the-father outside came, and him-to
 manāun baśi. Haur wī-l bābu-thai jubāh di-bēr
 to-remonstrate-with begun. And him-by the-father-to answer given-having
 kai ki, 'dyakh, māi itik-barāś-baṭi tyar tabal karan-lāgi-
 it-was-said that, 'see. I so-many-years-from thy service doing-conti-
 rai-chhū, haur māi-l tyar hukam nī tāli. Tai-l kabhai
 nually-am, and me-by thy order not was-disobeyed. Thee-by ever
 māi-hai ēk-pāthō-lhek nī dī, ki māi āpan-dagarīyān-dagar
 me-to a-kid-even not was-given, that I my-own-companions-with
 khuśi kau-thī. Par tyar yū chyal, jō pātaran-kā dagar
 rejoicing might-have-made. But thy this son, who harlots-of with
 tyar māl-tāl nili-hai-chh, wī jāsai ai, wāsai tai-l wī-kō
 thy goods devoured-has, he just-as came, just-so thee-by him-of
 lēkhā-l khawai-lhiwai kayē.' Haur bābu-l wī-hai kai,
 reason-by a-feast was-made. And the-father-by him-to it-was-said,
 'chyalā, tai barābar myarō dagar rau-chhai, haur jatik myarō chh,
 'son, thou always of-me with remainest, and whatever mine is

sab tyarō chh. Yō bujin thī ki hami magan hun
 all thine is. This proper was that we delighted should-be
 khusī manaun, kē-lēkhā-l ki yō tyar bhai jō
 rejoicing should-celebrate, what-reason-by that this thy brother who
 mari-gai-thī, phir jyūn bai-bēr ai-gai; haur harai-gai-thī, phir
 dead-gone-was, again alive become-having came; and lost-gone-was, again
 pai-hai l.
 found-became lo!



KUMAUNI-ENGLISH VOCABULARY.

Kumauni.	English.	Kumauni.	English.
A			
<i>Abér,</i>	late.	<i>Amilō,</i>	sour.
<i>Āchhō,</i>	nice, good.	<i>Āmlō,</i>	sour.
<i>Āchāpōhuk,</i>	adv. accidentally, suddenly.	<i>Āp-hiwāi,</i>	virgin.
<i>Āchamōhā karnō,</i>	to surprise.	<i>Āndhō,</i>	blind.
<i>Āchamamō kurnō,</i>	to surprise.	<i>Ānyārō,</i>	dark, darkness.
<i>Ālā bādō,</i>	barter.	<i>Āphī,</i>	myself.
<i>Ādimī,</i>	man.	<i>Āphīm,</i>	opium.
<i>Ādō,</i>	green ginger.	<i>Āpō,</i>	own.
<i>Āgālō,</i>	matchlock.	<i>Ārāhī,</i>	looking glass.
<i>Āghin ālī,</i>	adv. next year.	<i>Ālā,</i>	hope.
<i>Āpālā,</i>	finger.	<i>Ālā rakhāi, ālā dharnī,</i>	to expect.
<i>Āpūhā,</i>	thumb.	<i>Ālāgūyō,</i>	narrow.
<i>Ātō,</i>	adv. so.	<i>Ālāgūyō bāi,</i>	a narrow track.
<i>Āhāl,</i>	famine.	<i>Ālō,</i>	tear (noun).
<i>Āhāl,</i>	sky, heaven.	<i>Ālō-luō,</i>	dysentery.
<i>Ākhā,</i>	eye.	<i>Ākhāh, ākhāh,</i>	medicine.
<i>Ākhāṛ,</i>	walnut.		
B			
<i>Babā, bābā,</i>	father, papa.	<i>Bahādūr,</i>	brave.
<i>Bāchhā,</i>	king.	<i>Bāhik,</i>	adv. prep. besides.
<i>Bāchhā,</i>	(f.) calf.	<i>Baid, baidī,</i>	doctor.
<i>Bāchhā,</i>	(m.) calf.	<i>Bāpī,</i>	younger sister.
<i>Bādāl,</i>	cloud.	<i>Bair,</i>	enmity.
<i>Bādālī,</i>	cloud.	<i>Bairī,</i>	enemy.
<i>Bādāw,</i>	cloud.	<i>Bāiḥāk,</i>	committee.
<i>Bādh,</i>	dam (the earthwork).	<i>Bāj,</i>	oak, barren (a woman).
<i>Bādhāṛō, bādhāṛō,</i>	to tie, to bind, to wrap.	<i>Bājūr,</i>	market.
<i>Bāg,</i>	leopard.	<i>Bājō,</i>	fallow.
<i>Bahar,</i>	bull.	<i>Bāhāt,</i>	time.

Kumaoni.	English.	Kumaoni.	English.
Bakkai,	bark of a tree.	Bhāḍā,	vessels of metal.
Bākṛā,	goat.	Bhadrā karu,	to shave.
Bākrī,	goat.	Bhāḍā,	hemip.
Bākṛā,	goat.	Bhāḍān,	fortunate.
Bāl,	hair.	Bhāḍā epā,	to come out.
Bālā,	ear-ring (for women) worn inside the ear.	Bhājū,	to retire from a case.
Bald,	bull.	Bhārū,	to fill.
Baḥ,	forest.	Bhātēr,	sufficient.
Bāḍ,	to plough.	Bhāḍī bhāḍī kō,	various.
Bār,	day.	Bhāḍ,	brow (sing.).
Borā,	big.	Bhāḍ,	brow (plural).
Borā,	year.	Bhāḍ,	sister-in-law.
Barat rākhṛā,	to fast.	Bhāḍ kuaī,	any.
Bārā,	hedge.	Bhāḍ,	bee (plural).
Bārāḍpāḍ,	yearling.	Bhāḍ,	bee (sing.).
Bāḍ,	bamboo (m.).	Bhāḍ,	younger brother.
Bāḍ,	to abide.	Bhāḍ,	mystery.
Bāl,	wind.	Bhāḍ,	sheep.
Bāl,	way, path, track, shore.	Bhāḍ,	sheep, ewe.
Bāl āḍhāḍ,	to await.	Bhāḍ,	offering.
Bāḍ,	shave.	Bhāḍ,	to meet.
Bāl,	wick.	Bhāḍ,	wet, damp.
Bāl,	wick.	Bhāḍ,	wet, damp.
Bāḍ,	path.	Bhāḍ,	toad.
Bāḍ,	pure.	Bhāḍ,	uncle, husband of father's sister.
Bāḍ,	sand.	Bhāḍ,	brother-in-law, elder sister's husband.
Bāḍ lagṛāḍ,	to swim.	Bhāḍ,	to wear, to put on, clothes, shoes, etc.
Bāḍ,	dwarf.	Bhāḍ,	wall.
Bāḍ,	to turn, to return.	Bhāḍ paḍhṛā,	to enter.
Bāḍ,	hair.	Bhāḍ paḍhṛā,	to enter.
Bāḍ,	adv. yesterday.	Bhāḍ,	husk of ḍōḍyā.
Bāḍ,	adv. yesterday.	Bhāḍ,	earthquake.
Bāḍ,	adv. certainly.	Bhāḍ,	earthquake.
Bāḍ-saram,	obscene.		

Kumaoni.	English.	Kumaoni.	English.
Bhāṅṅṅ,	to bark.	Bisar,	mistake.
Bhāl,	mistake.	Bisk,	poison, venom.
Bhāl-bisar,	mistake.	Bijt,	sister-in-law.
Bhūt,	sister.	Boli dēṅṅ,	to announce.
Bhūmt,	erith.	Bolpṅ,	to announce.
Bhūṅṅṅ,	to fry.	Bol,	tree.
Bhas,	husk of barley, of <i>chaulīt</i> and <i>maḡṅṅ</i> .	Boba,	aunt, father's sister.
Bhāsṅ,	husk of <i>chaulīt</i> and <i>maḡṅṅ</i> .	Buguchṅ,	bundle.
Bhok,	adv. prep. amid.	Buṅṅ,	to weave.
Bij,	grain for seed.	Burt,	had (f.).
Bijāl,	lightning.	Burt,	had (m.).
Bijṅṅ,	to wake.	Burṅṅṅṅṅ,	thumb.
Bikh,	poison, venom.	Buṅ,	wedding marriage.
Bipṅ,	pod of musk.	Buṅṅ,	interest, on loans or cash.
Birālu,	vat (f.).	Byāl,	evening.
		Byāl bakhaṅ,	evening.
C			
Chubāṅṅ,	to munch.	Chāṅṅ,	ashes.
Chalkṅ,	earthquake.	Chhatt,	roof.
Chalṅṅ,	to strain (liquids).	Chhṅṅṅṅṅ,	lizard, chameleon.
Chāṅṅ,	bird.	Chhālṅṅ,	bark of a tree.
Chārṅṅ turf,	adv. around.	Chhīmṅ,	pardon.
Charnṅ,	to browse.	Chhīmṅ karnṅ,	to pardon, to forgive.
Chālṅ phālṅ karnṅ,	to decide.	Chhīṅṅṅ,	lizard, chameleon.
Chaugīṅṅ,	adv. around.	Chhṅṅṅṅṅ,	to abandon, to forsake.
Chāṅṅṅ,	beware.	Chhṅṅṅṅṅ,	lad.
Chāṅṅṅṅṅ,	monsoon.	Chhīm,	pipe (for smoking).
Chaurāṅ,	flat, level.	Chhīm kṅ kṅṅṅ,	bamboo portable pipe.
Chāṅṅṅ,	broad.	Chhṅṅṅṅṅ,	spark.
Chāṅṅṅṅṅ,	rice.	Chhṅṅṅṅṅ,	to build.
Chāṅṅṅṅṅ,	rice.	Chhṅṅṅṅṅ,	smooth.
Chhṅṅṅṅṅ,	to strain (liquids).	Chhṅṅṅṅṅ,	to burn.
Chhṅṅṅṅṅ,	disciple.	Chhṅṅṅṅṅ,	white.
Chhṅṅṅṅṅ,	shade, shadow.	Chhṅṅṅṅṅ,	to prick.

Kumaoni.	English.	Kumaoni.	English.
<i>Ohāchā,</i>	test.	<i>Chaid,</i>	hearth.
<i>Ohāchi,</i>	test.	<i>Chulā,</i>	hearth.
<i>Ohugit khāpt,</i>	to backbite.	<i>Ohungā,</i>	to pick, to select, to glean.
<i>Ohuhul,</i>	banter.	<i>Ohuyrā,</i>	butter. Used in some parts.
<i>Ohuk,</i>	lemon.	<i>Chuthraul,</i>	pine martens.
D			
<i>Dabār,</i>	crack (in stone, etc.).	<i>Dharuāt,</i>	cat (m.).
<i>Dābā,</i>	to press.	<i>Dhattārt,</i>	alas.
<i>Dād,</i>	fine (the punishment).	<i>Dhāls,</i>	clod.
<i>Dādā,</i>	elder brother.	<i>Dhāl karat,</i>	to delay.
<i>Dādā,</i>	mountain.	<i>Dhānd,</i>	ball, anything round.
<i>Dāgār,</i>	charcoal.	<i>Dhāpari,</i>	lunch. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called <i>dhāpari</i> in the hills.
<i>Dā-bhāt,</i>	brethren.	<i>Dhūāhāl,</i>	drunk.
<i>Dājā,</i>	to burn. Used in some parts.	<i>Dhāl,</i>	dust.
<i>Daldār,</i>	hiccough.	<i>Dhāp,</i>	incense.
<i>Dānd,</i>	mountain.	<i>Dhānd,</i>	smoke (noun).
<i>Dān-pān,</i>	charity.	<i>Dāli,</i>	elder sister.
<i>Dār khāpt,</i>	to cry.	<i>Dānt,</i>	Dwāl song.
<i>Dāpin,</i>	pomegranate.	<i>Dāltud,</i>	to walk. Used colloquially and sometimes contemptuously.
<i>Dāra,</i>	powder, gunpowder.	<i>Dabā patā,</i>	leek.
<i>Dāt,</i>	tooth, teeth.	<i>Dādā dāp,</i>	to suckle.
<i>Dāp,</i>	to give.	<i>Dādā dāt,</i>	to suckle.
<i>Dācar,</i>	brother-in-law, husband's younger brother.	<i>Dakhāyā,</i>	ill.
<i>Dādā lagāpt,</i>	to call.	<i>Dār,</i>	far.
<i>Dhāyā,</i>	thresh.	<i>Dārkhāt karat,</i>	to request.
<i>Dhākhā,</i>	lid.	<i>Dukhānā,</i>	to hate.
<i>Dhākhāp,</i>	to push.	<i>Duār,</i>	door.
<i>Dhān,</i>	paddy.	<i>Dwīgāi,</i>	ade. both.
<i>Dhānā,</i>	bow.	<i>Dyābatā,</i>	deity.
<i>Dhānā,</i>	to have.	E	
<i>Dhātā,</i>	earth.	<i>Eā,</i>	ade. hero.
<i>Ehā,</i>	alone.	<i>Ehā,</i>	Sunday.
<i>Ehā rāt,</i>	ade. to-night.		
<i>Eī rāt,</i>	ade. to-night.		

Kumaoni.	English.	Kumaoni.	English.
G			
<i>Gabhni dīpī,</i>	to bear witness.	<i>Ghōrar,</i>	chamois (Himalayan).
<i>Galāpā,</i>	cheek.	<i>Ghaghutā,</i>	dove.
<i>Galānū,</i>	to molt.	<i>Ghumān,</i>	sonnet.
<i>Gān,</i>	mumps.	<i>Ghunū,</i>	knee.
<i>Ganā,</i>	a man who has mumps.	<i>Ghuryhutāpā,</i>	to snore.
<i>Ganāū,</i>	mumps.	<i>Ghunēr,</i>	chamois (Himalayan).
<i>Gāñjī,</i>	bald.	<i>Gidāyī,</i>	singer (f.).
<i>Ganān,</i>	to count.	<i>Gīḡanā,</i>	ball, anything round.
<i>Gurh,</i>	fort.	<i>Giri,</i>	ball, anything round.
<i>Garar,</i>	brows culture.	<i>Gu,</i>	ballad.
<i>Garāwā,</i>	heavy.	<i>Gobar,</i>	dung of cattle, manure.
<i>Gat,</i>	body.	<i>Gēḡat,</i>	small pickaxe.
<i>Guḡpā,</i>	to molt, to lose.	<i>Gēḡnā,</i>	to weed.
<i>Gant,</i>	body.	<i>Gīḡnā,</i>	to surround.
<i>Gāḡ,</i>	ball, anything round.	<i>Grohan,</i>	colipso.
<i>Ghāghrā,</i>	petticoat.	<i>Gū,</i>	human excrement.
<i>Ghām tāpā,</i>	to hulk.	<i>Gudārā,</i>	rag.
<i>Ghar-hārī,</i>	goods and chattels and house.	<i>Guliyā,</i>	sweet.
<i>Ghāt phērā,</i>	to complain to the gods.	<i>Guphāt,</i>	stone of fruit.
<i>Ghoḡāpā,</i>	to shorten.	<i>Guphālā,</i>	stone of fruit.
<i>Ghāl,</i>	nest.	<i>Gurāpā,</i>	to growl.
H			
<i>Hāi tōhā,</i>	uotary.	<i>Hattārī,</i>	alas.
<i>Hājar,</i>	adv. present.	<i>Hau,</i>	air, plough.
<i>Hāl,</i>	plough.	<i>Haū,</i>	adv. yes.
<i>Harā,</i>	verdant.	<i>Hawā,</i>	air, wind.
<i>Hamārā,</i>	our.	<i>Hāmānt,</i>	winter.
<i>Hār,</i>	bone.	<i>Hīrāḡ bhāḡpā,</i>	to search.
<i>Harāyā,</i>	mad dog, hydrophobia.	<i>Hū,</i>	mud.
<i>Hasā,</i>	to laugh.	<i>Hūḡ,</i>	mud.
<i>Hāt,</i>	shop.	<i>Hīrāp,</i>	deer.
<i>Hothnālā,</i>	palm of the hand.	<i>Hīḡlā,</i>	raspberry.

Kumaun.	English.	Kumaun.	English.
<i>Hieṣu,</i>	raspberry.	<i>Hyē,</i>	ice, snow.
<i>Hieṣ,</i>	to be.	<i>Hyēṣ,</i>	winter.
<i>Ho parā,</i>	adv. two years ago.		
<i>Iṣ,</i>	mother.	<i>Iṣ,</i>	mother.
<i>Iṣ,</i>	mother.	<i>Iṣṣ,</i>	castor oil plant.
		J	
<i>Jah,</i>	adv. when.	<i>Jāḥ,</i>	brother-in-law, husband's elder brother.
<i>Jāṛ,</i>	handmill.	<i>Jāḥ,</i>	firstling.
<i>Jādḥ,</i>	enhancement.	<i>Jāḥ,</i>	brother-in-law, wife's elder brother.
<i>Jāḡ,</i>	place.	<i>Jhagṛṇ,</i>	to dispute.
<i>Jāḡṣṣ kṛ,</i>	firefly.	<i>Jhāḡṛṇ,</i>	husk of chāṇ.
<i>Jāṛṣ,</i>	brother-in-law, younger sister's husband.	<i>Jhāḡṣ,</i>	flag.
<i>Jāṛ,</i>	barley.	<i>Jhāḡ,</i>	adv. soon.
<i>Jāṛṣ,</i>	to yawn.	<i>Jhāḡ-paḡ,</i>	adv. soon.
<i>Jāṛṣ,</i>	bail.	<i>Jhāḡ,</i>	dir. in roof and walls of house.
<i>Jāṛṣ,</i>	bail.	<i>Jhūṛṣ,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Jāṛṣ,</i>	to grow.	<i>Jhūṛṣ,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Jāṛṣ,</i>	birth.	<i>Jhāḡṣṣ,</i>	untrue.
<i>Jāṛṣ,</i>	to go.	<i>Jhāḡṣ,</i>	liar.
<i>Jāṛṣ,</i>	handmill.	<i>Jhāḡṣ,</i>	mustachios.
<i>Jāṛ,</i>	fever.	<i>Jāḡ,</i>	strength.
<i>Jāṛ,</i>	par amour.	<i>Jāḡṣ,</i>	to add.
<i>Jāṛi buḡi,</i>	drug.	<i>Jāḡṣ kṛṇ,</i>	to separate.
<i>Jāṛ-jāḡ,</i>	tough meat.	<i>Jāḡ,</i>	moon.
<i>Jāḡ,</i>	cold.	<i>Jāḡṣ,</i>	leech.
<i>Jāḡṣ,</i>	necessary.	<i>Jāḡ,</i>	wife.
<i>Jāḡ,</i>	adv. conj. as.		
		K	
<i>Kāḡṣ,</i>	adv. when.	<i>Kāḡṣ māḡṣ,</i>	to take offence.
<i>Kāḡṣ kāḡṣ,</i>	adv. now and then.	<i>Kāḡṣ,</i>	mad.
<i>Kāḡṣ,</i>	mad.	<i>Kāḡṣ,</i>	paper.

Kumaoni.	English.	Kumaoni.	English.
ᱫᱟᱣᱟ,	comb.	ᱫᱟᱣᱟ,	several.
ᱫᱟᱣᱟᱠᱟ,	to dispute.	ᱫᱟ,	prep. what.
ᱫᱟᱣᱟ,	uncle, father's brother.	ᱫᱟ ᱦᱟᱢ,	conj. because.
ᱫᱟᱣᱟ-ᱦᱟᱢ,	centipede.	ᱫᱟᱣᱟᱠᱟ,	to drive.
ᱫᱟᱣᱟ,	bamboo (f.).	ᱫᱟᱣᱟ,	dike.
ᱫᱟᱣᱟ,	aunt, father's brother's wife.	ᱫᱟᱣᱟᱠᱟ,	to drag.
ᱫᱟᱣᱟ,	black.	ᱫᱟᱣᱟ,	itch.
ᱫᱟᱣᱟ,	base.	ᱫᱟᱣᱟ,	itch.
ᱫᱟᱣᱟ,	blanket.	ᱫᱟᱣᱟ,	skin.
ᱫᱟᱣᱟ,	to earn.	ᱫᱟᱣᱟᱠᱟ,	goat skin.
ᱫᱟᱣᱟ,	blanket.	ᱫᱟᱣᱟᱠᱟ,	goat skin.
ᱫᱟᱣᱟ,	a one-eyed person.	ᱫᱟᱣᱟ,	quarry.
ᱫᱟᱣᱟ,	tinder.	ᱫᱟᱣᱟ,	to eat.
ᱫᱟᱣᱟ,	shroud.	ᱫᱟᱣᱟ ᱢᱟᱞ,	estable.
ᱫᱟᱣᱟᱠᱟ ᱦᱟᱢ,	ouckoo.	ᱫᱟᱣᱟᱠᱟ,	ruin of house or village.
ᱫᱟᱣᱟᱠᱟᱢᱟᱣᱟ,	unfortunate.	ᱫᱟᱣᱟ,	mouth.
ᱫᱟᱣᱟ ᱦᱟᱢ,	to promise.	ᱫᱟᱣᱟ,	ram.
ᱫᱟᱣᱟ,	hard.	ᱫᱟᱣᱟᱠᱟ,	to bury.
ᱫᱟᱣᱟ ᱢᱟᱣᱟ,	to borrow.	ᱫᱟᱣᱟ,	husband.
ᱫᱟᱣᱟ,	bitter.	ᱫᱟᱣᱟ,	pit.
ᱫᱟᱣᱟ,	bitter.	ᱫᱟᱣᱟ,	bed.
ᱫᱟᱣᱟ,	ade, how.	ᱫᱟᱣᱟᱠᱟ,	(for the) sake (of).
ᱫᱟᱣᱟ,	hook.	ᱫᱟᱣᱟᱠᱟ,	rag.
ᱫᱟᱣᱟ-ᱫᱟᱣᱟᱠᱟ,	story.	ᱫᱟᱣᱟᱠᱟ,	to feed.
ᱫᱟᱣᱟᱠᱟᱢᱟ,	ear-ring (for women) worn on the rim of the ear.	ᱫᱟᱣᱟᱠᱟ,	pocket.
ᱫᱟᱣᱟ,	to cut, to bite.	ᱫᱟᱣᱟᱠᱟ,	to waste.
ᱫᱟᱣᱟ,	to kill. Used in some parts.	ᱫᱟᱣᱟᱠᱟ,	airy.
ᱫᱟᱣᱟ,	buffalo calf.	ᱫᱟᱣᱟ,	peg, wedge, pimple (sing.).
ᱫᱟᱣᱟᱠᱟ,	together.	ᱫᱟᱣᱟ,	pimple (plural).
ᱫᱟᱣᱟᱠᱟ ᱦᱟᱢ,	to gather.	ᱫᱟᱣᱟᱠᱟ,	economy.
ᱫᱟᱣᱟ,	crow.	ᱫᱟᱣᱟᱠᱟ,	lying ant.
ᱫᱟᱣᱟᱠᱟ,	husk of chññ.	ᱫᱟᱣᱟ,	worm.
ᱫᱟᱣᱟ,	crow.	ᱫᱟᱣᱟ,	leper.
ᱫᱟᱣᱟ,	black.	ᱫᱟᱣᱟᱠᱟ,	to bore (holes made by rats and birds by gnawing).
		ᱫᱟᱣᱟᱠᱟ,	bag.

Kumaoni.	English.	Kumaoni.	English.
<i>Kuchā,</i>	broom.	<i>Kulyāyā,</i>	axe.
<i>Kuchāl,</i>	filthy.	<i>Kār,</i>	house.
<i>Kuchālā,</i>	filthy.	<i>Kārā,</i>	house.
<i>Kuchāh-naī,</i>	nothing.	<i>Kai,</i>	interest, in kind.
<i>Kukuri,</i>	hatch.	<i>Ka(amb)-kabhā,</i>	family.
<i>Kukuri,</i>	hen.	<i>Kāwa,</i>	dam (the earthwork).
<i>Kukurā,</i>	cock.	<i>Kas,</i>	somebody, any.
<i>Kal,</i>	dam (the earthwork).	<i>Kietā,</i>	fog, mist.
L			
<i>Lagāyā,</i>	to apply.	<i>Lauk,</i>	gourd, calabash.
<i>Lahar,</i>	wave.	<i>Laukā,</i>	large gourd, calabash.
<i>Lāj,</i>	shame.	<i>Lāpāyā,</i>	reaper.
<i>Lāhā,</i>	wood.	<i>Lākhā,</i>	account.
<i>Lāyāyā,</i>	to exclaim, to cry.	<i>Lhā,</i>	corpse.
<i>Lampuchāl tāyā,</i>	comet.	<i>Lāpā,</i>	to 'leap' (to smear with cowdung and earth).
<i>Lāngā,</i>	ape.	<i>Lā,</i>	iron.
<i>Lurāl,</i>	batle.	<i>Lukāi dāpā,</i>	to conceal.
<i>Lāi,</i>	flame.	<i>Lukāpā,</i>	to conceal.
<i>Lāihā,</i>	walking stick.	<i>Lā,</i>	salt.
<i>Lāpā,</i>	dumb.	<i>Lauā,</i>	iron.
<i>Lāyāyā,</i>	to kick.	<i>Lau,</i>	blood.
<i>Lāūqā,</i>	child (m.), boy.	<i>Lāyāyā,</i>	to bring.
<i>Lāūqā,</i>	child (f.).	M	
<i>Mākhā,</i>	fish (sing.).	<i>Mālak,</i>	owner.
<i>Mākhā,</i>	fish (plural).	<i>Mānā,</i>	uncle, mother's brother.
<i>Mākhā kā hānā,</i>	fish hook.	<i>Māmā,</i>	aunt, mother's brother's wife.
<i>Mākhānā,</i>	fisherman.	<i>Mānā,</i>	to accept.
<i>Mādat dāpā,</i>	to help.	<i>Māyā,</i>	dead.
<i>Māyā,</i>	proud.	<i>Mānā,</i>	to beat, to hit.
<i>Māp,</i>	beeswax.	<i>Mā,</i>	mask of mānā.
<i>Mā,</i>	man.	<i>Māhā,</i>	forehead.
<i>Mājā,</i>	firm, strong.	<i>Mā,</i>	clay.
<i>Mājā,</i>	bad.	<i>Mā,</i>	honey.
<i>Mākhā,</i>	fly.		

Kumaoni.	English.	Kumaoni.	English.
<i>Mañai,</i>	uncle, husband of mother's sister.	<i>Moñ bāpō,</i>	to fatten.
<i>Mañai,</i>	aunt, mother's sister.	<i>Mōu,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Mai,</i>	peace.	<i>Māgarī,</i>	mallet.
<i>Mānai,</i>	labour.	<i>Māñī,</i>	miser.
<i>Māñō,</i>	mine, my.	<i>Makarāñ,</i>	to deny.
<i>Māñpō,</i>	month.	<i>Mukhāñ,</i>	sufficient.
<i>Māñpō,</i>	to find.	<i>Māñāñ,</i>	sufficient.
<i>Mai,</i>	manure, <i>gōbar</i> mixed with grass.	<i>Mukhiyā,</i>	compatriot.
<i>Mai,</i>	coal.	<i>Munpō,</i>	to shave.
<i>Mai lipō,</i>	to buy.	<i>Murhā,</i>	ear-ring (for men).
<i>Maiyapō,</i>	to buy.	<i>Māñāñ,</i>	rat.
<i>Māñpāñ kāñ bāñ,</i>	cousin (mother's side).	<i>Māñāñ,</i>	fat.
<i>Māñ,</i>	fat.	<i>Muññi,</i>	fat.
		<i>Murukō,</i>	ear-ring (for men).
N			
<i>Nā,</i>	adv. no.	<i>Nanāñ,</i>	navel.
<i>Nāñāñ,</i>	fool.	<i>Nāñāñ,</i>	ravine, brook.
<i>Nāñ,</i>	adv. nay.	<i>Nayō,</i>	new.
<i>Nāñ,</i>	grain.	<i>Nāñpō,</i>	to swallow.
<i>Nakarnō,</i>	to deny.	<i>Nicāñ,</i>	base.
<i>Nāñāñ,</i>	brook.	<i>Nāñ,</i>	blue.
<i>Nāñāñ,</i>	complaint.	<i>Nāñāñ,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nāñāñ,</i>	mail (of body).	<i>Nāñāñ,</i>	to swallow.
<i>Nāñāñ,</i>	bare.	<i>Nāñāñ,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nāñāñ,</i>	little.	<i>Nāñāñ,</i>	hopeless.
<i>Nāñāñ,</i>	to bathe.	<i>Nāñāñ,</i>	just.
<i>Nāñāñ,</i>	to depart.	<i>Nāñāñ,</i>	cruel.
<i>Nāñāñ,</i>	relation.	<i>Nāñāñ,</i>	to bend.
<i>Nāñāñ,</i>	grandchild. (m.).	<i>Nāñāñ,</i>	salt.
<i>Nāñāñ,</i>	grandchild. (f.).	<i>Nāñāñ,</i>	to weed.
<i>Nāñāñ,</i>	relation.	<i>Nāñāñ,</i>	justice.
<i>Nāñāñ,</i>	name.	<i>Nāñāñ,</i>	to bend.
<i>Nāñāñ,</i>	butter.	<i>Nāñāñ,</i>	to invite.

Kumauní.	English.	Kumauní.	English.
<i>Pit,</i>	pain.	<i>Purputat,</i>	butterfly.
<i>Pih,</i>	lack.	<i>Peret,</i>	manure, <i>gobar</i> mixed with grass.
<i>Potlot,</i>	mint.	<i>Pes,</i>	cat. A term of endearment.
<i>Por,</i>	alt., last year.	<i>Pest,</i>	cat (<i>f.</i>). A term of endearment.
<i>Poth,</i>	book.	<i>Puth,</i>	back.
<i>Potin,</i>	mint.	<i>Putho pichhhat,</i>	adv. prep. behind one's back.
<i>Puchhap,</i>	inil.	<i>Pusa,</i>	bridge. Used by the illiterate.
<i>Pajp,</i>	to adore, to worship.	<i>Pyat,</i>	adv. aloot.
<i>Purhat,</i>	priest.		
<i>Para,</i>	fall.		

R

<i>Raduat,</i>	widower.	<i>Rit-rig,</i>	jealousy.
<i>Rattai,</i>	dawn, morning, adv. early.	<i>Rit,</i>	vacant, empty.
<i>Rajt-khat,</i>	welfare.	<i>Ritu,</i>	weather.
<i>Raks,</i>	torch.	<i>Rakar,</i>	cash.
<i>Rakhap,</i>	to have, to keep.	<i>Rajp,</i>	to soak.
<i>Rarn,</i>	to slip.	<i>Rap,</i>	to weep; to abide.
<i>Rin,</i>	debt.	<i>Ruat,</i>	tinder.
<i>Rit,</i>	jealousy.		

S

<i>Sad,</i>	adv. always, continually.	<i>Sat,</i>	brother-in-law, wife's younger brother.
<i>Sadukh,</i>	small box.	<i>Sat,</i>	locust.
<i>Sagal,</i>	chain.	<i>Sam,</i>	season.
<i>Sagan,</i>	omen.	<i>Samilap,</i>	to bear.
<i>Safap,</i>	flat, level.	<i>San,</i>	sign.
<i>Safap,</i>	to cherish.	<i>Sanes,</i>	bug.
<i>Safat,</i>	peace.	<i>San marn,</i>	to wink.
<i>Saji,</i>	fresh.	<i>Sorak,</i>	road.
<i>Sajit,</i>	partner.	<i>Saram,</i>	shame.
<i>Sakht,</i>	evidence.	<i>Sard,</i>	autumn.
<i>Sakt purat,</i>	to give evidence, to bear witness.	<i>Sard,</i>	bargain, contract.
<i>Sakun,</i>	omen.	<i>Sark,</i>	contract.
<i>Salla,</i>	advice.	<i>Sarikai,</i>	tight.
<i>Salla dhat,</i>	to advise.	<i>Sariy,</i>	putrid.

Kumaoni.	English.	Kumaoni.	English.
<i>Sarna</i> ,	to endure.	<i>Sobuth</i> ,	leisure.
<i>Sārā</i> ,	right.	<i>Sōchāp</i> ,	to consider.
<i>Sarapā</i> ,	to corrupt.	<i>Sōpān</i> ,	to deliver.
<i>Satā</i> ,	here.	<i>Sōṭā</i> ,	club.
<i>Satāpā</i> ,	to rest.	<i>Sutī</i> ,	question.
<i>Satāṭ</i> ,	cheap.	<i>Sūgar</i> ,	pig, hog.
<i>Satāṭ</i> ,	mother-in-law.	<i>Sūpā</i> ,	to smell.
<i>Saturo</i> ,	father-in-law.	<i>Sukh</i> ,	ease.
<i>Sātāt</i> ,	friend.	<i>Sukho ghāt</i> ,	hay.
<i>Satyā nāṭ karnā</i> ,	to destroy, root and branch.	<i>Sukhā</i> ,	white.
<i>Saugan</i> ,	cath.	<i>Sukhiyā</i> ,	arid, dry.
<i>Sauk</i> ,	desire.	<i>Sūra tāra</i> ,	evening star.
<i>Sērā</i> ,	a squint-eyed person.	<i>Sūnā</i> ,	to listen.
<i>Sēro</i> ,	cool.	<i>Sunā</i> ,	gold.
<i>Sidhā</i> ,	right.	<i>Sūp</i> ,	winnowing-sieve.
<i>Sīg</i> ,	horn.	<i>Sat</i> ,	interest, on loans or cash.
<i>Sīg</i> ,	horn.	<i>Sūṭh</i> ,	dry ginger.
<i>Sikāpā</i> ,	to teach.	<i>Sūchā</i> ,	parrot.
<i>Simt</i> ,	seed-pod.	<i>Sūcar</i> ,	hog.
<i>Sirāpā</i> ,	pillow.	<i>Sūpāṭ</i> ,	leisure.
<i>Siro</i> ,	syrup.	<i>Sūṭā</i> ,	breath.
<i>Sirkār</i> ,	the Government.	<i>Sūpāṭ dēkhāp</i> ,	to dream.
<i>Sirkārī asīm</i> ,	tenant paying revenue to Government.	<i>Syāl</i> ,	jackal.
<i>Sirāt</i> ,	to sew.	<i>Syāna</i> ,	jackal.
<i>Sitāp</i> ,	to sleep.	<i>Syān</i> ,	white.
<i>Sitā</i> ,	load (noun).	<i>Syā</i> ,	tiger.
		<i>Syā</i> ,	tiger.
T			
<i>Tobai</i> ,	adv. however.	<i>Tamākā khāp</i> ,	to smoke tobacco.
<i>Tāgā</i> ,	thread.	<i>Tamā</i> ,	copper.
<i>Tāl</i> ,	pond.	<i>Tāp</i> ,	fever.
<i>Talāṭ</i> ,	sword.	<i>Tār</i> ,	far.
<i>Tāmā khōṭ</i> ,	bald.	<i>Tār-jarā</i> ,	leather.
<i>Tamākā</i> ,	tobacco.	<i>Tamā</i> ,	adv. at that very time.

Kumaunī.	English.	Kumaunī.	English.
<i>Tālā,</i>	warm, hot.	<i>Thōrā thōrā,</i>	economy.
<i>Tayār,</i>	persevering.	<i>Thāwa,</i>	lip.
<i>Tihar,</i>	holiday, fetid.	<i>Thākā,</i>	to spit.
<i>Thairā,</i>	to wait.	<i>Thān,</i>	bill of a bird.
<i>Thāirā,</i>	to hold, to catch.	<i>Thā,</i>	damp, wet.
<i>Thārā,</i>	cool.	<i>Thā,</i>	thirst.
<i>Thappar mīrā,</i>	to slap.	<i>Thā,</i>	thirsty.
<i>Thāro hōrā,</i>	to stand.	<i>Thān,</i>	thirsty.
<i>Thāitā,</i>	jest, banter.	<i>Thīrī,</i>	partridge (f.).
<i>Thāirā,</i>	to push.	<i>Thīrā,</i>	partridge (m.).
<i>Thā laharī,</i>	to trip.	<i>Thōr,</i>	cotton cap.
<i>Thā khārī,</i>	to stumble.	<i>Thōr,</i>	basket.
<i>Thā khāk kharī,</i>	to repair.	<i>Thōrā,</i>	to break.
<i>Thā,</i>	lip.	<i>Thōrā,</i>	to drop.
<i>Thōr,</i>	short.	<i>Thōr,</i>	holiday, fetid.
<i>Thōr kharī,</i>	to abate.		

U

<i>Ukhā,</i>	adv. above, up.	<i>Ukhā,</i>	to boil.
<i>Ukhā,</i>	to boil.	<i>Ukhā,</i>	nice.
<i>Ukhā,</i>	high.	<i>Ukhā khā,</i>	large needle, for woollen cloth, home-made.
<i>Ughārā,</i>	to open.	<i>Ukhā,</i>	to come.
<i>Ughārā,</i>	airy.	<i>Ughārā,</i>	to fly.
<i>Ughārā,</i>	light.	<i>Ughārā,</i>	to abduct (a woman), to elope with.
<i>Ughārā,</i>	light.	<i>Ughārā,</i>	to swell.
<i>Ughārā,</i>	ascent.	<i>Ughārā,</i>	to descend.
<i>Ukhārā,</i>	to vomit.	<i>Ughārā,</i>	to hasten.
<i>Ukhārā,</i>	walnut.	<i>Ughārā,</i>	to arise.
<i>Ughārā,</i>	descent.		

Y

<i>Yātī,</i>	adv. here.	<i>Yād dhārī,</i>	to bear in mind.
<i>Yād,</i>	memory.	<i>Yār,</i>	paramour.
<i>Yād rakharī,</i>	to remember.		

ENGLISH-KUMAUNI VOCABULARY.

English.	Kumauni.	English.	Kumauni.
A			
Abandon (vb.),	chhōdān.	Animal,	paśu.
Abate (vb.),	thārō karān.	Announce (vb.),	bōlān, bōlā dēn.
Abduct (vb.),	(a woman) urān.	Ant (flying-),	kirmulā, kirmamā.
Abide (vb.),	rān, bān.	Any,	kud, bhāṭ kuaī.
Above,	ubhā.	Ape,	lāngōr.
Accept (vb.),	maṇn.	Apply (vb.),	lagūn.
Accidentally,	achāpachā.	Approach (vb.),	pahāchān.
Account,	lākh.	Arid, i.e. dry,	subhān.
Add (vb.),	jōn.	Arise (vb.),	uṭhān.
Adore (vb.),	pājān.	Around,	chāugird, chārō tarf.
Advice,	sallā.	As,	jaṭ.
Advise (vb.),	sallā dēn.	Ascent,	ukhān.
Afoot,	paidal, pyādā.	Ashes,	chhārō.
Again,	phēr, phēri.	At that very time,	tanī.
Air,	hān, hān ; in some parts pāun.	Aunt,	father's sister, bābā ; mother's sister, māṁā ; father's brother's wife, kākāī ; mother's brother's wife, māṁā.
Airy,	ughārō, bhālō.	Autumn,	farā.
Alas,	oh, hātārī, dhātārī.	Await (vb.),	baī dēkhān.
Alope,	khāl.	Are,	kutiyān.
Always,	sadā.	B	
Amid,	bich.	Back,	piṭh, puṭh ; behind one's back, puṭh piṭhāri ; to go back, pachhān hān ; to give back, phēri dēn ; to back- bite, chuplā khān.
Backward,	pachhān.	Bald,	gōṭh, lāmā khārī.
Bad,	burā, (f.) buri.	Ball,	gāḍ, gīḍhān, gīrī, ghān (anything round).
Bag,	kāhālā.	Ballad,	gī, dīnā, i.e. Diwālī, song.
Bail,	jānā, jānān.	Bamboo,	bāḍī, (f.) kāḍān.
Bake (vb.),	pakān.	Banter,	phāḍ, chhāḍ.
		Bare,	naṅg.
		Bargain,	ṭarā.

English.	Kumauní.	English.	Kumauní.
Bark (vb.),	बहकरो.	Blind,	अंध.
Bark of a tree, etc.,	बुक्कल, चहल्ले.	Blood,	रुख.
Barley,	जौ.	Blossom,	पहल.
Barren,	बैर (a woman).	Blue,	नीला.
Barrier,	अड्डा बाड्ड.	Body,	गाँ, पिण्ड, गुण.
Bam,	बाम्बे, बिक.	Boil (vb.),	बुडल, उमल.
Bank (vb.),	गल्ले (अपुन).	Bone,	हड्.
Basket,	कोपरी.	Book,	पठि.
Bathe (vb.),	नाउ.	Bore (vb.),	holes made by rats and birds by gnawing, करु.
Battle,	लार.	Borrow (vb.),	करि गेह.
Be (vb.),	हो.	Both,	दोयु.
Bear (vb.),	अवै/पु; in mind, यौ अहर्न; bear witness, गुडहल दिग, वल्ल पुन.	Bow,	अहर्न.
Beast,	पुन.	Box (small),	अड्डा.
Beat (vb.),	अहर्न.	Boy,	लौ.
Because,	कौ तु.	Brave,	बुद्धि.
Bed,	अड्डा/ह, अहर्.	Break (vb.),	टुन.
Bee,	अहर्न, (pl.) अहर्न.	Breath,	अहर्.
Beeswax,	अहर्.	Brethren,	अहर्-अहर्.
Behind,	पुच्छल.	Bridge,	पुन.
Believe (vb.),	पुच्छल, पुच्छल.	Bring (vb.),	लेन.
Belly,	पुच्छ.	Broad,	अहर्.
Bend (vb.),	पुच्छल, पुच्छल.	Brook,	नल, नल.
Besides,	अहर्.	Broom,	बुच्छ.
Beware,	अहर्.	Brother,	(elder) अहर्, (younger) अहर्.
Big,	बुच्छ.	Brother-in-law,	wife's younger brother, अहर्; wife's elder brother, अहर्; hus- band's younger brother, अहर्; husband's elder brother, अहर्; elder sister's husband, अहर्; younger sister's husband, अहर्.
Bill of bird,	पुच्छ.	Brow,	अहर्, (pl.) अहर्.
Bind (vb.),	अहर्.	Browse (vb.),	अहर्.
Bird,	अहर्.	Brute,	पुन.
Birth,	अहर्.	Bug,	अहर्.
Bitch,	अहर्.	Build (vb.),	अहर्.
Bite (vb.),	अहर्.	Bull,	अहर्, अहर्.
Bitter,	अहर्, अहर्.		
Black,	अहर्, अहर्.		
Blanket,	अहर्, अहर्.		

English.	Kumaoni.	English.	Kumaoni.
Bundle,	bu uhlō.	Butter,	uōūat, chapyō.
Burn (vb.),	chūīpō, phūīpō.	Butterfly,	parpūci.
Bury (vb.),	khayūpō.	Buy (vb.),	mōlyapō, mōl liapō.
C			
Cage,	pījapō.	Comb,	kōgilō.
Calabash,	laukō, laukī.	Come (vb.),	apō.
Calf,	(m.) bāchālō; (f.) bāchālī; buffalo calf, kāfō.	Come out (vb.),	khair apō.
Call (vb.),	dhādā lagapō.	Comet,	lampuchhō tārō.
Cap (cotton),	topi.	Committee,	luīphak.
Cash,	rōkar.	Compatriot,	mulhiyō.
Castor oil plant,	indī.	Complaint,	nīlas; to complain to god, ghōt pharū.
Cat,	(m.) phayūpō. As a term of endearment, pū, pūl. (f.) birālū, pūl.	Conceal (vb.),	lukhō, lukai dīpō.
Catch (vb.),	thāmō, pakapō.	Concoit,	ghumān.
Centipede,	kakal-rakpī.	Consider (vb.),	sōchōpō.
Certain,	palypō, palipō.	Continually,	sādā.
Certainly,	bēlak.	Contract,	sarīt, sarād.
Chain,	sōgal.	Cook (vb.),	pakūpō.
Chamois (Himalayan),	ghōrar, ghōr.	Cool,	phanpō, laro.
Charcoal,	phōpō.	Copper,	lāmō.
Charity,	dān-phū.	Corn,	nāj.
Cheap,	sasō.	Corpse,	lhas.
Cheek,	gulāpō.	Corrupt (vb.),	sorūpō.
Cherish (vb.),	saitōpō.	Cost,	mōl.
Cherry-tree,	payyā.	Count (vb.),	garō.
Child,	(m.) laūpō. (f.) laūpī. still-born, pēi-muyā.	Cousin,	mother's side, mōriyā kō bōī; father's side, phō- phīyā kō bōī.
Clay,	māpō.	Crack (in stone, etc.),	dabōpō.
Clod,	phēlō.	Crop,	phasal.
Cloud,	bādōl, bādaw.	Crow (noun),	kau, kaud.
Cloudy,	bādāl.	Cruel,	nīphuro.
Club,	sōlā.	Crush (vb.),	pacchōpō.
Cock,	kukupō.	Cry (vb.),	phōr kōlā, lalyōpō.
Cold,	jāpō.	Cuckoo,	kaphūpō chapyō.
		Out (vb.),	kōpō.

English.	Kumauni	English.	Kumauni
D			
Dam (the earthwork),	kaī, kōca, bāda.	Digest (vb.),	gachhā.
Damp,	ānā, bhāijā.	Dike,	kaī.
Darkness,	anyā.	Dirt (in roof and walls of house),	jhā.
Dawn,	rattai.	Disciple,	chā.
Day,	bā.	Dispute (vb.),	kāijā karā, jhagā.
Deaf,	marā.	Doctor,	baid, baī.
Debt,	rip.	Door,	dā.
Decent,	pharā, parpah.	Dove,	ghugā.
Decide (vb.),	chāhā phā karā.	Drag (vb.),	khāchā.
Deer,	hira.	Dream (vb.),	arā dākhā.
Deity,	dyābā.	Drive (vb.),	khāchā.
Delay (vb.),	phā karā.	Drop (vb.),	rupā.
Deliver (vb.),	āpā.	Drug,	gā dū.
Deny (vb.),	nakarā, nakārā.	Dry,	khā.
Depart (vb.),	manā.	Dumb,	lā.
Descend (vb.),	atārā.	Dung (of cattle),	gobar.
Descent,	ulhārā.	Dusk,	anyā, dhādhā.
Desire,	hauk.	Dust,	dhā.
Destroy (root and branch) (vb.),	anyā āt karā.	Dwarf,	būyā.
Dew,	ch.	Dysentery,	ā-lā.
E			
Early,	rattai.	Eatable,	khāhā jō.
Earn (vb.),	kamā.	Eclipse,	grahā.
Ear-ring,	for men, mārā, mārā; for women, on rim of ear, kāhā; " " on inside of ear, bā; " " in the lobe, jhamā, jhamā.	Economy,	thā thā, hiphā.
Earth,	dhārā, dhām.	Elope with (vb.),	arā.
Earthquake,	chālā, bhāhā, bhāhā.	Empty,	atā.
Ease,	rah.	Endure (vb.),	ārā.
Eat (vb.),	khā.	Enemy,	bair.
		Enhancement,	dhā.
		Enmity,	bair.
		Enter (vb.),	bhā pāhā, bhā

English.	Kumaoni.	English.	Kumaoni.
Evening,	byāī, byāī bakhat.	Exclaim (vb.),	laiyāpō.
Evidence (noun),	sākhā.	Excrement (human),	gā.
To give evidence,	sākh parat.	Expect (vb.),	āīā rākhāt, āīā dharnā.
Ewe,	bhāyī.	Eye,	ēkhā; one-eyed person. kōpā; squint-eyed person, āīrā.
Examine (vb.),	parikhāpō, parikhāpō.		

F

Fallow,	bājō.	Fish,	māchhā, (pl.) māchhā.
Family,	kufamb-babā.	Fish hook,	māchhā bō kōnō.
Famine,	akhā.	Fisherman,	māchhāwā.
Far,	āīr, āīr.	Fist,	māfīhī, māfīh.
Fasci (vb.),	harat rākhāpō.	Flag,	jhāpā.
Fat,	mōī.	Flame,	lā.
Father,	bābā, babā.	Flat,	chaurāh rāpō.
Father-in-law,	āīrā.	Floor (of planks),	patōr.
Fatigue,	patāi.	Flower,	phāl.
Fatten (vb.),	mōī bāpō.	Fly (noun),	mākhā, (vb.) uīpō.
Feather,	pākh.	Fog,	kutō.
Feed (vb.),	khaāpō.	Fool,	nāīdā.
Fetid,	āīhār, āīhār.	Forehead,	māthā.
Fever,	lāp, jār.	Forest,	bāp.
Fill (vb.),	bharnā.	Forgive (vb.),	chhīmā karnā.
Filthy,	kuchāl, kuchāl.	Forsake (vb.),	chhāpā.
Fine,	pākh.	Fort,	garh.
Find (vb.),	mīlā.	Fortunate,	bhāgwan.
Fine (punishment),	āīd.	Fresh,	āīt.
Finger,	āīgāl.	Friend,	rāhā.
Firefly,	āīgāl kīrō.	Frost,	pāī, pāl.
Firm,	mājbūt.	Pry (vb.),	bhānā.
Firstling,	jāīhā.	Pull,	pārō.

G

Gather (vb.),	kuphā karnā.	Give (vb.),	āīpō.
Ginger (green),	āīd; āīr, āīh.	Glass (looking-),	āīhā.

English.	Kumaon.	English.	Kumaon.
Glean (vb.),	<i>chunpō</i> . This word has two meanings: (1) to pick, (2) to select.	Guard,	<i>laulā, laulā</i> (large).
Go (vb.),	<i>jōpō</i> .	Government,	<i>nirātr</i> .
Goat,	<i>bālorā, bālorā, bākarā</i> .	Grain,	<i>nāj, for seed bāj</i> .
Goat-skin,	<i>khalarā, khalarā</i> .	Grandchild,	<i>nāli, (L) nāliqā</i> .
Gold,	<i>sunō</i> .	Grow (vb.),	<i>jānpō</i> .
Good,	<i>āchhā</i> .	Growl (vb.),	<i>gurrāpō</i> .
Goods and chattels and house,	<i>ghar-hari</i> .	Guest,	<i>panpō</i> .
H			
Hair,	<i>bāw, bāl</i> .	Hin (vb.),	<i>māraō</i> .
Handmill,	<i>jāwō</i> .	Hoar frost,	<i>pāwō, pālō</i> .
Hard,	<i>harāpō</i> .	Hog,	<i>āgar, āwar</i> .
Hare,	<i>asā</i> .	Hold (vb.),	<i>chāmpō</i> .
Harlot,	<i>pātar</i> .	Holiday,	<i>chār, tār</i> .
Hasten (vb.),	<i>ūlāl karā</i> .	Honey,	<i>mān</i> .
Hate (vb.),	<i>lulāwā</i> .	Hook,	<i>lōjā</i> .
Have (vb.),	<i>rākhā, tharā</i> .	Hope,	<i>ās</i> .
Hay,	<i>sūkhā ghā</i> .	Hopeless,	<i>nirā</i> .
Hearth,	<i>chulā, chulā</i> .	Horn,	<i>āg, āg</i> .
Heaven,	<i>akā</i> .	Hot,	<i>lāh</i> .
Heavy,	<i>garāwō</i> .	House,	<i>hārā, hārā</i> .
Hedge,	<i>bārā</i> .	How,	<i>kātā</i> .
Help (vb.),	<i>madat dēn</i> .	However,	<i>tabā</i> .
Hemp,	<i>bhāy</i> .	Husband,	<i>khosam</i> .
Hen,	<i>kāhri</i> .	Husk,	<i>of barley, bhā; of chent, jāgōrā or kaurā; of wheat, phāphrā; of maize, mā; of lōhiyā, bhōā; of chaulā and madunā, bhā, also bhā in hills.</i>
Herv,	<i>etī, yati</i> .	Hydrophobia,	<i>hāhīyā</i> .
Hiccough,	<i>phār</i> .	I	
High,	<i>āchā</i> .	Incense,	<i>dāp</i> .
Ice,	<i>hyē, pāwō, pāl</i> .	Interest,	<i>on loans, or cash, sāt, byāj; in kind, kāt.</i>
Ignite (vb.),	<i>phāhāpō</i> .		
Ill,	<i>dukhīyā</i> .		

English.	Kumauní.	English.	Kumauní.
Invite (vb.),	nyáti dēpō.	Itob,	lāāj, lāājt.
Iron,	lā, lūāī.		
J			
Jackal,	syāwā, syāl.	Jump (vb.),	phāwā mārāī, phājhāī mārāī.
Jealousy,	rāī, rāī-rāīg.	Just,	niāpāī.
Jest,	phāfāī.	Justice,	nyō.
K			
Keep (vb.),	rākhāō.	King,	dāchāī.
Kick (vb.),	lātyāō.	Knead (vb.),	clpō.
Kid,	pāīhō, pāīhī.	Kneel,	ghund.
Kill (vb.),	kāīnō.		
L			
Labour,	mānāl.	Level (adj.),	kāīpō, chaurāī.
Lad,	chāhōrā.	Liar,	jhutā.
Last,	pacchāīlō.	Lid,	phākār.
Late,	ābēr.	Light,	ujyālō, ujyāwā.
Laugh (vb.),	hāpō.	Lightning,	bijull.
Lead (noun),	lāō.	Lip,	thāl, thōwā.
Lean,	patlō, dublō patlō.	Listen (vb.),	lāpō.
Lense,	paīfā.	Little,	nānō.
Leech,	jiākhā.	Lizard,	(chameleon) chāhōrā chāhīpō.
Leap (vb.),	to smear with cowdung and earth, lāpō.	Locust,	sālā.
Leisure,	swāpāī, sōbūtō.	Lunch,	dāpārī. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called dāpārī in the hills
Lemon,	chāh.		
Leopard,	bāg.		
Lepor,	kōrī.		
M			
Mad dog,	harkiyā.	Mannure,	gōbar. When mixed with grass it is called māī, mōwā, purā.
Mallet,	māgarī.	Markot,	hājīr.
Man,	māī, ādimī.		

English.	Kumaoni.	English.	Kumaoni.
Marriage,	byā.	Moon,	jan.
Matchlock,	āpālā.	Moonlight,	phāl phālāk jan (clear without clouds).
Mature,	pāhā.	Morning,	rattai.
Medicine,	onkhat, onkhat.	Mother,	iji, iā, iā.
Meet (vb.),	bhānā.	Mother-in-law,	isā.
Melt (vb.),	galānā, galānā. The latter word galānā has two meanings: (1) to melt, (2) to lose.	Mountain,	phān, phān.
Memory,	yā.	Month,	khāp.
Mill,	jānā, jānā (a hand-mill).	Mud,	hāl, hāl, kachh, kachhā.
Mine,	mān.	Mumps,	gonā, pān. A man having mumps is called gūnā.
Mint,	pān, pān.	Munch (vb.),	chāhānā.
Miser,	mān.	Musk (a pod of),	binā.
Mist,	hān.	Nastachion,	junāgā.
Mistake,	bhāl, bisar, bhāl-bisar.	My,	mān.
Monsoon,	chāmā.	Myself,	āphā.
Mouth,	khānā.	Mystery,	bhā.

N

Nail (of body),	nāg.	Nest,	ghāl.
Name,	nā.	New,	nāyā.
Narrow,	nāyānā.	Nice,	amā, āhā.
Naval,	nānā.	No,	nā.
Nav,	nā.	Nothing,	khāhā-nā.
Necessary,	jānā.	Nourish (vb.),	pānā.
Needle,	large, for woollen cloth home-made, wānā sūnā.	Now and then,	kāhāi kāhāi.

O

Oak,	bā.	Open (vb.),	ughānā.
Oath,	nāyān.	Opium,	āphā.
Obscene,	bā-āram.	Our,	hamān.
Offence,	to take offence, kachh mānā.	Oatery,	hāi tūhā.
Offering,	bā, in hills.	Own,	āpā.
Oman,	royān, sūnā.	Owner,	mālak.

English.	Kumaoni.	English.	Kumaoni.
P			
Paddy,	dhān.	Place,	jāgā.
Pain,	pīr.	Plough,	haa, haī.
Palm of hand,	hathmalī.	Plough (vb.),	bāpā.
Papa,	bābā.	Ploughshare (iron),	phāśā.
Paper,	hāpāt.	Pocket,	khāśā.
Paramour,	yār, jār.	Pod (seed-),	simi.
Pardon,	chāhīmā.	Poison,	bīsh, bīkh.
Parrot,	turā.	Pomegranate,	āpīm.
Partner,	sājhi.	Pond,	tāl.
Partridge,	(m.) tītīrā, (f.) tītīri.	Powder,	(gunpowder) dāra.
Path,	bāī, bāīōlī.	Pregnant,	phāśī.
Peace,	saśāī, māī.	Present,	hājar.
Peg,	hāl.	Press (vb.),	dāpā.
Persuading,	tayār.	Prick (vb.),	chubāpā.
Petticoat,	ghāghrā.	Priest,	parhāī.
Pick (vb.),	chunpā.	Profit,	phāīdā.
Pickaxe (small),	gōphāl.	Promise (vb.),	karār karnā.
Pig,	sēgar.	Proud,	magrā.
Pillow,	sirānī.	Prove (vb.),	parkhāpā.
Pine martin,	chuthraul.	Purse,	bāfud.
Pimple,	hāl, (pl.) hālā.	Push (vb.),	phāśāpā, phāīpā.
Pipe,	chilam. Bamboo portable pipe, chilam hā kōphāl.	Put (vb.),	to put on clothes, shoes, etc., pahārā, pairnī, bhīrā.
Pit,	khāl.	Putrid,	tōrīyā.
Q			
Quarry,	khāp.	Question,	maī.
R			
Rag,	khālīrā, gudarā.	Ravine,	māī.
Ram,	khārū.	Reaper,	lāpīgā.
Raspberry,	hāī hāīlā.	Rear,	phāīlārī.
Rat,	māīlā.	Relation,	nāī, nāī.

English.	Kumaoni.	English.	Kumaoni.
Remember (vb.),	yaad vākhayl.	Rice,	chāwō, chāwāl.
Requit (vb.),	phok phok karni.	Right,	adhar.
Request (vb.),	darakhāst karni.	Ringal-bamboo (<i>Arun- chauria falcata</i>),	wīgāwō, wīgāli.
Rest (vb.),	astānō.	Road,	sarak.
Retire (from a case) (vb.),	bhājānō.	Roof,	chhatti.
Return (vb.),	baurnō.	Ruin (of house or village),	lahanyār.
S			
Sake (for the—of),	kāshar.	Slip (vb.),	rapnō.
Salt,	lāp, uān.	Smell (vb.),	sūgnō.
Sand,	bāh.	Smoke (tobacco) (vb.),	amākhā khāpō.
Search (vb.),	hārnō bhālpō.	Smoke (noun),	dhāwā.
Season,	sāmā.	Smooth (adj.),	chāphlō.
Separate (vb.),	judō karnō.	Snore (vb.),	ghuryghurānō.
Several,	kayāh.	Snow,	hyā.
Sew (vb.),	sirnō.	So,	aiō.
Shade, shadow,	chhāil.	Soak (vb.),	rajpō.
Shame,	lāj, saram.	Somebody,	kuō.
Share,	bēlā ; bāf.	Soon,	phat, phat-pat.
Sharpen (vb.),	pain karnō, payānō.	Sour,	āulō, amilō.
Shave (vb.),	munnō, bhadrā karnō.	Spark,	chāphā.
Sheep,	bāf, bhāf.	Spit (vb.),	thākpō.
Shop,	khā.	Spring (vb.),	phāwa mārni.
Short,	thōrō.	Stand (vb.),	phāpō hōpō.
Shorten (vb.),	ghaṭānō.	Star (evening),	dhura tārā.
Shroud,	kuphan.	Stick (walking),	lāfā.
Sign,	sān.	Stone,	pātkhar. Stone of fruit, gūhālī-gūhāyālā.
Singer (female),	gidārī.	Story,	kathā-kahāni.
Sister,	elder, didi ; younger bāpī, bhāil.	Strain (liquids) (vb.),	chālāpō, chāpō.
Sister-in-law,	bhanjī, bōjī.	Strength,	jōr.
Skin,	khāl.	Strong,	mājbul.
Sky,	akhāl.	Stumble (vb.),	thēr khāp.
Slap (vb.),	thappar mārni.	Suckle (vb.),	dādhi dēpī, dādhi dēpō.
Sleep (vb.),	sānō.	Suddenly,	achāpachuk.

English.	Kumaun.	English.	Kumaun.
Sufficient,	lhatārō, māktō, mukhātō.	Sweet,	gūtiyō.
Sunday,	ētwār.	Swell (vb.),	uāpō.
Surprise (vb.),	achamōd or achambhā kārō.	Swim (vb.),	bāṣ lagōpō.
Surround (vb.),	gōpō.	Sword,	talwār.
Swallow (vb.),	nigalpō, uēlpō.	Syrup,	śir.
T			
Tail,	puchhārō.	Time,	bakkat.
Teach (vb.),	śikṣapō.	Tinder,	ruei, kajār.
Tear (noun),	āś.	Toad,	bhikānō.
Teat,	chūchī, chūchā.	Tobacco,	lamdhā.
Teeth,	dāt.	Together,	kaṭṭhō.
Tenant,	paying revenue to Govern- ment, rikhārī asāmī.	To-night,	ella rāt, āl rāt.
Thirst,	thā.	Tooth,	dāt.
Thirsty,	thā, thān.	Torch,	rākh.
Thread,	abāpō, tōpō.	Tough,	meat, jar-jarō; leather, jar-jarō.
Thumb,	āpō/hā, barū/hiyā.	Track,	bāṣ; a narrow track, uāṣgurt bāṣ.
Tie (vb.),	bādhapō.	Tree,	bōṭ.
Tiger,	ryū, tyū.	Trip (vb.),	phās lagat.
Tight,	śār, śārikai.	Turn (vb.),	phirnō, baurō.
U			
Uncle,	father's brother, kākā; mother's brother, māmā; husband of father's sister, bhāṣ; husband of mother's sister, māmā.	Unfortunate,	karamphūṭiyō.
		Untrue,	jhōṭhō.
		Up,	abāṣ.
V			
Vacant,	rūt.	Vessels (of metal),	bhāṣpō.
Various,	bhāṣi bhāṣi kō.	Virgin,	an-bindī.
Venom,	bish, bikh.	Vomit (vb.),	ukhālpō.
Verdant,	harō.	Vulture,	brown, gurur.
W			
Wait (vb.),	phairō.	Walk (vb.),	gōlpō. Used colloquially and sometimes con- temptuously.
Wake (vb.),	bujō.		

English.	Kumaoni.	English.	Kumaoni.
Wall,	dhāṭ.	What,	kh.
Walrus,	ukhōṭ. Country people sometimes call it ukhōṭ.	When,	(rel.) jūb, (interrog.) kubhōi.
Warm,	tāṭ.	White,	tukhōṭ, khāṭ, chāṭ.
Waste (vb.),	khāṭ.	Wick,	dhāṭ, bāṭ.
Wave,	lūhar.	Widower,	rāṭhōṭ.
Way,	bāṭ.	Wife,	jūṭ.
Wear (vb.),	pairnō, dhāṭnō.	Wind,	khāṭ, bāṭ.
Weather,	rūṭ.	Wing,	paṭh, pāṭh.
Weave (vb.),	būṭnō.	Wink (vb.),	dhāṭ mōṭnō.
Wedding,	dhāṭ.	Winnowing-sieve,	ṭep.
Wedge,	kh.	Winter,	khāṭnō, khāṭnō.
Weed (vb.),	nyāṭnō, gōṭnō.	Wood,	khāṭ.
Weep (vb.),	rūṭ.	Worm,	khāṭ.
Welfare,	rājī-khāṭ.	Worship (vb.),	pūṭnō.
Wet,	dhāṭiṭnō. tūṭ.	Wrap (vb.),	bāṭnō.

Y

Yawn (vb.),	jamṭnō.	Yellow,	piṭhōṭ.
Year,	burāṭ. Last year, pūr; year before last, parāṭ; year before that, hō parāṭ; next year, aghin āṭ.	Yes,	khāṭ.
Yearling,	khāṭnōṭ.	Yesterday,	bāṭiṭ, bāṭiṭ.

GARHWĀLĪ.

Garhwal, as a tract, consists of two portions, *viz.*, the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is bounded on the west by the Jaunsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahārī Jaunsāri, and on the east by the Almora District of Kumaun, the main language of which is Kumaunī. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindī. Garhwālī is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rajputana, using that name in its widest sense. The founder of the present line of rulers of Tehri is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kanishka.¹ Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Śrīnagar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And, although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bisahīr (Bashahr) and the tract now known as Tehri or foreign Garhwal."²

Besides Tibeto-Burmans the lower ranges of the Himālaya from the Jehlam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khasās.³

Those of Garhwal were subdued by these Rajput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Garhwālī is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahārī languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khasā influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Garhwālī is closely allied to Kumaunī. Its Rājasthānī relationship is clear to the most casual observer, and need not detain us further.

Garhwālī is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

¹ See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 413 ff.

² Atkinson, *op. cit.* pp. 526 ff.

³ See *ante*, p. 2.

from British Garhwal. As regards the Tehri State it is reported that the local dialect varies considerably from place to place, but the only specimen forwarded comes from the neighbourhood of the town of Tehri itself. The dialect of Śrinagar, the ancient capital of the country, is admittedly the standard, and, as will be seen from the specimens that follow, the variations from this standard are nowhere of importance. The Tehri dialect alone presents prominent divergencies, but even these are not serious.

Although Śrinagariyā is the standard form, it has comparatively few speakers. The largest number of speakers in British Garhwal is claimed by the Salāni sub-dialect spoken immediately to the south of Śrinagariyā, and, as a matter of fact, hardly differing from it. Under the head of Salāni, are also grouped the speakers of Garhwāli, in the British Districts immediately to the south of Garhwal, *viz.*, Dehra Dun, Saharanpur, Bijnor, and Moradabad; numbering 6,750 souls in all. The remaining speakers of Salāni dwell in the British Garhwal (207,832) and Almora (15,176) districts.

The various sub-dialects are as follows:—

Śrinagariyā or Standard—		
Garhwal	.	12,008
Rāṭhī or Rāṭhwāli—		
Garhwal	.	60,594
Almora	.	2,463
		<hr/>
		68,057
Lāṭhyā—		
Garhwal	.	8,100
Almora	.	1,648
		<hr/>
		9,748
Bādhanī—		
Garhwal	.	14,108
Dāsauliyā—		
Garhwal	.	17,022
Mājh-Kumaiyā—		
Garhwal	.	28,631
Almora	.	4,380
		<hr/>
		33,011
Nagpurīyā—		
Garhwal	.	51,831
Salāni—		
Garhwal	.	207,832
Almora	.	15,176
Dehra Dun	.	5,000
Saharanpur	.	250
Bijnor	.	1,600
Moradabad	.	500
Tehri or Gaṅgāpāriyā—		
Tehri Garhwal	.	229,758
		<hr/>
		240,281
		<hr/>
		TOTAL
		<hr/>
		670,824

Garhwāli has practically no literature. The Gospel of St. Matthew in this dialect was printed at Lucknow in the year 1876. Pandit Gobind Prasad Ghildyal, B.A., has translated the first part of the Hindi Rājūti into Garhwāli, and this was printed at Almora in 1901. Several specimens of Garhwāli will also be found in Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division*.

The principal forms of Garhwāli Grammar are given in Dr. Kellogg's Hindi Grammar (2nd edition, London, 1893). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

A sketch of Garhwāli Grammar.

The following sketch of Garhwāli Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Garhwāli version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized; and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

Pronunciation.—The pronunciation is on the whole the same as in Hindi. I have not noticed any instance of the interchange between *yā* and *ē* which is a prominent feature in Kumaunī. Words which in Hindi end in *ē*, in Garhwāli often end in a short unpronounced *a*. Thus the postposition of the Agent case is *a* (Hindi *nē*), the suffix of the conjunctive participle is *k* (Hindi *kē*), and the oblique form of the infinitive in phrases is as in *karan layyō* (Hindi *karnē lagā*). Although Garhwāli is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindi than does Kumaunī or Khas-Kurā.

Gender.—There are two genders, masculine and feminine. These generally follow Hindi and Rājasthānī rules. A few words which are feminine in Hindi are, as in Kumaunī, masculine in Garhwāli. Thus, *ākḥō*, an eye, is masculine in *mērā ākhā tē khar nikāl-dē*, extract the grass from my eye (II, 4).

Number.—There are two numbers, singular and plural. *Tadbhava*¹ masculine nouns which in Hindi end in *ā*, in Garhwāli, as in Rājasthānī, end in *ō*. Thus, Hindi *ghōṛā*, Garhwāli *ghōrō*, a horse. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōṛā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindi *bātē*), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *naunā*, a daughter or daughters. Feminine nouns in *i*, however, often change the *i* to *ē* in the nominative plural. Thus, *janānt*, a woman, plural *janānt* or *janānē*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bīr*, a hero: *bīr-an*, by the hero: *ghar*, a house: *ghar-tē*, from a house: *naunā*,

¹ A *tadbhava* noun is one which has descended to Garhwāli from Sanskrit through Prakrit, and which is not (like *bālak*, a boy) borrowed directly from Sanskrit.

the daughter : *naunt-kō*, of the daughter : *baip*, the sister : *baip-tē*, from the sister. But masculine 'tadbhava' nouns in *ō* make the oblique form singular, as well as the nominative plural, by changing the *ō* to *ā*. Thus, *ghōrō*, a horse : oblique form singular, and nominative plural, *ghōrā*.

The oblique form plural ends in *aū* or *ū*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *a*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōrā*, horses : oblique plural *ghōraū* or *ghōrū* ; *bāta*, words ; oblique plural *bātaū* or *bātū*. If the nominative plural ends in *i*, this, together with the termination, becomes *iyaū* or *iyū*. Thus, *naunt*, daughters ; oblique plural *nauniyaū* or *nauniyū*. In other cases, the *aū* or *ū* is added directly to the nominative plural. Thus, *ghar*, houses ; oblique plural *gharaū* or *gharū* ; *bir*, heroes ; oblique plural *biraū* or *birū*. In the case of a few words, such as *rājā* (masc.), a king ; *bābā* (masc.), a father ; *sēvā* (fem.), service ; and *ājñā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *ā* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābāaū* or *bābāū*.

The final *ā* of the oblique termination is sometimes nasalized. So that we also find *ghōrū*, *bātū*, *nauniyū*, and so on. Similarly in the Parable, we have *khētū-mā*, in the fields, but *naunkarū-madhyē*, among the servants.

As in Hindi and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case : but it is usual to define the case by adding to it one of the following postpositions :—

Agent, *n*.

Accusative,—, or else *saṇi* (sometimes written *siṇi*) or *kū*.

Instrumental, *tē* or *n*.

Dative, *saṇi* (*siṇi*) or *kū*.

Ablative, *tē*.

Genitive, *kō*.

Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindi.

We may thus decline the noun *ghōrō*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrō</i>	<i>ghōrā</i>
Agent	<i>ghōrā-n</i>	<i>ghōraū</i> (or <i>ghōrū</i>)- <i>n</i>
Acc.	<i>ghōrō</i> , <i>ghōrā-saṇi</i> , - <i>kū</i>	<i>ghōrā</i> , <i>ghōraū</i> (or <i>ghōrū</i>)- <i>saṇi</i> , - <i>kū</i>
Instr.	<i>ghōrā-tē</i> , <i>ghōrā-n</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>tē</i> , <i>ghōraū</i> (<i>ghōrū</i>)- <i>n</i>
Dat.	<i>ghōrā-saṇi</i> , <i>ghōrā-kū</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>saṇi</i> , <i>ghōraū</i> (<i>ghōrū</i>)- <i>kū</i>
Abl.	<i>ghōrā-tē</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>tē</i>
Gen.	<i>ghōrā-kō</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>kō</i>
Loc.	<i>ghōrā-mā</i> , <i>ghōrā-par</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>mā</i> , <i>ghōraū</i> (<i>ghōrū</i>)- <i>par</i>

¹ See the footnote on the preceding page.

For other nouns we may quote:—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bātā</i>	<i>bābāũ</i> or <i>bābāũ</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharaũ</i> or <i>gharũ</i>
<i>naunī</i> , a daughter	<i>naunī</i>	<i>naunī</i> , <i>naunē</i>	<i>nauniyaũ</i> or <i>nauniyũ</i>
<i>bāt</i> , a word	<i>bat</i>	<i>bāta</i>	<i>bātaũ</i> or <i>bātũ</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindi, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bir-an*.

bēfā-n bōlyō, the son said.

pūrb-kā bir-an pūchhē, the eastern hero asked (II, 2).

naunī-n batāi dinē, the daughter explained it (II, 2).

diciyaũ-n budali-mā bōlē, both said to the old woman (II, 3).

Note that the verb *bōlō*, to say, unlike the Hindi *bōlnā*, is transitive.

For the **Accusative** we have:—

apnō pēt bharō chāndō chhayō, he was desirous to fill his belly.

wē-n sātū-saṇi wē talau-mā dāl dīnyā, he flung the *sātū* into the tank (II, 1).

doi biraũ-kū apnī kandhū-mā dhar-dīnyā, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have:—

wē-kū apnā hāth-tē phēk-dīnē, (he) hurled him with his own hand (II, 2).

mai-n naunō bēt-an mārē, I struck the son with a cane (sentence 228).

For the **Dative** we have:—

sō māi-saṇi dē-dēwā, give that to me.

apnā ghar-kū aṇū chhayō, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *budali-n ū-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have:—

ēk-kō ghar dusrā-kā ghar-tē bārā bars-kō bāfō chhayō, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have:—

wē-kō bhāi wē-kī bhāiṇ-tē lambō chha, his brother is taller than his sister.

khān-tē jādā rōṣī pakd, bread more than (sufficient for) eating is being cooked.

And for the superlative:

sab-tē achchhā kaprā nikālī-k, having brought out the best (*lit.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindi *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus:—

ēk-kō nām suṇī-k dusrō jalō-chhayō, hearing the name of one, the other was burning (II, 1).

swarg-kā biruddh, against heaven.

pēr-kā mūrē, under a tree (II, 1).

dhōrā-kā baṅ-kā jāmcār, the animals of the forest of the vicinity (I, 1).

nāch-kī āwāj, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus :—

icai-n icai-kā pās bolyō, he said to him (thy brother is come).

As examples of the **Locative** we have :—

jēphō naunyāl khēl-mā ohhayō, the elder son was in the field.

apṇā khētū-mā bhējyō, he sent him into his fields.

gulā-par lipṣī-k chūmyō, clinging on his neck, he kissed (him).

Mā sometimes means 'on' and *par* 'in.' Thus :—

icē-kī piṣh-mā kāṣhi dhar, put the saddle on his back.

mērō bābā icē chhōṣā ghar-par rahādin, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhōṣā naunyāl-an apṇā bābā-ji-mā bōlē*, the younger son said to his father. See, however, the Dative and the Genitive.

"From-among" is *mā-n*, as in *maī-saṇi apṇō naukarū-mā-n ēk-kā barābar baṇāwā*, make me as one from among your servants.

Adjectives.—Except *tadbhava* adjectives in *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ō* change the termination to *i* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *ā*. Thus :—

bhalō ādmī, a good man.

bhalā ādmī, good men.

bhalā ādmī-kō, of a good man.

bhalī janānī, a good woman.

bhalī janānī, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

PRONOUNS.

(a) Personal Pronouns.—

The first two Personal Pronouns are declined as follows :—

	Singular.	
Nominative	<i>maī</i> , or <i>mī</i> , I	<i>tū</i> , thou
Agent	<i>maī-n</i>	<i>tī-n</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Obl. Form	<i>maī</i> , <i>mī</i>	<i>tuē</i> , <i>twai</i>
	Plural.	
Nominative	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Agent	<i>ham-an</i>	<i>tum-an</i>
Genitive	<i>hamāro</i>	<i>tumārō</i>
Obl. Form	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i> .

In the above, the plural is commonly employed honorifically for the singular. The nasal of *mai* and *mī* is frequently dropped, so that we also often have *mai* and *mī*. Examples of the use of these two pronouns are the following:—

ab tū mai āpas-mā layāi karī-k dēkhulā, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

mai phir āp-kō naunyal bōlan layak nī chhañ, I am no longer worthy to be called Your Honour's son.

mī Iḥcar-kō mandir ujārī sakdū, I can destroy the temple of God (Matt. xxvi, 61).

tērō nām mai-n pahilē-tē sun rakhē-chhayō, I heard your name from long ago (II, 2).

mai-saṇī apṇā naukarū-mā-n ēk-kā barābar baṇāwā, make me as one of thy servants.

mai-kū baṛī khusī hōī, great pleasure has become to me, I am very glad (II, 2).

jō tū chāi tā mī-kū soṇhā karī sakdī, if thou wilt, thou canst make me clean (Matt. viii, 2).

mērō bāp lākhṛā kāṭan-kū jāyñ-chha, my father has gone to cut sticks (II, 2).
ham khāwā, let us eat.

ham-an tumārā wāstā bāṣṇī bajāī, we played the flute for you (Matt. xi, 17).

hamū-kū dukh dēṇ-kā wāstā āī, art thou come to torment us (Matt. viii, 29) ?

hamārī chhīd-kā bhuir jāwē, depart from our border (Matt. viii, 34).

tū sadā hamārā-kī sāth chhaī, thou art always with me.

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

tērō bāp twai-kō badlō dēlō, thy Father will give recompense to thee (Matt. vi, 6).

jō tum manushyañ-kā aparādhañ-kā khamā karyāī, ta tumārō bāp tum-kū khamā karlō, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

tum-an twai-kā wāstā achchhō khāṇō karē, you made a feast for him.

tum picchhārī kai-kō naunō aupū chha, whose boy comes behind you ?

mī tumū-mā sach bōldū, I say truth to you (Matt. viii, 11).

(b) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kā sāmpē pāp karē*, (I) did sin before Your Honour; *āp-an mai-saṇī nī dēyō*, Your Honour did not give to me.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows:—

This, he, she, it.			That, he, she, it.		
Singular.					
	Masc.	Fem.		Masc.	Fem.
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, ō</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
Plural.					
Nom.	<i>yē, yō</i>			<i>wō, ō, wē</i>	
Obl.	<i>yā</i>			<i>wā, ā</i>	

Examples of the use of these pronouns are :—

yō kyā chha, what is this ?

yō mērō larḱō marī-chhayō, this my son had died.

yō sārō bistār, all this occurrence (II, 4).

yā rupyā wē-saṇi dī-dē, give this rupee to him.

yā māṅgalvārtlā, this gospel (fem.) (Matt. xxvi, 13).

yē bich, in the meanwhile (II, 1).

yē saṁsār-mā, in this world (II, 5).

yē duyē naunā ēk tērā daiṇā hāt or ēk tērā bāyā hāt baīhan, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

tumū yō sab dēkhā-chhayāi, ye see all these (Matt. xxiv, 2).

yē bāta kab hōlī, when will these things be (Matt. xxiv, 3) ?

yū sab kīṇā-saṇi hamārā birālā-kā dē-dē, give all these insects to our cat (II, 4).

wē kull sātū-kā khāi-gayō, he ate up all the *sattū* (II, 1).

ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh rahan lagyō, having gone to one of the inhabitants of that country, he began to dwell there.

toā uḥi-k wai-kī sēwā karan lagī, she having arisen began to do service to him (Matt. viii, 15).

wai-dēs-kā, as above.

wē khūb mār, beat him well.

wē-kā ēk talāu milē, to him a lake was met, he came across a lake (II, 1).

wē-n rātū-saṇi dāl-dīnyō, he threw the *sattū* (II, 1).

wē bīr-kī nīd, the sleep of that hero (II, 1).

wī-kī mā bhair āi, her mother came outside (II, 2).

bīr-an wī-naunī-tē rastā puchhē, the hero asked the road from that girl (II, 2).

wē-tē wō rupyā (fem.) *lī-lē*, take those rupees from him.

ō jhaṭ ā-kā bhēji-dēlā, they will at once send them (Matt. xxi, 3).

ā-n wai-mā bōlyō, they said unto him (Matt. xxi, 16).

ō ā chhṭmīyāū-tē pōi bharaō chāndō-chhayō, he was wishing to fill his belly with those husks.

māi uḥi-k apnā bābā-jī-pās jāulō, aur ā-kā pās bōllō, I having arisen will go to my father, and will say unto him (plur. of respect).

(d) The **Reflexive Pronoun** is *āp*, self, which is used, as in Hindi, only with reference to the subject of the sentence. Its genitive is *apnō*, its oblique plural is *āphū*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

ō apnā bābā-jī pās chalyō, he went to his father.

apnā-apnā gharwālaū-mā bōlē, (each) said to his own family (II, 4).

āphū-āphū-kā chhōṭō jāni-k, each considering himself (to be) small (II, 4).

āphū-kā kuchh bastu nī samjhi-k, not considering themselves anything (II, 5).

tū māi āpas-mā larāi kari-k dēkhulā, you (and I) having fought amongst ourselves will see (II, 2).

(e) The **Relative Pronoun** is *jō*, who, and its **Correlative** is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	RELATIVE	CONJUNCTIVE
Singular—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jē, jai</i>	<i>tē, tai</i>
Plural—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaū</i>	<i>taū</i>

Examples are as follows :—

jō mērō hiā chha, sō mai-saṇi dē-dēwō, what is my share, that give to me.

jai-n apnā khētū-mā bhējyō, who sent (him) into his fields.

ēk janānī-n, jai-kū bāra bars-tē rōg chhayō, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).

dhanya ō jō māl-milāp karaṇṇōlā chhan, blessed are they who are peace-makers (Matt. v, 9).

chhimīyāū-tē jaū-saṇi suṅgar khāndā chhayā, with the husks which the swine did eat.

(f) The **Interrogative Pronouns** are *kō*, who? which? and *kyā*, what? *kō* is declined like *jō*, as in :—

kō barō chha, who is great?

kai-kō naunō aṇṇ chha, whose boy is coming?

tī-n iō kai-tē mōl lōyō, from whom didst thou buy that?

For *kyā*, we have :—*yō kyā chha? what is this?*

Its oblique form is *kē*, as in :

kō-tē lunīū karilō, wherewith will it be salted (Matt. v, 13)?

tū kē-lāi āi, for what (i.e. wherefore) didst thou come (Matt. xxvi, 50)?

(g) The **Indefinite Pronouns** are *kui* or *kui*, anyone, someone, any, some, and *kichhū* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kui* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kui* or *kui*. Examples are :—

jō kui tumū-tē kichhū puchhlō, if any man shall ask you (Matt. xxi, 3).

kui (plur.) iai-saṇi kuchh nī dēndā chhayā, any persons were not giving anything to him.

tū kai-kō khatgō nī rakhdī, thou carest not for anyone (Matt. xxii, 16).

jō kui kūpā-mū chha, sō apnā bhūtra-tē kichhū chiz-bast lēn-kū nā ular, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).

kai bāt-kō ghamand nī karnō chāimlō, it is not right to be proud of anything (II, 5).

kui bāt-kā wāstā, for anything (Matt. xviii, 19).

jō kūt or *jō kūi*, as above, is "whoever" and *jō kichhū* or *jō kuchh* is "whatever" as in :—

jō kichhū tum duniyā-mā bāndhalyō, whatever ye shall bind on earth (Matt. xviii, 18).

jō kuchh mērō chha, ō sab tērō chha, whatever is mine is thine.

(h) Other pronominal forms occurring in the specimens are :—

yakā, here.

wakh, there.

katnā, katyā, how many ? (plural).

itnā, so many (plural).

CONJUGATION.

A—Auxiliary Verbs and Verbs Substantive.

The Present is :—

Singular.

(1) *chhaū, chhaū*, I am

(2) *chhai*, thou art

(3) *chha*, he or she is

Plural.

chhaūū, we are.

chhayōi, you are.

chhan, they are.

The Past is masc. sing. *chhayō*, plur. *chhayā* ; fem. sing. and plur. *chhai*, for all three persons.

Examples of the use of these tenses are :—

kyā bōldān ki mī, jō manushya-kō putra chhaū, kō chhaū, what do they say that I, who am the son of man, am (Matt. xvi, 13) ?

āp-kō naunyāl bōlan lāyak nī chhaū, I am not worthy to be called thy son.

tū sadā hamārā-hī sātā chhai, thou art ever with me.

yō kyā chha, what is this ?

nounī marī nī chha, the maid is not dead (Matt. ix, 23).

ham Tērī srishtī-mō sab-tē chhōfā chhaūū, in Thy creation we are the smallest of all things.

kyā tumā ū-tē barā nī chhayāi, what, are ye not greater than they (Matt. vi, 26) ?

dhanya ō jō bhūlā chhan, blessed are they who are meek (Matt. v, 5).

jēthō naunyāl khēt-mā chhayō, the elder son was in the field.

kai ādmī-kā dōi naunyāl chhayā, of a certain man there were two sons.

tērā mīlan-kī barī chāh chhai, there was a great desire of thy meeting, i.e. to meet thee (II, 2).

biyāde janānē jō wai-kā picchhāi āi chhai, many women who were come after him (Matt. xxvii, 55).

B—Active Verb—The Infinitive or Verbal Noun has two forms, a weak and a strong. The strong form is made by adding *nō* to the root. Thus, *kha-nō*, to eat, the act of eating. If the root of the verb ends in *y*, *r*, *ṛ*, or *l*, then *nō* is added instead of *ō*, thus, *jāpnō*, not *jāpnō*, to know ; *mārnō*, not *mārnō*, to strike ; *larnō*, not *larnō*, to fight ; *bōlnō*, not *bōlnō*, to say.

The weak infinitive is made by adding *ay* or, after a vowel, *a* to the root. As in the case of the strong infinitive, this becomes *a* after *y*, *r*, *ṛ*, or *l*. Thus, *kāpāy*, to

tremble; *khān*, to eat; *jānan*, to know; *māran*, to strike; *layan*, to fight; and *bōlan*, to say. So far as I have noted, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, end in *anō* and *anū*. Thus from the root *charā*, graze, we have *charanō*, and from *ā*, come, we have *anō*. But *jā*, go, has *jānō*, and *khā*, eat, *khānō*.

The following are examples of these infinitives:—

(a) STRONG FORMS.

*apnō pēt bharnō chāndō-*chhayō**, he was wishing to fill his belly.

bhitar jānō nī chāyō, he wished not to go inside.

achehhō khānō karē, (you) made good feast. Here *khānō* is a pure verbal noun.

*ānand karnō aur khusī rahnō chāindō *chhayō**, to do rejoicing and to remain happy was proper.

ghamānī nī karū chāindō, to act proudly is not proper (II, 5).

(b) WEAK FORMS. These are specially common as infinitives of purpose.

suigar charan-kū bhājyō, (he) sent (him) to graze swine.

khān-tē jādā rōṭī, bread more than eating (i.e. than can be eaten).

layan-kū gayē, he went to fight (II, 1).

pānī pēn-kū āyen, they came to drink water (II, 1).

panī dhuṇḍan-kū chalī gayē, they went away to seek water (II, 1).

pānī nī milan-tē, owing to not finding water (II, 1).

*lākhṛō kūṭan-kū jāyē-*chha**, he has gone to cut sticks (II, 2).

*tōrā milan-kī harī chāh *chhai**, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in:—

*ēk-kā yakh jāi-k wakh rahan *lagyō**, going near one, he began to remain there.

*ānand karan *lagyō**, he began to do rejoicing.

*manan *lagyā**, he (plur. of respect) began to entreat.

*bathāṁ hōn *lagyō-*chhayō***, a storm had begun to be (II, 4).

*kōpan *lagyā**, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mārdō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *ndō*, as in *khā-ndō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumaunī which ends in *ṇō* (*nū*, after *ṇ*, *r*, *ṛ*, or *l*), with a feminine *ṇī* (*nī*). Thus, *mārnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *tadbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *ī* with the plural in *ī* or *ē* (*mārdī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahnō*, to remain, has its present participle *rahāndō*, *randō*, *rahṇū* or *ronū*; and *anō*, to come, has *aundō* or *anū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

jah ghar aund ghar-kā najīk paūchhyō, while coming (*aund*) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yē*), *yō* or *yū* to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yū*, struck. There are, as usual, some irregular ones. Thus,

dēṇō, to give, makes *dēyō*, *diyō*, or *dinyō*. So *lēṇō*, to take. *Karṇō*, to do, has both *karyō* and *kiyō*. *Jāṇō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yā̃* (*mōryā*, *māryā̃*), and the feminine of both numbers in *i* or *ī* (*māri*, *mārĩ*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

khōyē gai-ohhayō, he had gone lost, i.e. he was lost.

jō kichhū tumū duniyā-mā bāndiyā sō swarg-mā bāndiyū ratō, or *jō kichhū tumū duniyā-mā khōliyā sō swarg-mā khōliyū ratō*, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xiii, 18). Here *khōliyū* is the past participle of the passive verb *khōliṇō*, to be loosed.

ō kurchyā nalluraū nī tōṭlō, bruised reeds shall He not break (Matt. xii, 20).

māryō appō maryaū-kū khadyaṇ dē, let the dead bury their dead (Matt. viii, 22).

duī janānē ḡkā jāḍrā pīṇṇ lagī ratī, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mārṇō*, about to be struck, fem. *mārni*. It is used as a future passive tense in phrases such as *hamāri hār-jit* (fem.) *kai-n jāyṇi* (fem.), our defeat (and) victory by whom is to be known, i.e. who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *i* to the root, as *māri*, having struck. To this *k* (the same as the Hindī *kē*) is usually added. Thus, *māri-k*, having struck. The verb *hōṇō*, to become, makes *hōi-k* or *hōai-k*, and *karṇō*, to do, makes *kari-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

urāi diyō, having caused to fly he gave, i.e. he squandered.

sab kaffhā kari-k dār dēs chālī gayō, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *wālō* to the weak infinitive. Thus, *māran-wālō*, a striker. So :—

waī dēs-kā rahqwaḷaū-mā-n, from among the inhabitants of that country.

baṇ-kā jāmcar rōj-kā aṇqwaḷā, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *hō*, become; *dhar*, place; *dē*, give; *lē*, take; *dēkh*, behold! The second person plural adds *ā*. Thus, *mārā*, strike ye; *nikālā*, take ye out; *dē-dēwā*, give (plural of respect); *bāṇwā*, make (plural of respect); *pairāwā*, clothe ye; *dēkhā*, see (plural of respect). *Rahṇō*, to remain, makes its second plural *raiwā*, as in *yē-ī wāḷā chankas raiwā*, for this very reason remain ye alert (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plur.
1.	<i>mārū</i>	<i>mārā̃</i>
2.	<i>māri</i>	<i>māryāi</i> , <i>mārā</i>
3.	<i>mār</i>	<i>māran</i>

Bahyō, to remain, has 1st singular *raũ*. Examples of this tense are:—

jō mī sirp wai-kī lattā-kū chhũũ, if I may but touch His garment (Matt. ix, 21).

mī tumārā dagrō sadānē nī raũ, I do not remain with you always (Matt. xxvi, 11).

jab tū brat kari, when thou makest a fast (Matt. vi, 17).

jō tū chāi, ta mī-kū saphā kari sakdī, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

sō apnā bhitra-tē kichhū chiz-bast lēp-kū nā ular, let him not descend to take any of his property from within (Matt. xxiv, 16).

ham khāwā, ānand karā, let us eat, let us rejoice. In *khāwā* a euphonic *w* has been introduced between the two *ā*'s.

jō tum manushyāũ-kū aparādhaũ-kū kshamā karyāi, if ye forgive men their trespasses (Matt. vi, 14).

jō tum pyār karā, if ye love (Matt. v, 46).

jab tum brat lēwā, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

ū-n wai-mā bōlyō hē Prabhu, kī hamārā ākhā ughyī jāwan, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindi. Thus, *mārdō chhoũ* or *mārnū chhoũ*, I am striking. The following examples have been noted:—

wō dhār-mā gōrū charaunū chha, he is grazing cattle on the hill (sentence 229).

kai-kō naunū anū chha, whose boy is coming? (sentence 230).

kyā tumū yō sab dekhdā chhayāi, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated:—

Sing.	Plur.
1. <i>mārdū</i>	<i>mārdāwā, mārdāũ, mārdāi</i>
2. <i>mārdī</i>	<i>mārdāwā, mārdāi</i>
3. <i>mārd</i>	<i>mārdān, mārdān.</i>

Examples of the use of this form of the tense are:—

mai bhūkh-tē mardū, I am dying of hunger.

mai itnā barsāũ-tē āp-kī sēcā kardū, from so many years I am doing Your Honour's service.

tū mī-kū saphā kari sakdī, Thou canst make me clean (Matt. viii, 2).

ham jāndaũ kī tū sachchō chhai, ar sachchāi-tē Paramēśwar-kō bāṭṭō bataundī,
or *tē kai-kō khaṭṭō nī rakhdī*, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16).

rōṭī pakd, bread is being cooked.

jō Dāūd wai-kū prabhu bōld, if David calls him Lord (Matt. xxii, 45).

janū ham apnā kasūrcālaũ-kū kshamā kardāũ, as we forgive them that trespass against us (Matt. vi, 12).

ham jāndaũ, above.

(No examples are available for the forms *mārdāwā* and *mārdāwā*.)

kē-lāi janānī-kū dukh dēndāi, why trouble ye the woman (Matt. xxvi, 10)?

tum kyā chāndāi, what do you want (Matt. xx, 32)?

mērā bābā (plural of respect) *we chhōlū ghar-par rahādīn*, my father lives in that small house.

gorīb lōk tumū dagrē sadānē randān, the poor always remain with you (Matt. xxvi, 11).

dhanya ō jō sōk kardān, blessed are they that mourn (Matt. v, 4).

admi kyā bōldān, what do men say (Matt. xvi, 13)?

The **Imperfect** tense is formed, as in Hindi, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

pēl bharnō chāndō-chhayō, aur *kicī wai-saṁ kuchh nī dēndā-chhayā*, he was wishing to fill his belly, and no persons were giving him anything.

ēk-kō nām sunī-k dusrō jalō-chhayō, hearing the name of one, the other was burning (II, 1).

apnā ghar-kū aṁnū-chhayō, he was coming to his own home (II, 2).

pakohim-kā bīr-kī nawnī sāṭṭī kuṭai-chhai, the daughter of the western hero was pounding paddy (II, 2).

jaū-saṁ sunṅar khāndō-chhayā, (the husks) which the swine were eating.

duī janānī sāṭṭī kuṭai-chhai, two women were pounding rice (II, 4).

As in Hindi, *rayō* (fem. *raī*), the past participle of *rahō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

wakh bhīndē janānē dēkhdē-raī, there many women were watching (Matt. xxvii, 55).

The present participle by itself is employed, as in Hindi, to perform the office of a **Past Conditional**.

Thus :—

ki maī apnā mitrū-kā sāth ānand kardō, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārūlō, mārīlō</i>	<i>mārūlī, mārī</i>	<i>mārūlā, mārīā</i>	<i>mārūlī, mārī</i>
2.	<i>mārilyō, mārīlō</i>	<i>mārīlī</i>	<i>mārilyā, mārīlā</i>	<i>mārīlī</i>
3.	<i>mārīlō</i>	<i>mārī</i>	<i>mārīā</i>	<i>mārī</i>

Verbs whose roots end in vowels present slight irregularities, which will appear, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel *ā* is also often lengthened, so that we get forms like *mārulō*, *mārūlō*, etc. The masculine is often carelessly used for the feminine.

taḥ maī ā-mā khōlī-k bōlulō, I will say unto them openly (Matt. vii, 23).

maī apnā bābā-jī pās jaūlō, aur *ā-kā bōllō*, I will go near my father, and will say unto him.

tum duiyāū-kī larāī-kū dēkhūlō, I will see the fighting of you two (II, 3).

tab nikālī dūlō, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

mī tumū-kā manushyō-kō machhwaṭ bayaulō, I will make you a fisher of men (Matt. iv, 19).

apnā bhāt-kā ākhā-tē kargaṭ-kū gāḍḍu dēkhūyō, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

apnī bātū-tē nirdōshī tharāyā jāitūyō, by thy words thou shalt be justified (Matt. xii, 37).

jō wē khaṭ mai-kū-hi dē-dēli, if thou (fem.) wilt give to me alone that grass (II, 4).

tum-kū pavitra ātmā aur āg-tē baptisṃā dēlō. Wai-kā hāth-par supō chha; apnō khatyāy khūb pūlō, aur gēhū apnā bhayḍār-mā kaṭṭhā karlō, par bākhā-kū wē āg-mā jō nī mañjūt phūklō, He shall baptise you with the Holy Ghost and with fire. A fan is in His hand; He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

mī apnō ātmā wai-par dharulō, ar ō pradēśyā-kū nyāu batlālō. Na ō jhagrā karlō, na dhūm-dhām machālō, na bāt-mā kuī wai-kā bāch suylō. Ō kurchyā nolturañ bī nī tōrlō ar dhūwālō bāthlō bī nī majāwlō, jwārō tāi nyāu-kū jīt-kā wāstā nī bhējlō. Ar wai-kā wā-par pradēśi-tōk ūsrō rakhlā, I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

bāndyū rālō, it will remain bound (Matt. xviii, 18).

āpas-mā laṛāi kari-k dēkhulā, having fought amongst ourselves we shall see (II, 2).

basti-mā jāulā, wakh laṛulā, we shall go into the village, there shall we fight (II, 2).

ham kyā khaulā, kyā pyulā, kyā pairlā, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25)?

ham yēkhi tin dērā bayaulā, we shall even here make three tabernacles (Matt. xvii, 4).

wai-kū pāilyā, ye shall find him (Matt. ii, 8).

tumū yē-i dāḍā-tē bī bōlilyā ar sab kiōhhu jō tumā binti-mā bikwās kai-k māgilyā sō pāilyā, (if) ye will say even to this very mountain and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

wai din-mā bhiḍē māi-mā bōllā, in that day many shall say unto me (Matt. vii, 22).

ō din ālā ki bandrā ū-tē liyā jālō, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

duī janānē ēkā jādrā pisan lagl-rati, ēk pakṛyā jāli, ar ēk chhuṭi jāli, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are construed almost exactly as in Hindi; i.e. in the case of Transitive verbs, the subject is put in the agent case, and, when mutable, the verb agrees in gender and number with the object. The construction differs from Hindi and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, construed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*mārē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have:—

(a) Singular Transitive Verbs:—

maĩ-n pāp karē, I did sin.

āpāĩ bīrat bāĩ digē, he divided his property.

bābā-jī-n apnā nankrañ-tē bōlē, the father said to his servants (note that *bōlē* is transitive).

nāch-kī āwāj sunē, he heard the noise of dancing.

pitā-jī-n ō kulāl-pūrbak pāyē, the father got him in good health.

mai-n apnā pitā-kū jawab diyē, he gave answer to his father.

wē-kū phēk-dinē, (he) flung him away (II, 2).

hāthī-kū apnā khisā-par dhar-dinē, (she) put the elephant in her pocket (II, 2).

bīr-an dādā-kō rastā pūchhē, the hero asked the road of the mountain (II, 2).

bīr-un bhāri jōr lagāyē, the hero applied great force (II, 2).

wō-kū rōṭī (fem.) *dinē*, (she) gave the loaf to him (II, 3).

sabū-n Paramēśwar-kō dhanya kinē, all made thanks of (i.e. to) God (II, 5).

kabūl karē, (they) confessed (II, 5).

(b) Singular Intransitive Verbs:—

barō akāl parē, a severe famine fell.

ō kañgāl hōĩ-gayē, he became poor.

bachī-gē, he was saved; *milē*, he was found.

āp-kō bhāĩ āyē, your brother came.

jō āp-kī sampatī khāĩ-gayē, who ate up your property.

layan-kū gayē, he went to flight (II, 1).

sātū li-gē, he took away *sattū* (II, 1).

duoi pahar tak chalē, he went during two watches (II, 1).

gahrō talan milē, a deep lake was met (II, 1).

bīr-kā dērā pahūchē, he arrived at the hero's house (II, 2).

jab wō rōṭī khāĩ chukē, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are:—

Transitive:—

apnā khusam-kū dekhlāin (from *dekhlānē*), she showed them to her husband (II, 4).

Intransitive:—

jab sātū bhijī gayen, when the *sattū* (plural) was soaked (II, 1).

baṅ-kā jānicar pāṇi pēn-kā āyen, the forest animals came to drink water (II, 1).

laran-kū layār hōyen, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

bandhā milan-kā wāstā gainē, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number. Thus:—

tī-n wō kai-tā mōl lēyō, from whom didst thou buy that?

jai-n ō apṇā khēlū-mā bhējyō, who sent him into his fields.

wai-n bōlyō, he said.

wai-n pūchhyō, he asked.

ulanghan nī karyō, (I) did not do disobedience.

āp-an māi-sayī ēk khāḍū-kō buchū bhī na dēyō, Your Honour did not give to me even a kid.

wē-n apṇī sunḍ-sayī (fem.) *talau-mā ḍālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

ēk bayī kikkār mārī, (the elephant) trumpeted loudly (II, 1).

wē-n hāthī-kī sunḍ pakṛī, he seized the trunk of the elephant (II, 2).

wē-n naunī-tē pūchhī, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

wē-n sātū-sayī (acc. plur. masc.) *wē talau-mā ḍāl-dinyā*, he threw that *sattū* into the lake (I, 1).

budhiyā-n apṇā kandhā-mā dhar dinyā, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chalnō*, to go.

Sing.	Plur.
<i>chalī</i>	<i>chalīā, chalyā</i>
<i>chalī</i>	<i>chalīā, chalyā</i>
<i>chalyō</i> (fem. <i>chalī</i>)	<i>chalyā</i> (fem. <i>chalī</i>)

Examples are:—

māi ōj bahut chalī, I walked a long way to-day.

mā dharmyā nā par pāpyā-kū bulāun āyū, I came to call not the righteous but sinners (Matt. ix, 13).

hamū-kū dukh dēy-kā wāstā āi, didst thou come to torment us (Matt. viii, 29)?

dūr dēś chalī gāyō, he went away to a far country.

wakh rahay logyō, he began to remain there.

khabardār hōyō, he became sensible.

apṇā bābā-jī pās chalīyō, he went near his father.

ghar-kā najāk paūchhyō, he arrived near the house.
tērō bhāi maryō, phir bāchhyō, thy brother died, again he escaped.
apāi mā-kā pās bhāji-k gāi, she fled to her mother (II, 2).
vī-ki mā bhair āi, her mother came outside (II, 2).
doiyaū-ki bhēt hōi, a meeting of the two took place (II, 2).
ek budālī mīlī, an old woman was met (II, 3).
uā uhi-k wai-ki sōwā karan lagī, she arose and ministered unto him (Matt. viii, 15).
hāman kabārī tū rōgi yā kaid-mā dēkhī ar tucāi-mū āyā, when saw we Thee sick or in prison and came to Thee (Matt. xxv, 39) ?
ham tucāi-sīnī kē-lāi nī nikālī sakyā, why could we not cast him out (Matt. xvii, 19) ?
hāman tū kabārī parjētī dēkhī ghar-mā lhōyā, when saw we Thee a traveller and took Thee into the house (Matt. xxv, 38) ?
tum kyā dēkhaṃ-kū nikalyāi, what went ye forth for to see (Matt. xi, 8) ?
tumū nī nāchayā, ye did not dance (Matt. xi, 17).
pitā wai manauṃ lagyā (plur. of respect), the father began to entreat him.
doiyē bastī-kā rastā chalyā, both went on the road to the village (II, 3).
kāpan lagyā, they began to tremble (II, 4).
jō tayār chhāi wai-kō dagra byān-mā gāi, (the virgins) who were ready went in with him to the wedding (Matt. xxv, 10).

The **Perfect** tense is formed, as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mērō bāp dāḍō jāyā-chha (not *gayā-chha*, as we should expect), my father has gone to the mountain (II, 2).

ham lōk sabī kichhū chhōrī-k tērā dagra lagyā-chhōū, we have left all and followed Thee (Matt. xix, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive, as in :—

tērō nām mai-n pahilē-tē sun rakhē-chhayō, I had heard thy name from before (II, 2).

bathaū hōy lagyō-chhayō, a storm had begun to be (II, 4).

rāt-mō jab hamū sēyā-chhayā, at night, while we slept (Matt. xxviii, 13).

In the parable, the pluperfect is, however, formed by using not the past participle but the conjunctive participle, with the auxiliary. Thus :—

bhant dīn nī bitī-chhayā, many days had not passed.

yō mērō lōkō marī-chhayō khōyē gāi-chhayō, this my son had died, had been lost.

tērō bhāi harchī-chhayō, thy brother had been lost.

The **Passive voice** is formed much as in Hindī, by combining the past participle with the verb *jāyō*, to go, but the oblique singular of the participle is usually employed. Thus :—

khōyē gāi-chhayō, he had been lost.

mērā khudyāyō jān-kā wāstā, for my being buried (Matt. xxvi, 12).

jakh-kakhā yā māṅgal-bārtlā prachār karyā jālī, wherever this gospel will be preached (Matt. xxvi, 13).

tumārō ghar tumārā wāstā bājō chhōryā jānd, your house is being left for you desolate (Matt. xxiii, 38).

ō dīn ālā kī bandīā ā-tē līyā jālō, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

āk pakaryā jālī, one (woman) will be seized (Matt. xxiv, 41).

In Kumauni there is an organic Passive formed by adding *ī* to the root. I have met one or two examples of a corresponding form in Garhwālī, in :—

sō swarg-mā khōliyū rālō, that will remain loosed in heaven (Matt. xviii, 18).

kē-tē lupīū karlō, wherewith will it be made salted (Matt. v, 13) ?

Causal verbs are formed as in Hindi by adding *ā* to the root. The infinitive ends in *aunō*. Thus, *charaunō*, past participle *chārāyō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindi; *e.g.* *marnō*, to die; *mārñō*, to kill. We have an example of the Causal of *khānō*, to eat, in :—

ū-sipī khaaund, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindi. Examples are :—

Intensives :—

dē-dēwā, give away; *bāt-diyē*, he divided; *chalī-gayō*, he went away.

Potentials :—

mī-kū saphā kart sakdi, Thou canst make me clean (Matt. viii, 2).

kuī nī bōlī sakyo, no one could speak (Matt. xxii, 40).

Compleatives :—

jāō ō sab upāi chukē, when he had finished squandering everything.

Desideratives :—

bhitar jāyō nī chāyō, he did not wish to go inside.

Inceptives :—

ō ānand karan lagyō, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

maryā apnā maryāū-kū khaḍyawn dē, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Acquisitive compound.

The ordinary **Negative** is *nī*, of which numerous examples will be found in the specimens. We also sometimes find *nā*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *bhitrā-tē kichhu chiz-bast lēp-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

कै आदमौ-का ही नौन्याल क्य़ा । जँ-मा-न छोटा नौन्याल-न अपणा बाबा-जो-मा बोले हे बाबा-जो विसत-मा-न जो मेरो हिंसा क़ सो में-सणी दे-देवा । तब ज-न अपणो विसत बाँट-दिये । भीत दिन नो बीतो क्य़ा कि छोटा नौन्याल-न सब कट्टा करी-क दूर देश चली गयो और वख़ लुंगारपना-मा दिन काटी-क अपणो विसत उड़ाई दिये । जब ओ सब उड़ाई चुके तब वै देश-मा बड़ो अकाल पड़े और ओ कंगाल होई गये । और ओ वै देश-का रहणवालों-मा-न एक-का यख़ जाई-क वख़ रहण लग्यो जे-न ओ अपणा खेत-मा सुंगर चरीण-कू भेग्यो । और ओ जँ छौमियौ-ते जौ-सणी सुंगर खांदा क्य़ा अपणो पेट भरनो चांदो क्य़ो । और कौ वै-सणी कुछ नो देदा क्य़ा । तब जाँ-ते खबरदार होयो और वै-न बोल्यो कि मेरा बाबा-जो-का कतनाई मजूरदारों-का खान-ते जादा रोटो पकद और में भूख-ते मरदू । में उठो-क अपणा बाबा-जो पास जौलो और जँ-का पास बोललो कि हे बाबा-जो में-न स्वर्ग-का विरुद्ध आप-का सामणे पाप करे । में फिर आप-को नौन्याल बोलन लायक नो कऊँ । में-सणी अपणा नौकर-मा-न एक-का बराबर बणावा । तब ओ उठो-क अपणा बाबा-जो पास चलयो और दूर-ही क्य़ो कि वै-का बाबा-जो-न वै देखी-क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो । बेटा-न जँ-मा बोल्यो हे बाबा-जो में-न स्वर्ग-का विरुद्ध आप-का सामणे पाप करे । फिर आप-को नौन्याल बोलन लायक नो कऊँ । वै-का बाबा-जो-न अपणा नौकरों-ते बोले कि सब-ते अच्छा कपड़ा निकाली-का वै पैरावा । और वै-का हाथ-पर गुंठी और पैरों-मा जूतो पैरावा । और हम खावाँ आनन्द कराँ । कै-लाई कि यो मेरो लड़को मरी क्य़ो फिर बची-गे । खोये गई क्य़ो फिर मिले । तब ओ आनन्द करन लग्यो ॥

वै-को जेठो नौन्याल खेत-मा क्य़ो । और जब घर ओंद घर-का नजीक पौख्यो तब बाजा और नाच-की आवाज सुणे । और वै-न अपणा नौकर-मध्ये एक-

कू अपणा पास बुलाई-क पूछो कि यो क्या छ । वै-न वै-का पास बोल्हो आप-को भाई आयें और आप-का पिता-जी-न अच्छो भोजन करे ये सबब-ते कि ओ कुशल-पूर्वक पाये । पर वै-न गुस्सा करे अर भीतर जाणो नौ चायो । याँ-ते वै-का पिता भैर आई-क वै मनौण लग्या । वै-न अपणा पिता-कू जबाब दिये कि देखा कि मैं इतना बसैं-ते आप-कौ सेवा करटू । कभी आप-कौ आज्ञा-को उलंघन नौ कछो और कभी आप-न मैं-सणी एक खाडू-को वचा-भी नौ देयो कि मैं अपणा मित्रू-का साथ आनन्द करदो । परंतु आप-को नौनो जो पातरू-का संग आप-कौ संपत्ती खाई गये जवारे-ही आयें तवारे-ही तुम-न वै-का वास्ता अच्छो खाणो करे । पिता-न वै-का पास बोलि हे बेटा तू मदा हमारा-ही साथ छई । जो कुछ मेरो छ ओ सब तेरो छ । पर आनन्द करनो और खुशी रहणो चाइन्दो छयो के-लाई कि यो तेरो भाई मछो फिर बचे । हर्ची छयो मिली गये ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

Kai-ādmī-kā dwī naunyāl chhayā. Ū-mā-n chhōtā-naunyāl-an
A-certain-man-of two sons were. Them-in-from the-young-son-by
 appā-bābā-jī-mā hōlē, 'hē-bābā-jī, birsat-mā-n jō mērō hisā
his-own-father-to it-was-said, 'O-father, property-in-from what my share
 chha, sō maī-saṇī dē-dēwā.' Tab ū-n appī birsat bāt-diyō.
is, that me-to give-away.' Then him-by his-own property was-divided.
 Bhaut dīn nī bitī-chhayā, kī chhōtā-naunyāl-an sab kaṭṭhā
Many days not passed-were, that the-young-son-by all together
 karī-k dūr dēs chali-gayō, aur wakh līgārpanā-mā dīn
made-having far country went-away, and there debauchery-in days
 kāṭī-k appī birsat urāi-diyō. Jab ō sab urāi chukē,
cut-having his-own property was-wasted. When he all wasted had,
 tab wai-dēs-mā barō akāl parē, aur ō kangāl hōi-gayē. Aur
then that-country-in great famine fell, and he poor became. And
 ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh
he that-very-country-of dwellers-in-from one-of here gone-having there
 rahan lagyō, jāi-n ō appā-khētō-mā suṅgar charaun-kū bhējyō.
to-remain began, whom-by he his-own-fields-in swine feeding-for was-sent.
 Aur ō ū-chhīmīyaū-tē, jāi-saṇī suṅgar khāndā-chhayā, apnō
And he those-husks-with, which (acc. plur.) the-swine eating-were, his-own
 pēt bharuō chāndō-chhayō; aur kwī wai-saṇī kuchh nī
belly to-fill wishing-was; and anyones him-to anything not
 dēndā-chhayā. Tab wā-tō khabardār hōyō, aur wai-n bōlyō
giving-were. Then there-from sensible he-became, and him-by it-was-said
 kī, 'mērā-bābā-jī-kā katnā-ī-majūrdāraū-kā khān-tē jādā
that, 'my-father-of how-many-very-hired-servants-of eating-than more
 rōṭī pakd, aur maī bhūkh-tē mardū. Maī uṭhī-k
bread is-being-cooked, and I hunger-by am-dying. I arisen-having
 appā-bābā-jī-pās jāulō, aur ū-kā pās bōllō kī, "hē bābā-jī,
my-own-father-near will-go, and him-of near will-say that, "O father,
 maī-n swarg-kā biruddh āp-kā sāmṇē pāp karē, maī phir
me-by heaven-of against Your-Honour-of before sin was-done, I again

āp-kō naunyāl bōlan lāyak nī chhañ; mañ-saṇī
Your-Honour-of son to-be-called fit not am; me (acc. sing.)
 appā-naukarū-mā-n ēk-kā barābar banāwā." Tab ō uṭhī-k
thine-own-servants-in-from one-of like make." Then he arisen-having
 appā-bābā-jī-pās chalyō, aur dūr-hī chhayō, ki wai-kā
his-own-father-near went, and distant-even he-was, that him-of
 bābā-jī-n wai dēkhī-k dayā karē, aur daurī-k wai-kā
the-father-by him seen-having compassion was-made, and run-having him-of
 galā-par liptī-k chūmyō. Bētā-n ū-mā bōlyō,
neck-on clung-having he-was-kissed. The-son-by him-to it-was-said,
 'hē-bābā-jī, mañ-n swarg-kā biruddh āp-kā sāmṇē pāp karē.
 'O-father, me-by heaven-of against Your-Honour-of before sin was-done.
 Phir āp-kō naunyāl bōlan lāyak nī chhañ.' Wai-kā
Again Your-Honour-of son to-be-called fit not I-am.' Him-of
 bābā-jī-n appā-naukarū-tē bōlē ki, 'sab-tē achchhā kaprā
the-father-by his-own-servants-to it-was-said that, 'all-than good clothes
 nikālī-k, wai pairāwā; aur wai-kā bāth-par guṭhī, aur pairāū-mā
produced-having, him clothe-ye; and him-of hand-on a-ring, and feet-on
 jūtō pairāwā. Aur ham khāwā, ānand karā; ke-lāī ki yō
shoe clothe-ye. And we may-eat, rejoicing may-make; because that this
 mērō larkō marī-chhayō, phir bachī-gē; khōyē gai-chhayō, phir
my son died-had, again was-saved; lost gone-had, again
 milē.' Tab ō ānand karan lagyō.
was-found.' Then he rejoicing to-make began.
 Wai-kō jēthō naunyāl kbēt-mā chhayō. Aur jab ghar aund
Him-of the-elder son the-field-in was. And when home coming
 ghar-kā najik pūchhyō, tab bājā aur nāch-kī āwāj sunē.
house-of near he-arrived, then music and dancing-of sound was-heard.
 Aur wai-n appā-naukarū-madhyē ēk-kū appā-pās bulāī-k
And him-by his-own-servants-among one-to himself-of-near called-having
 pūchhyō ki, 'yō kyā chha?' Wai-n wai-kā pās bōlyō,
it-was-asked that, 'this what is?' Him-by him-of near it-was-said,
 'āp-kō bhāī āyē, aur āp-kā pitā-jī-n achchhō bhōjan
'Your-Honour's brother came, and Your-Honour's father-by good feeding
 karē, yē-sabab-tē kī ō kuśal-pūrbak pāyē.' Par wai-n gussā
was-made, this-reason-by that he prosperity-with was-got.' But him-by anger
 karē, aur bhitar jāgō nī chāyō. Yā-tē wai-kā pitā
was-made, and within to-go not he-wished. Here-from him-of the-father
 bhair āī-k wai manau lagyā. Wai-n appā-pitā-kū jābāb
outside come-having him to-entreat began. Him-by his-own-father-to answer

diyē ki, 'dēkhā, ki maī itnā-barsāū-tō āp-ki sōwā
was-given that, 'see, that I so-many-years-from Your-Honour-of service
 kardū. Kabhī āp-ki ājñā-kō ulānghau nī karyō,
am-doing. Ever Your-Honour-of command-of transgression not was-made,
 aur kabhī āp-an maī-sapi ēk-khādā-kō bachā hī nī dēyō,
and ever Your-Honour-by me-to one-goat-of young-one even not was-given;
 ki maī appā-mitrū-kā sāth ānand kardō. Parantu,
that I my-own-friends-of with rejoicing I-might-have-made. But,
 āp-kō naunō, jō pātrū-kā saṅg āp-ki sampati
Your-Honour-of son, who harlots-of in-company Your-Honour-of property
 khāi-gayō, jabārē-hī āyē, tabārē-hī tum-an wai-kā wāstā achchhō
ate-up, when-even he-came, then-even you-by him-of for good
 khānō karō. Pitā-n wai-kā pās bolē, 'hē bētā, tū
eating was-made.' The-father-by him-of near it-was-said, 'O son, thou
 sadā hamārā-hī sāth chhai; jō-kuchh mērō chhai, o sab tērō chhai;
ever us-of-even with art; what-ever mine is, that all thine is.
 Par ānand karnō aur khushi rahō chāindō chhayō, kō-lāi ki
But rejoicing to-make and happy to-remain proper was, because that
 yō tērō bhāi maryō, phir bachyō; harehī-chhayō, mili-gayē.
this thy brother died, again escaped; lost-had-been, found-was.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRINAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

पूर्व और पश्चिम-का वीर-कौ मुलाकात ॥

। १। पहिला जमाना-मा डी नामौ वीर छया। एक पूर्व दिसा-का कोणा दुसरो पश्चिम दिसा-का कोणा-मा रहंदो छयो। एक-को नाम सुणौ-क दुसरो जलदो छयो। एक-को घर दुसरा-का घर-ते वारा बर्स-को वाटो छयो। एक दिन पूर्व-को वीर पश्चिम-का वीर-का साथ मुलाकात व लड़न-कू गये। अपना खाण-कू बरा-कू सातू लौ गे। डो पहर तक चले। रस्ता-मा वे-कू एक बड़ो लम्बो चौड़ो व गहरो तलौ मिले। तब वे-न अपना पास-का सातू-सणौ वे तलौ-मा डाल दिग्या। जब सातू भिजौ गयेन तब वो कुछ सातू-कू खाई गये। पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े से गये। 'ये बीच वे धोरा-का वण-का जानवर रोज-का औषवाला पाणौ पेण-कू आयेन। तलौ सूखो देखौ-क तब दुसरो तर्फ पाणौ टुंडण-कू चलौ गये। पिछाड़े पाणौ पेण-कू एक वण-हाथी आये। वे-न अपना सुन्ड-सणौ तलौ-मा डालौ। पाणौ नौ मिलन-ते एक बड़ो किल्कार मारौ। वौ किल्कार-ते वे वीर-कौ नौद खुलौ ॥

। २। तब वे-न गुस्सा-मा आई-क वे हाथी-कौ-सुन्ड पकड़ी। वे-कू अपना हाथ-ते पश्चिम-का वीर-का चौक-मा फेंक दिने। वे चौक-मा पश्चिम-का वीर-कौ नौनी साट्टि कुटणौ छई। हाथी-कू अनौखी भाँती-को कोड़ो-सौ देखौ-क डरा-का मारा भितर अपना मा-का पास भाजौ-क गई। तब वौ-कौ मा भैर आई। हाथी-कू एक नई किल्ला-को कोड़ो समझौ-क अपना दगड्याणि-कू देखौण-कू अपना खीसा पर धर दिने। वौ-का पिछाड़ी वे दिन पूर्व-को वीर भौ वारा बर्स-को रस्ता घंटू-मा चलौ-क पश्चिम-का वीर-का डेरा पहुँचे। वे-न तेरो बाप कख छ करौ-क पश्चिम-का वीर-कौ नौनी-ते पूछी। नौनी-न जवाब दिने मेरो बाप लाखड़ा काटण-कू वारा बर्स-ते उचा डाँडो जायूँ छ। तब पूर्व-का वीर-न वौ नौनी-ते डाँडा-को रस्ता

पूछे। नौनी-न बताई दिने। तब वो डाँडा-कू गये। रस्ता-मा हीयों-की भेट होई। पश्चिम-को वीर सारा वणू-का बड़ा बड़ा डालू-कू जड़ा-ते उखाड़ी-क ज-को बड़ा डाँडा-का बराबर बोज अपणा सिर-मा रखी-क अपणा घर-कू औणू क्यो। पूर्व-को वीर वे-का पिछाड़ी गये। वे-का बोज-कू पिछाड़ी-ते खेँची-क थामी दिने। जब पश्चिम-का वीर-न भारी जोर लगाये तब बोज-कू निकाली-क अगाड़ी चली गये। पिछाड़ी देखी-क बोले अरे पूर्व-का वीर, तेरो नाम मै-न पहिले-ते सुण रखे क्यो। तेरा मिलन-को बड़ी चाह कई। आज मिली गे। मै-कू बड़ी खुसी होई। अब तू मै आपस-मा लड़ाई करी-क देखुला कि हम द्वियों-मा को बड़ी छ। पूर्व-का वीर-न बोले यख त जंगल छ। हमारी हार जीत के-न जाननी। बस्ती-मा जौला। वख लडुला ॥

। ३। तब द्विये बस्ती-का रस्ता चल्या। ये बिच जँ-सणी एक बुडली मिली। द्वियों-न बुडली-मा बोले तू हमारी लड़ाई-कू देख। बुडली-न जँ-कू बोले मेरो नाती गोरू भैंसा चरौण-कू वण-मा जायूँ छ। वे-का वास्ता रोटी ली जांदू। वे-कू रोटी दे-क तुम द्वियों की लड़ाई-कू देखूँलो। इतना बोली-क बुढिया-न ही वीरों-कू मय लाखड़ों-का बोज सुदा-का अपणा कम्हा-मा धर दिन्या। पिछाड़ी अपणा नाती-का धोरा गई। वे-कू रोटी दिने ॥

। ४। जब वो रोटी खाई चुके तब ही वीर वख लडन-कू तयार होयेन। त वीं-का नाती-न बुढिया-कू अपणा गोरू भैंसों लाखड़ों सुदा ही वीरों-कू अपणी गाती-मा रख दिन्या। अपणा घर-कू गये। ये बीच वयों होण लग्यो क्यो। वे वयों-ते वीं बुढिया-को नाती मय बुडली गोरू भैंसा व ही वीरों व लाखड़ों-का बोज-का उड़ी-क एक जगा पहुँच्यो। वख ही जनानी साट्टि कुठणी कई। एक जनानी-का आँखा भितर जनौ घास-का समान बैठे। तब वीं जनानी-न दुसरी जनानी-मा बोले मेरा आँखा-ते खड़ निकाली दे। दुसरी जनानी-न बोले जो वे खड़ मै-कू-ही दे देलौ, त तब निकाली दूँलो। पहिली जनानी ई करार-पर कबूल होई। तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भैंसा व ही वीरों व लाखड़ों-का बोज सुदा) निकाली-क अपणा खीसा-पर धर दिन्या। पिछाड़े-कू खड़-कू अपणा खीसा-ते गाड़ी-क अपणा खसम-कू देखलैन। वीं-का खसम-न अपणी जनानी-मा बोले यूँ सब कीड़ों-सणी हमारा बिराला-कू दे दे। वो खै देलो। यूँ बातों-कू देखी-क ही वीर बुडली व बुडली-को नाती बहुत डरी-क घर घर काँपण

लगाया । तब सबू-न आफूँ-आफूँ-कू दुनियाँ-कौ चीजौँ-मध्ये सब-ते छोटी जाणी-क अछताई पछताई-क हाथ जोड़ी बिल्ली करी-क वौँ जनानी-ते व वौँ-का खसम-ते पिछो छुड़ाई-क अपणा घर गयेन । अपणा अपणा घर-मा आई-क एक एक-न यो सारो बिस्तार अपणा अपणा घरवालों व पड़ोसियों-मा व दोस्तों-मा बोले ॥

। ५ । सबू-न कट्टा होई-क आफूँ-कू कुछ वस्तु नौ समझी-क परमेश्वर-को धन्य किने । और कबूल करे हे परमेश्वर हम तेरी सृष्टी-मा सब-ते छोटी छ्वाज । ये संसार-मा कै बात-को घमन्ड आदमी-कू नौ करनो चाहंदो । 'एक-ते एक बड़ो और एक-ते एक छोटी छ । परमेश्वर-की नजर-मा हम सब कौड़ा-का समान छ्वाज ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

PŪRB AUR - PAŚCHIM-KĀ BIRŪ-KĪ MULĀKĀT.
EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

(1) Pahilā-jamānā-mā dwi nāmī bir chhayā. Ek pūrb-disā-kā
 (1) First-time-in two famous heroes were, One eastern-direction-of
 kōṇā, dusrō paśchim-disā-kā kōṇā-mā rahādō-chhayō. Ek-kō
 in-corner, the-second western-direction-of corner-in dwelling-was. One-of
 nām supī-k dusrō jaldō-chhayō. Ek-kō ghar dusrā-kā
 name heard-having the-second burning-was. One-of house the-second-of
 ghar-tē bārā-bars-kō bātō chhayō. Ek din pūrb-kō bir paśchim-kā
 house-from twelve-years-of road was. One day the-east-of hero the-west-of
 bir-kā sāth mulākāt wa laṭan-kū gayē. Appā-khāṇ-kū barā-kū
 hero-of with interview and fighting-for went. His-own-eating-for viaticum-for
 sātū li-gē. Dwi pahar tak chālō. Rastā-mā wē-kū
 sātū (plur.) he-took-away. Two watches during he-went. The-road-in him-to
 ek baṛō lambō chauṛō wa gahrō talau milē. Tab wē-n appā-pās-kā
 a great long wide and deep lake was-met. Then him-by himself-of-near-of
 sātū-sapī wē-talan-mā ḍāl-dīnyā. Jab sātū bhūji-gayen, tab wō
 sātū (acc.) that-lake-in were-thrown. When the-sātū was-soaked, then he
 kull-sātū-kū khāi-gayē. Pichhāṛī wē-dhōrā ek-barā-pēṛ-kā mūrē
 entire-sātū (acc.) ate-up. Afterwards that-near a-great-tree-of under
 sē-gayē. Yē-bich wē-dhōrā-kā baṇ-kā jānwar rōj-kā
 went-to-sleep. This-meantime that-near-of forest-of animals (every-)day-of
 anṇ-wālā pāṇī pēṇ-kū āyen. Talau sūkhō ḍākhi-k tab
 comere water drinking-for came. The-lake dried seen-having then
 dusri-tarph pāṇī dhundān-kū chālī-gayē. Pichhāṛī pāṇī
 in-another-direction water searching-for they-went-away. Afterwards water
 pēṇ-kū ek baṇ-hāthī āyē. Wē-n appī-sund-sapī talau-mā
 drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in
 ḍālī. Pāṇī nī milan-tē ek baṛī kilkāṛ mārī. Wī-kilkār-tē
 was-put. Water not being-got-from a great scream was-struck. That-scream-from
 wē-bir-kī nīd khulī.
 that-hero-of sleep was-loosened.

(2) Tab wē-n gussā-mā āi-k wē-hāthi-kī sund pakṛi.
 (2) Then him-by anger-in come-having that-elephant-of trunk was-seized.
 Wē-kū appā-hāth-tē paśchim-kā bīr-kā chauk-mā phēk-dinē.
 Him-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.
 Wē-chauk-mā paśchim-kā bīr-kī nauni sāṭṭi kuṭṭi-chhai.
 That-courtyard-in west-of hero-of daughter paddy pounding-was.
 Hāthi-kū anaukhi-bhāṭi-kō kīṛō-si dēkhī-k, darī-kā-mārā bhitar
 The-elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within
 appū-mā-kā pās bhāji-k gāi. Tab wī-kī mā bhair
 her-own-mother-of near fled-having she-went. Then her-of mother outside
 āi. Hāthi-kū ēk-naṭ-kism-kō kīṛō samjhi-k,
 came. The-elephant (acc.) a-new-kind-of insect understood-having,
 appū-dagaryāni-kū dekhaun-kū appā-khīsō-par dhar-dinē. Wā-kā
 her-own-companions-to showing-for her-own-pocket-on it-was-put. There-of
 picchhāṛi wē-din pūrb-kō bīr bhī bārā-bars-kō rastā ghaṭṭū-mā
 after (on-)that-day the-east-of hero also twelve-years-of road (a-few-)hours-in
 chali-k paśchim-kā bīr-kā dērā pahūchē. Wē-n, 'tērō bāp
 gone-having the-west-of hero-of (at-)abode arrived. Him-by, 'thy father
 kakh chha?' kari-k, paśchim-kā bīr-kī nauni-tē pūchhi.
 where is?' made-having, the-west-of hero-of daughter-from she-was-asked.
 Nauni-n jahāb dinē, 'mērō bāp lākhṛā kātāq-kū
 The-daughter-by answer was-given, 'my father sticks cutting-for
 bārā-bars-tē uchā dāḍō jāyū-chha.' Tab pūrb-kā bīr-an
 twelve-years-than more mountain gone-has.' Then the-east-of hero-by
 wī-nauni-tē dāḍā-kō rastā pūchhē. Nauni-n batāi-dinē.
 that-daughter-from mountain-of road was-asked. The-daughter-by it-was-explained.
 Tab wō dāḍā-kū gayē. Rastā-mā dwiyāṅ-kī bhēt hōi.
 Then he mountain-to went. The-road-in the-two-of meeting became.
 Paśchim-kō bīr sārā-baṇṇ-kā barā-barā-dālū-kū jāṛā-tē ukhāṛi-k,
 The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,
 ā-kō barā-dāḍā-kā harābar bōj appā-sir-mā rakhī-k
 them-of a-great-mountain-of equal load his-own-head-on placed-having
 appā-ghar-kū appū-chhayō. Pūrb-kō bīr wē-kā picchhāṛi gayē.
 his-own-house-to coming-was. The-east-of hero him-of behind went.
 Wē-kā bōj-kū picchhāṛi-tē khēchī-k thāmi-dinē. Jab
 Him-of the-load (acc.) behind-from dragged-having he-was-stopped. When
 paśchim-kā bīr-an bhāṛi jōr lagāyē, tab bōj-kū
 the-west-of hero-by heavy force was-applied, then the-load (acc.)
 nikālī-k agāṛi chali-gayē. Picchhāṛi dēkhī-k bolē,
 extricated-having in-front went-on. Backwards looked-having it-was-said,

'arō pūrb-kā bīr, tērō nām mai-n pahilē-tē sun-rakhē-ehhayō.
 'ah east-of hero, thy name me-by before-from been-heard-was.
 Tērā-milan-kī baṛī chāh chhai. Āj mili-gē, mai-kā baṛī
 Thy-meeting-of great desire was. To-day (thou)-art-met, me-to great
 khusī hōī. Ab tū mai āpas-mā laṛāī kari-k
 happiness became. Now thou I ourselves-among fighting done-having
 dēkhulā ki ham-dviyaū-mā kō baṛō chhai. Pūrb-kā bīr-an
 we-shall-see that us-both-in who great is. The-east-of hero-by
 bōlē, 'yakh ta jāngal chhai. Hamāri hār-jīt kai-n
 it-was-said, 'here verily forest is. Our defeat-victory whom-by
 jānnī? Bastī-mā jāulā. Wakh laṛulā.
 will-be-known? Village-in we-shall-go. There we-shall-fight.'

(3) Tab dwiyē bastī-kā rastā chalyā. Yē-bich ū-saṇī
 (3) Then the-two the-village-of on-road went. This-meamohile them-to
 ēk buḍalī mili. Dwiyāū-n buḍalī-mā bōlē, 'tū
 an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou
 hamāri laṛāī-kū dēkh.' Buḍalī-n ū-kū bōlē, 'mērō
 our fighting (acc.) see. The-old-woman-by them-to it-was-said, 'my
 nāti gōrū-bhaīśā charaṇ-kū baṇ-mā jāyū-chhai. Wē-kā wāstā
 grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake
 rōṭī li-jāndū. Wē-kā rōṭī dē-k tum-dwiyāū-kī laṛāī-kū
 bread I-am-bringing. Him-to bread given-having you-both-of fighting (acc.)
 dēkhūlō. Itnā hōī-k budhiyā-n dwi-bīraū-kū, may
 I-will-see. So-many said-having the-old-woman-by the-two-heroes (acc.), with
 lākhraū-kā bōj-sudā-kā, apnā-kandhā-mā dhar-dinyā. Picchhāri
 sticks-of load-including, her-own-shoulder-on were-placed. Afterwards
 apnā-nāti-kā dhōrā gai. Wē-kū rōṭī dinē.
 her-own-grandson-of near she-went. Him-to bread was-given.

(4) Jab wō rōṭī khāī-chukē, tab dwi bīr wakh
 (4) When he the-bread ate-completely, then the-two heroes there
 laṛan-kū tayār hōyen. Ta wī-kā nāti-n budhiyā-kū,
 fighting-for ready became. Then her-of grandson-by the-old-woman (acc.),
 apnā-gōrū-bhaīśā-lākhraū-sudā dwi-bīraū-kū, apnī-gāti-mā
 his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in
 rakh-dinyā. Apnā-ghar-kū gayē. Yē-bich bathaū hōṇ
 were-placed. His-own-house-to he-went. This-meamohile a-wind-storm to-be
 lagyō-ehhayō. Wē-bathaū-tē wī-budhiyā-kō nāti, may budalī-gōrū-
 began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows-
 bhaīśā, wa dwi-bīraū, wa lākhraū-kā bōj-kā, urī-k ēk jagā
 buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place

pahūchyō. Wakh dwi janāni sāṭṭi kuṭṭi-chhai. Ek-janāni-kā ākhā
he-arrived. There two women paddy pounding-were. One-woman-of eye
 bhitar, janau ghās-kā samān, baithē. Tab wī-janāni-n
within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by
 dusri-janāni-mā bōlē, 'mērā-ākhā-tē khar nikālī-dē.' Dusri-janāni-n
the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman-by
 bōlē, 'jō wē khar mai-kū-hī dē-dēli, ta tab nikālī-dūlō.'
it-was-said, 'if that grass me-to-only thou-wilt-give, verily then I-will-extract.'
 Pahili janāni ī-karār-par kabūl hōi. Tab dusri-janāni-n
The-first woman this-condition-on agreeing became. Then the-other-woman-by
 khar-kū (budali-kā nātī-kū, may gūrū-bhaīsā, wa
the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and
 dwi-bīraū wa lākhraū-kā bōj sudā) nikālī-k appā-khīsā-l¹
the-two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on
 dhar-dinyā. Picchāpē-kū khar-kū appā-khīsā-tē gārī-k
were-put. Afterwards the-grass (acc.) her-own-pocket-from taken-out-having
 appā-khasam-kū dekhilain. Wī-kā khasam-an appi-janāni-mā bōlē,
her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,
 'yū-sab-kīraū-saṇi hamārā-bīrālū-kū dē-dē. Wō khai-dēlō.' Yū-bātaū-kū
'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc.)
 dēkhī-k, dwi bīr, budali, wa budali-kō nātī, bahut
seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much
 darī-k, thar-thar kāpan lagyā. Tab sabū-n
feared-having, shaking-shaking to-tremble began. Then all-by
 āphū-āphū-kū duniyā-ki chijaū-madhyē sab-tē chhōṭō jānī-k,
themselves-themselves (acc.) the-world-of things-among all-than small considered-having,
 aohltāi-pachltāi-k, hāth jōṛi bintī karī-k, wī-janāni-tē,
wailed-lamented-having, hands clasped supplication made-having, that-woman-from,
 wa wī-kū khasam-tē picchō chhurāi-k, appā-ghar
and her-of husband-from grasp caused-to-be-released-having, their-own-houses
 gayen. Appā-appā-gharū-mā āi-k, ēk-ēk-an yō sārō
went. Their-own-their-own-houses-in come-having, one-one-by this all
 histār appā-appā-gharwālū-wa-parōsiyāū-mā wa dōstaū-mā bōlē.
occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said.
 (5) Sabū-n kaṭṭhā hōi-k āphū-kū kuchh bastu nī
 (5) All-by together become-having themselves (acc.) any thing not
 samjhi-k, Paramēśwar-kō dhanya kinē. Aur kabūl karē, 'hē
considered-having, God-of thank was-made. And confession was-made, 'O
 Paramēśwar, ham Tēri-sṛisṭī-mā sab-tē chhōṭā chhawāū. Yē-samśār-mā
God, we Thy-creation-in all-than small are. This-universe-in

kai-bāt-kō ghamand ādmi-kū nī karnō chāindō. Ek-te ēk
any-thing-of pride a-man-to not to-be-made is-proper. One-than one
 bapō aur ek-te ēk chhōṭō chhu. Paramēśwar-ki najar-mā ham-sab
great and one-than one small is. God-of right-in we-all
 kīrā-kā samān chhawāñ.
insects-of equal are.

[For a free translation, *vide ante*, p. 165.]

RĀTHĪ OR RĀTHWĀLĪ.

This dialect of Garhwālī is the language of the Khasiyās and Pahlās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows:—

Name of District.	Number of Speakers.
Garhwal	60,594
Almora	2,463
Total	63,057

The following sketch of Rāthwālī Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Garhwālī.

Pronunciation.—This on the whole is more nearly akin to that of Kumsannī, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *dyā* and *dē*, give, and *dyās*, *dēs*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myōrō*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyō*, he was, but *chhāyā*, they were. The vowel *ō*, on the other hand, may become *wā* before *ā*. Thus, *ghōrī*, a mare, but *ghicārā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myōrō*, my, is *myārā*, but in sentence 238, we have *myāra aghin*, before me. Similarly, for final *ē*, we have both *bachiyū āya*, and *bachiyū āyē*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nāna-laupā-na*, for *nānā-laupā-nē*, by the younger son, and *gārī-kē*, having brought forth, but *aṭkī-ka*, having run.

A final *ō* optionally becomes *ū*. Thus, in the list of words, we have *mānū chhaū*, I am striking, but *mānō chhōyō*, I was striking; for "going," we have both *jānō* and *jānū*; *wē-kū* (List No. 228) for *wē-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *ham mārū*, we strike, but *mī mānū*, I strike; *mī mārūlō*, I shall strike, but *ham mālā* (for *mārālā*), we shall strike. The Standard Garhwālī *nakhrō*, bad, becomes *nakhō* in Rāthwālī. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kādō* (for *kardō*), I might have done, and also *kardō chhaū*, I am doing.

Gender.—The rules for this are the same as in the Standard dialect.

Number.—*Tadbhava* masculine nouns, which in Hindī end in *ā*, usually end in *ō* as in the Standard dialect. Thus, Hindī *laundā*, Rāthwālī *laurō*, a son. Sometimes, however, we have the *ā* termination, as in *ghicārā*, a horse. In both cases the nominative

plural ends in *ā*. Thus, *lauṛā*, sons; *ghicāṛā*, horses. It will be remembered that the final *ā* may be shortened to *a*, so that we can also have *lauṛa*, *ghicāra*. Feminine nouns form their plurals, as in Standard dialect, except that I have not come across any feminine plurals in *ā*.

Case.—The oblique case singular is formed as in the Standard dialect, with the usual optional shortening of a final *ā*. The oblique plural usually ends in *ō*, as in *chākrō māy-na*, from among the servants; *lauṛō-kō*, of daughters; *pātrō-kī dogirī*, with harlots. Sometimes it ends in *a* as *bābun-kō*, of fathers; *admin-kō*, of men. In *chhimulā-na*, with the husks, the postposition has been added to the nominative plural, or, possibly, to the oblique singular.

The following are the usual postpositions employed :—

Agent, *na*, *la*.

Accusative, ——— or *ganī*.

Instrumental, *na*, *la*.

Dative, *ganī* (to), *khunī* (to), *thā* (to), *lē* (for).

Ablative, *ganī* (from), *makōi* (from), *baṭī* (from), *nuḍō* (from out of), *māy-la* (from among), *sē*, *lē*.

Genitive, *kō*.

Locative, *mā* (in, into); *mā* (in, into); *ganī* (in); *pār* (on); *tal* (under).

As examples we may quote :—

Agent :—

nāna lauṛa-na bōla, the younger son said.

mī-la wē-kā lauṛō māra, I struck his son.

Accusative :—

putṛā bharnō, to fill the belly.

maṭ-ganī apnā khilārt-kī chār kai-dē, make me as one of thy hired servants.

Instrumental :—

mā bhākh-na marnū-ohhañ, I am dying through hunger.

jyurā-la bādhyā, bind him with a rope.

Dative :—

The usual word is *ganī*, as in—

bābū-ganī bōla, he said to the father.

For *khunī*, which is apparently only a variety of *ganī*, see Nos. 103, 108, etc., of the list of words.

For the others we have—

yō rupyā wē-thā dē-dyā, give this rupee to him.

charauna-kē khēda, sent (him) to feed (*lit.* for feeding) (swine).

Ablative :—

The suffix regularly given in the list of words is, curiously enough, *ganī*. Thus :—

ēk banya-ganī, (I bought it) from a shopkeeper.

wē-makōi wō rupyā lē-lē, take those rupees from him.

yakha-baṭī, from here (List No. 225).

kuwā-undē pāṇi gārā, draw water from the well.

chij-bast-māy-na mērō bāṭō, my share from among the goods.

The postpositions *sē* and *tē* have only been noted in ablatives of comparison. Thus:—

pētyā-sē bhī bhīndī rōṭā, more bread than even a bellyful.

haiṇ-tē lāmbō cha, he is taller than the sister.

sab-tē bhālī lallā, the garment better than all; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

apna ṣaṇḍōl-mā khēda, sent (him) into his field.

jēhō laurō ṣaṇḍōl-mā chhayō, the elder son was in the field.

uē nānā kuyā-gaṇī ran, he lives in that small house.

khūṣa-pār jōrō lāi-dēwa, put shoes on his feet.

uē ḍāl-tal baishyaṇ chā, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *uoi dyās bart bhūkh para*, in that country a great famine fell.

Adjectives.—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus:—

bhalō ādmī, a good man.

bhalā (or *bhalā*) *ādmī*, good men.

bhalā (or *bhalā*) *ādmī-kō*, of a good man.

bhalī sianī, a good woman.

bhalī sianī, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus:—

kai-kō laurō āṇū cha, whose boy comes?

mī-lā uē-kū (for *uē-kō*) *laurō māra*, I struck his son.

mōrō bābū-ka katig khilārī-kē pētyā-sē bhī bhīndī rōṭā hōnda, of how many of my father's servants is there bread more even than a bellyful?

kai manakha-kā duī laurā chhayā, of a certain man there were two sons.

uoi-kī gātī lāi-dēwa, put them on his body.

syātū ghōṭṭā-kē kāṭhī, the saddle of the white horse.

PRONOUNS.

(a) **Personal Pronouns.**—The first two personal pronouns are declined as follows:—

SINGULAR.	
Nom. <i>mī</i> , <i>mī</i> , I	<i>tū</i> , <i>tū</i> , Thou
Ag. <i>mī-lā</i> , <i>mā-lā</i>	<i>tī-lā</i> , <i>tuō-lā</i>
Gen. <i>mērō</i> , <i>myōrō</i>	<i>tērō</i> , <i>tyōrō</i>
Ohl. <i>māṭ</i> , <i>mī</i> , <i>mī</i>	<i>tī</i> , <i>tai</i> , <i>tuō</i>
PLURAL.	
Nom. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Ag. <i>hamū-lā</i> , <i>ham-na</i>	<i>tumū-lā</i> , <i>tum-na</i>
Gen. <i>hamārō</i>	<i>tumārō</i>
Ohl. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>

Examples are :—

mī āj bhīṇḍī hī ũ, I have walked a long way to-day.
mī bhukhā-na marnū-chhāũ, I am dying of hunger.
mī-la pāp kaya, I have sinned.
jō-kuchh mērō bātō chha, whatever is my share.
myārā aghin hīṭ, walk before me.
mai-gaṇī kai-dē, make me (as one of thy hired servants).
mī-gaṇī dē, give to me (the share of the property).
tum-na mai-gaṇī nī dēi, you did not give to me (a kid).
ham khāicāi, let us eat.
tū eadānī mī dagiri chhaī, thou art ever with me.
tuō-la icō kai-gaṇī mōl liyō, from whom didst thou buy that ?
tyōrō nau kyā cha, what is thy name ?
jō mērō chha, *icō sab tērō chha*, what is mine is all thine.
tum-na nī dēi, you did not give (etc., as above).
tumārō bhāī āya, your brother came.
mī-la tumāra āgtir pāp kaya, I did sin before you.
tum pāchhāin kai-kō laurō ānū cha, whose boy comes behind you ?

(b) No instance of the **Respectful Pronoun** *āp*, your Honour, has been noted.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined :—

SINGULAR.	
This, he, she, it.	That, he, she, it.
Nom. <i>yō, yō</i>	<i>icō</i>
Obl. <i>yai, yē</i>	<i>icai, icē, icī</i>
PLURAL.	
Nom. <i>yō, yū</i>	<i>icō, icū</i>
Obl. <i>yū</i>	<i>un, unū, ũ, icū</i>

Examples of the use of these pronouns are :—

yō tērō bhāī martiyā chhagō, this thy brother was dead.
yō rupyā (fem.) *icē-thā dē-dyā*, give this rupee to him.
yō kyā hūnāī-chha, what is this that is happening ?
mī-la yai-jug-mā pāp kaya, I have sinned in this age.
icō hīṭ-ka icai dyās-ka kai-ki dagiri rana baīhō, he having gone, began to live with a certain man of that country.
tuō-la icō kai-gaṇī mōl liyō, from whom did you buy that ?
icai-la ũ-gaṇī bāṭ-dēya, he divided (the property) and gave to them.
icai dyās-ka, of that country (see above).
icē bhīṇḍī māryā, bent him well.
icē-kō bhāī icē-kī bāin-tē lambō cha, his brother is taller than his sister.
icō icī dāl-tal baīhyaū-cha, he is seated under that tree.
icē-makōi icō rupyā lē-lē, take those (plur. fem.) rupees from him.
ū-mā cī nāna laurā-na hōla, among them, the younger son said.

(d) The Reflexive Pronoun is *āphū*, self, gen. *apnō*. Thus :—

icai-la ēk āphū-gaṇi bulāya, he called one (of his servants) to himself.

mī apnā bāhū-gaṇi jaūlō, I will go to my own father.

(e) The Relative Pronoun is *jō* or *jū*, who. No instances of the Correlative *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
	Nom. <i>jō</i> , <i>jū</i>	<i>sō</i>
	Obl. <i>jai</i> , <i>jē</i>	<i>lai</i> , <i>lē</i>
Plural—		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jaū</i>	<i>laū</i>

Examples of the Relative are :—

jō icai-gaṇi chhayō, (he wasted) what was to him, i.e. what he possessed.

jō laurō jō tumārī sab chij khāi-gaya, this son, who devoured all your property.

ē chhimulā-na jaū-gaṇi sungar khānda-chhaya, with the husks which the swine were eating.

(f) The Interrogative Pronouns are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

tum pāchhin kai-kō laurō ānū-cha, whose boy comes behind you?

kyā has *kē* or *kī* for its oblique singular. Thus :—

yō kyā hūnai-chha, what is this that is happening?

ki-lē, for what? i.e. why?

(g) The Indefinite Pronouns are *kui*, anyone, someone, and *kuchh*, anything, something. *Jō-kui* is whoever, and *jō-kuchh*, whatever. Thus :—

icai-gaṇi koi kuchh nī dēndō-chhayō, no one was giving him anything.

jab icai-gaṇi kuchh nī rayō, when nothing remained to him.

The oblique form of *kui* is *kai*, as in :—

kai manakha-kā, of a certain man (there were two sons).

icō wai dyāk-ka kai-ki dagirī rana baiṭhō, he began to dwell with a certain (man) of that country.

(h) Other Pronominal forms noted are :—

itī or *itig*, so many, so much.

katug or *katig*, how many? how much?

yakha, here.

icakha, there.

kakhap, somewhere.

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present is :—

Singular.	Plural.
<i>chhāṇ</i> , <i>chhaṇ</i> , <i>chhaṇ</i> , I am	<i>chhancā</i> , we are
<i>chhai</i> , <i>chhai</i> , thou art	<i>chhancā</i> , ye are
<i>chha</i> , <i>cha</i> , he is	<i>chhā</i> , they are

Note the form *cha*, instead of *chha* for 'he is'. It is the form regularly given in the sentences at the end of the List of Words.

Examples are :—

mī marnū-chañ, I am dying (of hunger).

tū sadānt mī dagiri chhai, aur jō mērō chha, uō sab tērō chha, thou art ever with me, and what is mine, that is all thine.

tyōrō nau kyā cha, what is thy name?

tumārā bābū-ghar kalug laurā chhāñ, how many sons are there in your father's house?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayā* or *chhāyā*: fem. sing. and plur. is *chhai* for all three persons. Thus :—

jō uai-gaṇī chhayō phūk-phūkī dōya, he wasted what there was to him, i.e. what he possessed.

kai manakha-kā dūt laurā chhayā, of a certain man there were two sons.

uai-la ā-gaṇī jō-kuchh chīj chhai bāñ-dēya, he divided to them whatever things there were.

B—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *nō*, which, as in the Standard, becomes *nō* after *u*, *r*, *ṛ*, or *l*. Thus, *khānō*, to eat, *mānō* (for *mārñō*), to strike. An example is *apnō putgū bharnō chāndō-chhayō*, he was wishing to fill his belly.

The weak form ends in *na* (*na*) and is usually, but not always, oblique. Thus :—

Directs :—

khuṣī karna aur khūs hūnō fīk chha, to do happiness, and to be happy, is right.

Oblique :—

Singular—

charauna-kū khēda, sent him to feed swine.

bājna-aur nāchna-kō dhūyēl, the sound of music and dancing.

jāna-kī man nī kayo, he did not make a mind of going, he refused to go.

So inceptive compounds, as :—

raṇa baiñhō, he began to remain (with a man of that country).

khuṣī karna baiñha, they began to make rejoicing.

uai-gaṇī buthaṇa baiñha, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Garhwālī) *dō* (obl. *da*) is added to the root. Thus, *mārdō* (obl. *mārda*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *dī* or *ndī*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumaonī present participle in *nō* (*nō*), which is often written *nū* (*nū*).

An example of the oblique present participle is :—

uakha kukaram-pār birayda-birayda, while wandering about in evil actions.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *mārnū* and *mānū*, striking.

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yō*, *yū* or *yaū*, as in *baithō*, seated, *māryō*, struck, *bachiyū*, saved, *baishyaū*, seated, and another, corresponding to the Standard form in *ō* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *māra*, struck, *āyē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

tumārō laurō hōlna jug kō-nī rayō, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *i* to the root, to which *ka* is usually added. Thus, *hitī-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *karnō* or *kanō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāthwālī, thus, *māra*, strike ye; *hīa*, go ye; *khūḷa-pār jōrō lāi dēwa* (with *o* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhya* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mārā*, I may beat; *ham khāwā*, *pīnā*, *aur sundar raōī*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *o* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindī. Any form of the present participle may be used. Thus :—

mī bhūkh-na marnū-chhaū, I am dying.

mī tumārī mīnat kardō-chhaū, I am doing thy service.

kai-kō laurō ānū cha, whose boy comes (behind you)?

wō khāl-gaṇī gōr charaun'la cha, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

Sing.	Plur.
1. <i>mānū</i> , I strike	<i>mārnū</i>
2. <i>mārnī</i>	<i>mārnī</i>
3. <i>mārn</i>	<i>mānī</i>

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jānō*, to go, is :—

Sing.	Plur.
1. <i>jānū</i>	<i>jānū</i>
2. <i>jānī</i>	<i>jānī</i>
3. <i>jān</i>	<i>jānī</i> or <i>jāndīn</i>

As an example of the use of this tense, we may quote :—

mērō bābū wē nānā kuyā-gaṇī ran, my father dwells in that small house.

The **Imperfect** is formed, also as in Hindi, by suffixing the past tense of the verb substantive to the present participle.

uō ē chhimulā-na, jāū-gaṇi suṅgar khānda-chhaya, apō puṭṭā bharnō chāndō-chhayō, he was wishing to fill his belly with the husks which the swine were eating.

wai-gaṇi kuī kuchh nī dēndō-chhayō, no one was giving anything to him.

The **Future** tense is thus conjugated :—

I shall strike.	
Sing.	Plur.
1. <i>mārūlō</i> (or <i>-lū</i>) or <i>mārlū</i> (<i>mālū</i>)	<i>marlā</i> (<i>mālā</i>)
2. <i>māril</i>	<i>mārlā</i> (<i>mālyā</i>)
3. <i>māru!</i>	<i>mārlā</i> (<i>mālā</i>)

An example is :—

mī apnā bābū-gaṇi jāulō aur wai-gaṇi bōllū, I will go to my father, and will say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The **Past Tense** is formed from both forms of the Past Participle, as in the Standard. From the Past Participle in *ō*, *yō*, *yē* or *yaū* we have :—

Transitive Verbs :—

tumārō bachan aṭal nī kayō, I did not disobey your order.

tuē-la uō kai-gaṇi mōl liyō, from whom did you buy that?

tum-na māi-gaṇi ēk bālur bhī nī dēi, you did not give me even a (female) kid.

wai-ka bābū-la bhukkī pēi, his father placed a kiss (fem.).

Intransitive Verbs :—

mī ab tumārō laṅṅō bōlna jug kō-nī rayō, I did not remain (i.e. I am not) worthy to be called thy son.

jab wai-gaṇi kuchh nī rayō, when nothing remained to him.

uō wai dyāṭ-ka kaṭ-ki dagiri rana baiṭhō, he began to remain with a certain man of that country.

tab wai-gaṇi suṭh (fem.) *āi*, then memory came to him.

Examples of the Past tense formed with the Past Participle in *ē*, *yē*, *a* or *ya* are :—

Transitive Verbs :—

mī-la pāp kaya, I did sin.

laṅṅa-na bōla, the son said.

wai-la bāṭ-dēya, he divided (the property).

bābū-la māyā (fem.) *kaya*, the father made (i.e. felt) compassion.

sūṇa, he heard (the sound of music).

wai-la bulāya, pūchha, he called (a servant), he asked.

pāya, he got (him safe and sound).

Intransitive Verbs :—

tērō bhāi bachiyū āyē, thy brother came alive.

jab uō dyāṭ-ka nērū āya, when he came near the house.

bari bhūkh (fem.) *para*, a great famine fell.

uō garīb hōi-gaya, he became poor.

kakhap par-dēḥ hi-gaya, he went away, somewhere, to a foreign country.

icō apṇā bābū-gaṇt hi-ga, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā mārā-ḥḥa*, I have struck, or by conjugating the Past Participle with suffixes, as in *hi/ā*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *ḥḥayō*, but the Jaunsārī *tō*.

Thus:—

harchi gai-tō, he was lost.

bhūḍi dīn (plur. masc.) *nī hōi-ta*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are:—

(List No. 193) *mī-la mārāyāla*, I had struck; and

(Parable)—

harchi gai-tō, pātyāla, he was lost, and became found. *Pātyāla* is Pluperfect of *pātyō*, a passive of *pāyō*, to find.

In another Rāthwālī version of the Parable, which is not printed, we have also *phūk-phūk dyālā*, he squandered. The same version has *pāilē* instead of *pātyāla*, and also *tārī ḥij-bast khacālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī mārā ḥḥāñ*, I am beaten; *mī mārā ḥḥōyō*, I was beaten.

As in Kumaunī, a passive is also formed by adding *ī* to the root, as in *marīyū*, dead; *bachīyū*, saved; *pātyāla*, he was found.

The List of Words (204) gives *mārālō*, for 'I shall be struck'. This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindi *dikhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charauna-kñ*, for feeding (swine), and *charaunda-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are:—

Intensives:—

bāt-dēya, he divided.

hi-gaya, he went away.

hōi-gaya, he became, and many others in the Specimen.

Inceptives:—

These are formed with *baīḥnō*. See under the Infinitive.

Desideratives:—

Formed with *chānō*, to wish, as in *bharāḥ chānālō-ḥḥayō*, he was wishing to fill (his belly).

The usual **Negative** is *nī*. We have the Rajasthānī negative *kō-nī*, not at all, in *mī ab tumārō laurō bōlna jug kō-nī rayō*, I am not at all worthy to be called thy son.

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWĀL.

कै मनख-का हौ लौड़ा क्यो । जँ-मा एक नान लौड़-न बाबू-गणौ
 बोल की यार-बाबू जो कुछ चीज-बस्त-माँय-न मेरो बाँटो ह मीँ-गणौ दे ।
 तब वै-ल जँ-गणौ जो कुछ चीज छई बाँट देय । भिंडौ दिन नौ होई-त
 की नान लौड़-न सब कुटरी कै-क कखप परदेश ही गय और वख कुकरम-
 पार विरड़द विरड़द जो वै-गणौ क्यो फूक-फाकी देय । जब वै-गणौ कुछ नौ रयो
 तब वै दाय वड़ी भूख पड़ और वो गरीब होई गय । और वो हिटो-क
 वै दाय-क कै-कौ दगिड़ौ रण बैठो । वै-ल वै-गणौ अपणा टंडोल-माँ सुंगर
 चरौण-कू खेद । और वो जँ हिमुला-न जौ-गणौ सुंगर खांद क्य अपणो
 पुठगू भरनो चांदो क्यो । और वै-गणौ कुई कुछ नौ देंदो क्यो ।
 तब वै-गणौ सुध आई और वै-ल बोल की मेरा बाबू-क कतिग खिलारौ-कौ
 पेव्या-से भी भिंडौ रोटू होई और मीँ भूख-न मरनू छजँ । मीँ उठी-क
 अपणा बाबू-गणौ जौलो और वै-गणौ बोललू की यार बाबू मी-ल ये जुग-मा
 और तुमार आगतिर पाप कय । मीँ अब तुमारो लौड़ो बोलन जुग को-नौ
 रयो । मै-गणौ अपणा खिलारौ-कौ चार कै दे । तब वो हिटो-क अपणा
 बाबू-गणौ ही ग । पर वो टाडा क्यो की वै-क बाबू-ल वै-गणौ देखी-क
 माया कय और अटकी-क वै-क गल-पार विलकी-क वै-कौ भुकी पेई । लौड़-
 न वै-गणौ बोल यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय
 और फिर तुमारो लौड़ो बोलन जुग को-नौ रयो । पर बाबू-ल अपणा
 चाकर-गणौ बोल की सब-ते भली लत्ता गाड़ो-क वै-कौ गाती लाई-देव और
 वै-क हाथ-गणौ मूँदड़ी और खुट-पार जोड़ो लाई-देव और हम खवाँ पौवाँ
 और सुन्दर खाँ । कै-लाई यार मेरो लौड़ो मरीयूँ क्यो फिर वचीयूँ आय ।
 हरची गै-तो पाईयाल । तब वो खुशी करन बैठ ॥

वै-कौ जेठो लौड़ो टंडोल-मा क्यो । और जब वो ड्याल-क नेछू
 आय तबबाजण और नाचण-को धुंयेल सुण । और वै-ल अपणा चाकरो-माँय

न एक आफू-गणी बुलाय पूछ को यों क्या ह्मणई छ । वै-ल वै-गणी बोल को तुमारो भाई आय और तुमारा बाबू-ल भलो खाणकू कय के-लाई को वै-गणी भलो खुशो खुशाल पाय । पर वै-ल रोश कय और भीतर जाण-को मन नो कय । तब वै-को बाबू भैर आय वै-गणी बुयीण बैठ । वै-ल बाबू-गणी बोल को देख मीं इती बरस तुली-बिटौ-न तुमारी मीनत करदो छौं और कभी तुमारो वचन अटल नो कयो और तुम-न मै-गणी कभी एक बालुर-भौ नो देई को मीं अपणा आवतू दगिड़ी खुशो कदो । पर तुमारो यो लौड़ो जू पातरों-को दगिड़ी तुमारी सब चीज खाई गय जसो आयो तसो तुम-न वै-गणी भलो खाणकी कय । बाबू-ल वै-गणी बोल को यार लौड़ तू सदानो मीं दगिड़ी छई और जो मेरो छ वो सब तेरो छ । पर खुशी करन और खुश ह्मणो ठीक छ । के-लाई को यो तेरो भाई मरीयूँ छयो फिर बचीयूँ आये । हरची गै-तो फिर पाईयाल ॥

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL.

TRANSLITERATION AND TRANSLATION.

Kai-manakha-kā dwī laurā chhayā. Ū-mā ēk-nāna-laurā-na
A-certain-man-of two sons were. Them-in one-younger-son-by
 bābū-gaṇī hōla kī, 'yār, hābū, jō-kuchh chij-bast-māy-na
the-father-to it-was-said that, 'friend, father, whatever goods-chattels-in-from
 mērō bātō chha, mī-gaṇī dē.' Tab wai-la ū-gaṇī jō-kuchh chij
my share is, me-to give.' Then him-by them-to whatever things
 chhai, bāt-dēya. Bhīṇḍī din nī hōi-ta kī nāna-laurā-na
were, were-divided. Many days not become-were that the-younger-son-by
 sab kūrī kai-ka kakhap par-dēs hī-gaya, aur
all a-bundle made-having somewhere foreign-country went-away, and
 wakha kukaram-pār hīrayda-birayda jō wai-gaṇī chhayō
there bad-action-on wandering-wandering what him-to was
 phāk-phākī dēya. Jab wai-gaṇī kuchh nī rayō, tab
having-squandered gave. When him-to anything not remained, then
 wai-dyās bārī bhūkh para, aur wō garīb hōi-gaya. Aur wō
(in-)that-country a-great famine fell, and he poor became. And he
 hīti-ka wai-dyās-ka kai-kī dagīrī raga baiṭhō. Wai-la
gone-having that-country-of a-certain-one-of with to-remain began. Him-by
 wai-gaṇī appā-tandōl-mā suṅgar charaṇa-kū khēda. Aur wō
him-as-for his-own-field-in swine feeding-for he-was-sent. And he
 ū-chhimulā-nā jāṇ-gaṇī suṅgar khānda-chhaya appō putgā bharnō
those-husks-by which (acc.) the-swine eating-were, his-own belly to-fill
 chāndō-chhayō, aur wai-gaṇī kui kuchh nī dēndō-chhayō. Tab
wishing-was, and him-to anyone anything not giving-was. Then
 wai-gaṇī sudh āi, aur wai-la bōla kī, 'mērā-bābū-ka
him-to memory came, and him-by it-was-said that, 'my-father-of
 katig-khilārī-kī pētyā-sē bhī bhīṇḍī rōṭū hōnda, aur mī
how-many-servants-of bellyful-than even more breads become, and I
 bhūkh-na marnū-chhañ. Mī ūṭhī-ka appā-bābū-gaṇī jālō aur
hunger-by dying-am. I arisen-having my-own-father-to will-go and
 wai-gaṇī bōllū kī, "yār, hābū, mī-la yai-jug-ma aur tumāra
him-to I-will-say that, "friend, father, me-by this-age-in and of-you

āgtir pāp kaya, mī ab tumārō laurō bōlna jug kō-nī
before sin was-done, I now your son to-be-called fit at-all-not
 rayō, māi-gaṇī appā-khilārī-kī chār kai-dē." 'Tab wō hiṭī-ka
remained, me (acc.) your-own-servants-of like make." Then he gone-having
 appā-bābū-gaṇī hī-ga. Par wō tādā chhayō kī wai-ka-bābū-la
his-own-father-to went-away. But he distant was that him-of-the-father-by
 wai-gaṇī dēkhī-ka māyā kaya, aur atkī-ka wai-ka-gala-pār
him (acc.) seen-having compassion was-made, and run-having him-of-neck-on
 hīkī-ka wai-kī bhukki pēi. Laura-na wai-gaṇī bōla, 'yār,
clung-having him-of kiss was-placed. The-son-by him-to it-was-said, 'friend,
 bābū, mī-la yai-jug-mā aur tumāra āgtir pāp kaya, aur phir
father, me-by this-age-in and of-you before sin was-done, and again
 tumārō laurō bōlna jug kō-nī rayō.' Par bābū-la
your son to-be-called fit at-all-not I-remained.' But the-father-by
 appā-chākar-gaṇī bōla kī, 'sab-tō bhālī lattiā gārī-kē
his-own-servants-to it-was-said that, 'all-than good garment brought-forth-having
 wai-kī gāṭī lāi-dēwa; aur wai-ka hāth-gaṇī mūdri, aur khaṭa-pār
him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on
 jōrō lāi-dēwa; aur ham khawā pīwā aur sundar rawā;
shoe put-on; and we may-eat may-drink and happy may-remain;
 kē-lāi, yār, mērō laurō mariyū chhayō, phir bachiyū āya; harchī
because, friends, my son dead was, again alive came; lost
 gai-tō, pāiyāla.' Tab wō khuṣī karna baiṭha.
gone-was, was-found.' Then they rejoicing to-make began.

Wai-kō jēthō laurō tādōl-mā chhayō. Aur jab wō dyāl-ka
Him-of the-elder son the-field-in was. And when he the-house-of
 nērū āya, tab bājna aur nāchna-kō dhūyēl sūna. Aur wai-la
near came, then music and dancing-of sound was-heard. And him-by
 appā-chākrō-māy-na ēk āphū-gaṇī bulāya, pūchha kī, 'yō kyā
his-own-servants-in-from one himself-to was-called, was-asked that, 'this what
 hūnāī-ohha?' Wai-la wai-gaṇī bōla kī, 'tumārō bhāī āya, aur
becoming-is?' Him-by him-to it-was-said that, 'your brother came, and
 tumārā-bābū-la bhalō khānkū kaya, kē-lāi kī wai-gaṇī bhalō khuṣī
thy-father-by good food was-made, because that him-as-for well happy
 khuṣīl pāya.' Par wai-la rōs kaya, aur bhitar jāna-kī man
safe he-was-got.' But him-by anger was-made, and within going-of mind
 nī kaya. Tab wai-kō bābū bhaīr āya, wai-gaṇī buthaṇa
not was-made. Then him-of the-father outside came, him (acc.) to-reconcile
 baiṭha. Wai-la bābū-gaṇī bōla kī, 'dēkh, mī itī bars
began. Him-by the-father-to it-was-said that, 'see, I so-many years

tuli-biti-na tumārī minat kardō-chhaō, aur kabhī tumārō bachan
passed-having your service doing-I-am, and ever your word
 atal nī kayō, aur tum-na māi-gaṇī kabhī ēk bālur bhi nī
disobedience not was-done, and you-by me-to ever one kid even not
 dēi, ki mī appā-ābtū-dagiri khuṣī kadō. Par
was-given, that I my-own-friends-with rejoicing might-have-made. But
 tumārō yō laurō jū pātrō-kī dagiri tumārī sab chīz khāi-gaya, jasō
your this son who harlots-of with your all goods devoured, as
 āyō, tasō tum-na wai-gaṇī bhali khāṅkī kaya. Bābū-la wai-gaṇī
he-came, so you-by him-for good food was-made. The-father-by him-to
 bōla ki, 'yār, laura, tū sadānī mī-dagiri chhaī, aur jō mērō
it-was-said that, 'friend, son, thou always me-with art, and what mine
 chha, wō sab tērō chha. Par khuṣī karua aur khuṣ hūpō thīk
is, that all thine is. But rejoicing to-make and happy to-be right
 chha, kē-lāi ki yō tērō bhāi māyī chhayō, phir bachiyū āyō;
is, because that this thy brother dead was, again alive came;
 harchī gai-tō, phir pāiyāla.
lost gone-was, again was-found.'

LÖHBYĀ.

This dialect is spoken in the Lohba Patti of Pargana Chāndpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be :—

Name of District.	Number of Speakers.
Garhwal	8,100
Almora	1,648
TOTAL	9,748

Löhbyā is hardly worth considering as a separate dialect. It closely resembles Rāthī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Löhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Upreti's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kojai*, a man. We may compare with this the word *kajjā*, a Jāt, used by the Gipsy tribe of Sāsia.

[No. 4.]

SPECIMEN OF LÖHBYĀ.

एका कजे-का दो लौड़ा छया । उनू-मा छोटा लौड़-ल अपणा बुवा-
मा बोलो कि ए बुवा अपणा धरता-दाद-मा-न जो मेरो बाँटो होन सो मौ दे-
दे । तब बै-ल अपणी जादाद बाँट दिनी । बहुत दिन नी होय-छया वे
छोटा लौड़ा-न अपणी बाँटो कदा करौ-किन दूर परदेश चले गो और वख
जाई-किन लुचाकुर्यो-मा अपणा बाँटा-को सब चीज फूक दिनी ॥

TRANSLITERATION AND TRANSLATION.

[No. 4.]

Ekā-kajai-kā	dwi	lauṛā	chhayā.	Unū-mā	chhōṭā-lauṛā-la
One-man-of	two	sons	were.	Them-among	the-younger-son-by
appā-bubā-mā	bōlō	ki,	'ē bubā,	appā-dhartā-dād-mā-na	jō
his-own-father-to	it-was-said	that,	'O father,	your-own-property-in-from	what
mērō bāṭō hōn,	sō	mī	dē-dē.'	Tab wai-la	apñī jadād
my share may-be,	that	to-me	give-away.'	Then him-by	his-own property
bāṭ-dinī.	Bahut	din	nī	hōya-chhayā	wai-chhōṭā-lauṛā-na
was-divided-out.	Many	days	not	become-were	that-younger-son-by
bāṭō kaṭṭhā	kari-kin	dūr	pardēs	ohalē-gō,	aur wakha
share together	made-having	a-far	foreign-country	went-away,	and there
jāi-kin	luhāchhuyō-mā	appā-bāṭā-ki	sab	chiz	phūk-dinī.
gone-having	debauchery-in	his-own-share-of	all	things	were-squandered.

BADHĀNĪ.

This dialect is spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lōlbyā, it hardly differs from Rāṭhī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

Nouns.

SINGULAR.		PLURAL.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōrō</i> , a horse	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrē</i>
<i>bābū</i> , a father	<i>bābū</i>	<i>bābū</i>	<i>bābū</i>
<i>kukur</i> , a dog	<i>kukur</i>	<i>kukur</i>	<i>kukurō</i>
<i>lauṛī</i> , a girl	<i>lauṛī</i>	<i>lauṛī</i> or <i>lauṛē</i>	<i>lauṛiyō</i>

Ghōrā, as elsewhere in Garhwāli, may become *ghōra*. Similarly, *myōrō*, *my*, obl. sing. *myārā* or *myāra*.

Postpositions.

Agent, *la* or *l*, *na* or *n*, by.

Instrumental, *la* or *l*, *na* or *n*, by.

Dative (and Accusative), *thāi*, *mū*, *saṛī*, *khaṇī*, *khunī*, *haṇī*, to ; *lai*, *lē*, for.

Ablative, *tē*, *baṭī*, from.

Genitive, *kō* (*kā*, *kī*), of.

Locative, *mā*, *maī*, *maṅg*, in, on ; *par*, on ; *modhē*, from among.

Pronouns.

First and Second Persons.

Singular.		
Nom.	<i>mī</i> , <i>maī</i> , I	<i>tū</i> , thou
Ag.	<i>mīl</i> , <i>mē-la</i>	<i>tīl</i> , <i>twē-la</i>
Gen.	<i>mērō</i> , <i>myōrō</i>	<i>tērō</i> , <i>tyōrō</i>
Obl.	<i>mī</i> , <i>mē</i> , <i>maī</i>	<i>tī</i> , <i>twē</i>
Plural.		
Nom.	<i>ham</i>	<i>tum</i>
Ag.	<i>hamul</i>	<i>tumul</i>
Gen.	<i>hamarō</i> , <i>hamārō</i>	<i>tumarō</i> , <i>tumārō</i>
Obl.	<i>ham</i> , <i>hamu</i>	<i>tum</i> , <i>tumu</i>

The obl. forms of *myōrō* and *tyōrō* are *myārā* (*myāra*) and *tyārā* (*tyāra*) respectively.

Demonstrative Pronouns.

This, he.		That, he.	
Singular.		Singular.	
Nom.	<i>yō</i>	Nom.	<i>icō</i>
Obl.	<i>yai</i> , <i>yē</i>	Obl.	<i>icai</i> , <i>icē</i> , <i>icī</i>
Plural.		Plural.	
Nom.	<i>yō</i> , <i>yū</i>	Nom.	<i>icō</i> , <i>icū</i> , <i>icē</i>
Obl.	<i>yū</i>	Obl.	<i>icun</i> , <i>un</i> , <i>icunū</i> , <i>unū</i> , <i>icū</i> , <i>ū</i> .

The Reflexive Pronoun is *āphū*, genitive *apnō*.

Relative and Correlative Pronouns.

Who.		That.	
		Singular.	
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jai, jē</i>		<i>lai, tō</i>
		Plural.	
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jaũ, janū</i>		<i>taũ, tanū</i>

The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *kī* or *kī*, as in *kī-lē*, why?

The **Indefinite Pronouns** are *kuī*, anyone, someone (obl. *kaī*) and *kuchh*, anything, something.

Auxiliary Verbs and Verbs Substantive.

Present.

	Singular.		Plural.
1.	<i>chũ</i>		<i>chā, cha</i>
2.	<i>chā, cha</i>		<i>chū</i>
3.	<i>chā, cha</i>		<i>chā, cha</i>

Or we may have *chhũ*, and so throughout.

The past is *chīyō* or *chayō*, plur. *chīyā* or *chayā*; 3rd sing. and plur. *ohī*. Or we may have *chyō*, *chhiyō*, *chhayō* or *chhyō*, and so throughout.

Finite Verb.

The **Infinitive** ends in *ṇō* (*ṇū*) or *nō* (*nū*) as usual, with an oblique in *ṇā* (*nā*) or *nā* (*nā*). Thus, *hiṇṇō*, obl. *hiṇṇā* or *hiṇṇā*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *mārṇō* or *mānō*, future, *mārlō*, or *mālō*. The distinction between *ṇō* and *nō* is very laxly observed.

The **Present Participle**, as usual, follows the Infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ē* (which may be dropped), or in *yā*. Thus, *hiṇō*, *hiṇē*, *hiṇ*, or *hiṇyā*, gone.

The **Conjunctive Participle** ends in *i*, to which *khan*, *kan* or *ka* may be added, as *hiṇi*, *hiṇi-khan*, etc., having gone.

The **Nom of Agency** ends in *nēr*, as in *hiṇnēr*, a goer.

Imperative, 2nd singular *hiṇ*, go thou; plural *hiṇā*, go ye.

The **Present** (I go, I am going) as usual has two forms.

First Form.

	Singular.		Plural.
1.	<i>hiṇṇā-chũ</i>		<i>hiṇṇā-cha</i>
2.	<i>hiṇṇā-cha</i>		<i>hiṇṇā-chū</i>
3.	<i>hiṇṇā-cha</i>		<i>hiṇṇā-cha</i>

Second Form.

	Singular.		Plural.
1.	<i>hiṇṇā</i>		<i>hiṇṇā</i>
2.	<i>hiṇṇā</i>		<i>hiṇṇā</i>
3.	<i>hiṇṇā</i>		<i>hiṇṇā</i>

From the root *mār*, strike, we have *mārñā*, or *māññē*, and so on.

Imperfect, *hiṭpū* (*hiṭpō*, *hiṭap*) *chhyō*, I was going, etc. From the root *khā*, we have *khā-čhāyā*, they were eating (a Kumauni form).

Future, I shall go.

Singular.	Plural.
1. <i>hiṭlā</i> , <i>hiṭlō</i> , <i>hiṭnū</i>	<i>hiṭlā</i>
2. <i>hiṭlyō</i>	<i>hiṭlyā</i>
3. <i>hiṭlō</i>	<i>hiṭlā</i>

From the root *mār*, *mārlū*, or *mālū*, and so on.

Past, I went:

Singular.	Plural.
1. <i>hiṭē</i>	<i>hiṭē</i>
2. <i>hiṭō</i>	<i>hiṭā</i>
3. <i>hiṭō</i>	<i>hiṭā</i>

Or *hiṭē*, *hiṭ*, *hiṭyē* throughout.

For a Transitive verb, we have *mārō*, *māré*, *mār*, or *māryē* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Past noted are *gayō*, *gyō*, *gō*, *gē*, or *gayē*, I went; *dinō* or *diyō*, gave; *linō* or *liyō*, took, and so on.

Perfect—

hiṭyē-cha, I have gone. So *hōyē-cha*, he has become, *charyē-cha*, he has mounted, and *āyē-cha*, he has come.

Pluperfect—

hiṭyē-čhhiyō, he had gone. For the Pluperfect in *lā*, we have *mīl māriyālā* or *māriyāl*, I have or had struck.

[No. 6.]

SPECIMEN OF BADHĀNĪ.

कै आदमी का हौ छिचिड़ी दिया । उनू मधे नाना छिचिड़ी न अपणा बुवाजी मूँ बोली कि हे बुवाजी माल असबाब में मेरो बाँट में सणी न्यारी दे दिया । तब वै ल अपणो माल असबाब बाँटी दियो । मस्त दिन नौ होया फिर नाना छिचिड़ी ल सब डकठा करी खन हैका मुलक नै गे । फिर बाँ जाई क भौ येमाणिया करो बेकूबी में दिन काटने २ अपणो माल असबाब फूकफाक करी दीनी । जब वै ल सब माल असबाब उड़ाई दिये तब वै मुलक में भारी कहर पड़ो । तब वै खणी गरीबी लागी । तब ओ वख जाई कत्ती वै मुलक रनेर मधे एक का दगड़ा लागी गो जै ल वै खणी अपणा पुँगड़ा मंग सुंगर चरीण लै खेदो । और उन हेमला सणी जिन खुणी सुंगर खाँ छया अपणो पेट भरनो चाणो छियो । और कुई वै खणी

कुछ नौ देनो छयो । तव वै खणी याद आई । तव वै ल बोलौ मेरा बुवाजौ
का कत्ती भुड़ियो खणी पेच्या ते पुटी खाण हनी होन छियो मैं बिना पेच्या
मरनू छूँ । मैं अब अपना बुवाजौ पास नै जानू, तव उनू हणी बोलुलौ इत्यादि ॥

[No. 5.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chhichīrī chhiyā. Unū-madhē nānā-
A-certain-man-of two sons were. Them-from-among the-
chhichīrī-na apnā-hubāji-mū bōlō ki, 'hē bubāji, māl-ashāb-māi
younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in
meri bāt māi-sūi nyārī dē-diyā.' Tab wai-la appō māl-ashāb
my share me-to separately give-away.' Then him-by his-own property
bātī-diyō. Mast din nī hōyā phir nānā-chhichīrī-la sab
was-divided-out. Many days not became then the-younger-son-by all
ikathā karī-khan haikā-unlak nai-gē. Phir wā jāi-ka
together made-having (to-)another-country away-went. Then there gone-having
bhī yēmāniyā karō bē-kūbī-māi din kātne-kātne appō
also thus was-done un-wisdom-in days in-cutting-in-cutting his-own
māl-ashāb phūk-phūk-karī-dinī. Jab wai-la sab māl-ashāb
property was-wasted-away, When him-by all property
uṛāi-diyē, tab wai-mulak-māi bhārī kahar parō. Tab
was-squandered-away, then that-country-in a-heavy famine fell. Then
wai-khaṇī garibī lāgi. Tab ō wakha jāi, katti
him-to poverty was-attached. Then he there having-gone, somewhere
wai-mulak-ranēr-madhē ek-kā dagrā lāgi-gō, jāi-la wai-khaṇī
that-country-diceller-from-among one-of with was-joined, whom-by him-as-for
apnā-pūgrā-maṅ suṅgar chasunā-lai khedō. Aur un-chhēmā-saṇī,
his-own-fields-in swine feeding-for he-was-sent. And those-husks (acc.),
jin-khaṇī suṅgar kbā-chhayā, appō pēt bharnō chāpō-chhiyō.
which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.
Aur kuī wai-khaṇī kuchh nī dēnō-chhayō. Tab wai-khaṇī yād
And any-one him-to anything not giving-was. Then him-to memory
āi. Tab wai-la bōli, 'mērā-bubāji-kā katti-bhūṛiyō-khaṇī
came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to
pētyā-tē puṭī khāna-haṇī hōu-chhiyō, māi binā-pētyā marnū-chhū.
bellyful-than more eating-for becoming-was, I without-bellyful dying-am.
Māi ab apnā-hubāji-pās nai-jānū, tab unū-haṇī bōlulō ityādī.'
I now my-own-father-near away-will-go, then him-to I-will-say etc.'

DASAULYĀ.

This dialect is spoken in Dassuli Pargana, and in the adjoining parts of Paimkhanda Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Bāthi with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Badhāni principally in preferring the present participle in *dō* to that in *āō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *tō* of a passive formed by adding *i*, in the word *nañhiyāipālō*, had been squandered. Note also the word *kayō*, they were desired (i.e. he wished to eat the husks). This may be a past tense of the verb *kahō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *ān* and *ā* (*ā*) instead of the Bāthāni *ē*, but this also may be merely a matter of spelling.

Those who desire further information about Dasaulyā will find a long and excellent folk-tale in that dialect on pp. 78 and ff. of Pandit Ganga Dutt Upreti's *Hill Dialects of the Kumaun Division*.

[No. 6.]

SPECIMEN OF DASAULYĀ.

कुई आदमी का दुई लड़ीक छ्या । तनू-मा कागिसा न बोलो हे
बुवा माल मांगकी जो मेरो बाँटो होव सो मैं देवा । वै का बानू न बाँटो
दिनो । मस्त दिन भी नो होया कि कागिसो लौड़ो अपनो बाँटो सब
कुछ लो क परदेश चलि गो, और बख बेशमर्दि-मा दिन काटदो २ तै न
अपनो धन सब नठियाई दिनो । जब सब कुछ नठियाईयालो तब वै मुलक मा
बड़ी भूख पड़े । त सो गरीब होई गो और बख का रहगवाखौ को
नौकर होयो । तनू न सो अपना खेतू-मा सुगर चरौण-हणी खेदो । तै न
जन् अन्न का हिलकौ हणी सुगर खांदा छ्या आफू खाण कया । कुई वै
कणी खाण कू भी नो देदा छ्या ॥

[No. 6.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmi-kā	dui	lapik	chhyā.	Tanū-mā	kāṇisā-na			
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-by</i>			
hōlō,	'hē	hubā,	māl-māṅgākī	jō	mērō	bāṭō	hōwā,	sō
<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>the-property-out-of</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>may-be,</i>	<i>that</i>
maī	dōwā,	Wai-kā	bābū-na	bāṭi-dinō.	Mast	din	bhī	
<i>to-me</i>	<i>give.'</i>	<i>Him-of</i>	<i>the-father-by</i>	<i>it-was-divided-out.</i>	<i>Many</i>	<i>days</i>	<i>even</i>	

nī hōyā ki kāpīsō laurō appō bāṭō sab-kuchh li-ka,
not became that the-younger son his-own share everything taken-having,
 pardēs chali-gō, aur wakha bēsarimāi-mā din kāṭdō-kāṭdō
a-foreign-land went-away, and there shamelessness-in days cutting-cutting
 tai-na appō dhan sab naṭhiyāi-dinō. Jab sab-kuchh
him-by his-own wealth all was-squandered-away. When everything
 naṭhiyāiyālō, tab wai-mulak-mā bari bhūkh parē. Ta sō
had-been-squandered, then that-country-in a-great hunger fell. Then he
 garīb hōi-gō, aur wakha-kā rahṇawālaū-kō naukār hōyō. Tanū-na sō
poor became, and there-of the-dwellers-of servant became. Them-by he
 appā-khētū-mā suṅgar charauṇa-haṇi khēdō. Tai-na janū-
their-own-fields-in sowing feeding-for was-sent. Him-by what-
 anna-kā-chhilkāū-haṇi suṅgar khāndā-chhayā, āphū khāṇa kayā.
grain-of-husks (acc.) the-sowing eating-were, himself to-eat were-wished.
 Kui wai-kaṇi khāṇa-kū bhī nī dēndā-chhayā.
Any-persons him-to eating-for even not giving-were.

MĀJH-KUMAIYĀ.

This dialect, as its name indicates, is a border form of speech, between Kumaunī and Garhwālī. It is spoken in the upper part of Badhan Pargana of British Garhwāl in the tracts neighbouring on Almora District, and also in some villages in Patṭi Malla Katyār and Talla Dānpur of Pargana Dānpur of Almora District, where it borders on Garhwāl. In Almora it is often called Dō-sandhi, or the 'union of the two (languages).' The number of speakers is estimated as follows:—

Name of District.	Number of Speakers
Garhwāl	28,631
Almora	4,380
TOTAL	33,011

Like Badhānī, it is simply a form of Rāthī. But it also freely uses Kumaunī forms, and it is really a mixture of Kumaunī and Garhwālī, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumaunī forms such as *kēi* (K. *kai*), anything; *kwaī*, anyone; *kari-bār*, having done; *kayō*, he said; and imperfects like *khā-čhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unā* and *janā*. The Ablative termination *chhēi* or *chhai* may be compared with the Jaunsāri locative suffix *ohh*. *Sapī*, the termination of the dative, is here *supi*, while in Standard Garhwālī it may be *siṇi*.

Instead of *kāpnē* we find *kāpnē*, on-cutting. In *jaū*, I will go, the final *ō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jāi-baṭi*, having gone, and *uṭhī-baṭi*, having arisen. We may compare this with the Kumaunī *baṭi*, which in that language is the termination of the Ablative.

[No. 7.]

SPECIMEN OF MĀJH-KUMAIYĀ.

कै मैस का दुई चेला छिया । उनो मा काँइसा ले बाबू छीं बोलो
औ बाबू सम्पत्ति-मा जो मेरो हकौत छ तै गणी मै सुणी देवो । तब
वै ले उनो गणी अपणी सम्पत्ति बाँटी दे छ । भौत दिन नी होया छिया
काँइसो चेलो सब कुछ येकवट करौ बेर दूर देश न्है गयो । और वाँ जाई
वटौ लुच्चापन मा दिन काटेने काटेने अपणी लट्ठीपट्ठी उडाई दिई । जब
ऊ सब कुछ उडाई चुको तब वै जगा मा बड़ो अकाल पड़ो । तब
ऊ बड़ो कंगाल है गयो । तब ऊ वै देश रौनरौ मा येक का वाँ रौन वैठयो
जे ले ऊ अपणा खेतों मा सुंगरौं चरौन हणी पठायो । और ऊ उनो

छिमियो गणौ जनो सुंगर खाँ किया अपनू पेट भरनू चाँ किया । और कू
वै गणौ कीर्दे नौ दीँ किया । तब वै गणौ चेत खवर भयो और तब वै
ले कयो कि मेरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा
रोटा हूँ किया और मैं भूख ले मरना रयूँ । मी उठी वटी अपना बाबू
का पास न्है जौ और वै है बोलोला इत्यादि ॥

[No. 7.]

TRANSLITERATION AND TRANSLATION.

Kai-māis-kā dui chēlā chhiyā. Unō-mā kāsā-lē bābū-
A-certain-man-of two sons were. Them-among the-younger-by the-father-
chhi bōlō, 'au bābū, sampatti-mā jō mērō hakit chha tai-gaṇi
to it-was-said, 'O father, the-property-in what my share is that (acc.)
mai-suṇi dēwō.' Tab wai-lē unō-gaṇi apni sampatti bāṭi-dē-chha.
me-to give.' Then him-by them-to his-own property was-divided-out.
Bhaut din nī hōyā-chhiyā kāsō chēlō sab-kuolh yēkbat
Many days not become-were the-younger son everything together
karī-bēr dūr dēs nhai-gayō. Aur wā jāi-baṭi
made-having a-far country away-went. And there gone-having
luhechāpan-mā din kātēnē-kātēnē apni latipatti udāi-dī.
debauchery-in days a-cutting-a-cutting his-own goods were-squandered-away.
Jab ū sab-kuchh udāi-chukō, tab wai-jagā-mā baṭō
When he everything squandered-completely, then that-place-in a-great
akāl parō. Tab ū baṭō kangāl hai-gayō. Tab ū wai-dēs-raunērāñ-
famine fell. Then he very poor became. Then he that-country-dwellers-
mā yēk-kā wā rauna baithyō, jai-lē ū apnā-khētō-mā suṅgrō
in one-of near to-dwell began, whom-by he his-own-fields-in swine
chharauna-haṇi paṭhāyō. Aur ū unō-chhimiyō-gaṇi janō suṅgar khā-
feeding-for was-sent. And he those-husks-with which the-swine eating-
chhiyā apnū pēt bharnū chā-chhiyō. Aur kwai wai-gaṇi kēi
were his-own belly to-fill wishing-was. And any-persons him-to anything
nī dī-chhiyā. Tab wai-gaṇi chēt-khabar bhayō, aur tab wai-lē kayō
not giving-were. Then him-to memory became, and then him-by it-was-said
ki, 'mērā-bābū-kā katik-kām-dhandā-karaṇērō-kā khāqa-tē jāphā
that, 'my-father-of how-many-work-employment-doers-of eating-than more
rōṭā hū-chhiyā, aur māi bhūkh-lē marnā-rayū. Mī nṭhī-baṭi
bread becoming-were, and I hunger-by dying-remained. I arisen-having
apnā-bābū-kā pās nhai-jāñ, aur wai-chhai bōlōlā, ityādi.
my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'

NAGPURIYĀ.

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Painkhanda in the north-west of British Garhwal, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasauliyā and Mājhi-Kumaiyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bēktī*, a person; of *sē* as a postposition of the ablative; and of the oblique plural in *ā* in *naukrā*.

The Demonstrative pronoun *sō* has its oblique plural *taū*. The word for 'self' is *apā*, not *āphā*. As in Dasauliyā, the present participle in *adō* appears, as well as that in *adō*. We find the Kumaonī future in *jāwē* and *bōlū*, and the common change of final *ē* to *a* in *dina*. Note the past tense in *ālā* in *urāyālē*.

[No. 8.]

SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै बैख का दुइ लौड़ा क्या । तौ मधे लुड़ा लौड़ा न बुवा से
बोले हे बुवा जो मेरो बाँटो माल को कू मो में दे । तब बुवा न वै
कणी वै को बाँटो दे दिने । मस्त दिन नौ होय लुड़ो लौड़ो अपणा बाँटो
ले क परदेश चला गे और तख बढमासो माँ अपणा दिन खोया और
अपणा माल खोये । जब वै न सब उड़ायाले तब बख भारी अकाल पड़े
और ओ गरीब होई गे । और तख जाई क वै गाऊँ माँ एक बैख का
दगड़ा माँ रहण लगे । तै बैख न वै लौड़ा कू अपणा पुंगड़ा माँ सुंगर
हरन खेदे । तै लौड़ा न जो झीमें सुंगर खान्दा क्या सो आपू खान ठहरे ।
वै तई कोई धन बी नौ दिन्दो क्यो । तब ओ चेत । तब वै लौड़ा
न बोले मेरा बुवा का त कइ नौकर कू खाणसे कइ रोटा निमका वच दिन
में भूख न मरनो कइ । मैं खड़ो होई अपणा बुवा मू जाऊँ बोलूँ इत्यादि ॥

[No. 8.]

TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā	dui	laurā	chhayā.	Taū-madhē	lurā-laurā-na			
<i>A-certain-person-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-son-by</i>			
bubā-sē	bōlē,	‘hē	bubā,	jō	mērō	bāṭō	māl-kō	chha,
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>the-property-of</i>	<i>is,</i>

sō maī dē.¹ Tab hubā-na wai-kaqī wai-kō bāto dē-dinē.
that to-me give.² Then the-father-by him-to him-of share was-given-away.
 Mast din nī hōya lūrō laurō appō bāto lē-ka
Many days not became the-younger son his-own share taken-having
 pardēs chālā-gē, aur takha badmāsi-mā appā din khōyā,
a-foreign-land went-away, and there debauchery-in his-own days were-lost,
 aur appō māl khōyē. Jab wai-na sab urāyālē, tab
and his-own wealth was-lost. When him-by all had-been-squandered, then
 wakha bhārī akāl parē, aur ō garīb hōi-gē. Aur takha
there a-great famine fell, and he poor became. And there
 jāi-ka wai-gāū-mā ēk-baikh-kā dagrā-mā rahna lagē.
gone-having that-village-in a-person-of vicinity-in to-remain he-began.
 Tai-baikh-na wai-laurā-kū apnā-pūgrā-mā sungar hēna khēdē.
That-person-by that-son-as-for his-own-field-in swine to-watch he-was-sent.
 Tai-laurā-na, jō chhīmē sungar khānda-chhayā, sō āpū khāpa
That-son-by, what husks the-swine eating-were, those he-himself to-eat
 thahrē. Wai-taī kōi dhan hī nī dindō-chhayō. Tab ō
it-was-intended. Him-to anyone money even not giving-was. Then he
 chētē. Tab wai-laurā-na bōlē, 'mērā-bubā-kā ta
came-to-his-senses. Then that-son-by it-was-said, 'my-father-of verily
 kaī-naukrū-kū khāpa-sē kaī-rōṭā-nimkā bacch-dina, māī
several-servants-to eating-than several-bread-loaves were-left-over-and-above, I
 bhūkh-nā marnō-chhaū. Maī kharō hōi appā-bubā-mī jāī,
hunger-by dying-am. I erect having-become my-own-father-to will-go,
 bōlū ityādi.³
will-say etcetera.⁴

SALĀNĪ.

With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāthī dialect, we come to Salānī, named after the three Parganas of Malla, Tallā, and Gaṅgā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pāli of Almora. Garhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District.	Number of Speakers.
Almora	15,176
Garhwal	207,832
Dehra Dun	5,000
Saharanpur	250
Bijnor	1,000
Moradabad	500
Total	229,758

Salānī is practically the same as Śrīnagariyā, the standard form of Garhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following. In the Standard dialect, words which in Hindī end in *ā*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *k*. It will be remembered that the same occurs in all the other dialects of Garhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chha* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *hōndēna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehri dialect.

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

- CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALANI DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

कौ भगना का दुइ नौना छया । जँ माँ काणसा न अपणा बुवा माँ बोल्यो हे बुवा जी माल ताल माँ जो मेरो बाँठो होव सो मैं दी देवा । तब वै न जँ का बीच अपणो माल ताल बाँटी दीन्यो । भिंड़े दिन नो होये छया कि काणसो नौनो सब कुछ कट्ठा करौ क दूर देस कू चली गयो और वख लुचपन माँ दिन बितौंद अपणो माल ताल बितार्इ दीन्यो । जब वो सब कुछ उड़ाई चुक्यो तब वै देस माँ अकाल पड़्यो और वो कंगाल होई गयो । और वो जाई क वै देस का रहणवालों माँ न कौ का यख रहण लग्यो जँ न वो पुंगड़ौ माँ सुंगर चरौण कू भेजौ दीन्यो । और वो जँ कुकीलौ ते जौ कू सुंगर खांदा छया अपणो पेट भरनू चांदो छयो और कुई वै कू कुछ नी देंदो छयो । तब वै कू होश आयो और वै न बोल्यो मेरा बुवा का कतना हौ भुल्यौ कू खान ते भिंड़े रोटौ हींदेन और मैं भूख न मरगूँ छजँ । मैं उठौ क अपणा बुवा मूँ जीलो और जँ माँ बोललौ हे बुवा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे । मैं अब आप को नौनो बोलण लायक नौ छजँ । मैं कू अपणा भुल्यौ माँ न एक का बराबर बणावा । तब वो उठौ क अपणा बुवा का पास चल्यो । पर वो दूर ही छयो कि वै का बुवा कू वै देखी क दवा अई और दौड़ी क वै का गला पर चिपटौ क वै कौ भुकी लीनी । नौना न वै माँ बोल्यो हे बुवा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे और मैं अब आप को नौनो बोलण लायक नौ छजँ । परंतु बुवा न अपणा नौकरु माँ बोल्यो सब ते सुन्दर कपड़ा निकालौ क वै कू पैराई देवा । वै का हाथ पर गुंठौ और खुट्टौ पर चुत्ता पैराई देवा । और हम लोग खीला और आनन्द करला । किलाई कि यो मेरो नौनो मखूँ छयो अब बची गये हर्छूँ छयो फिर मिली गये । तब वो आनन्द कर्न लग्या ॥

वै को जेठो नौनो पोंगड़ा मां हयो और जब वो चौदो र घर का नजीक पहुँच्यो तब बाजों और नाचण को सन्द् सूण्यो । और वै न अपना भुल्यो मां न एक कू अपना पास बुलाई क पूछ्यो यो क्या च । वै न वै मां बोल्ह्यो तुमारो भाई आयूँ ह । आर तुमारा बुवा जो न सुन्दर खाणू करे किलाई कि वो भलो चंगो पावे । परंतु वै कू गुस्सा आयो और भिन्न जाणू नो चायो । वै वास्ता वै को बुवा मैर चाई क वै कू मनौण लग्यो । वै न अपना बुवा कू जवाब दीन्यो कि देखा मैं इतना दिनू ते आप की सेवा करदू और कखी आप को हुक्म नो टाल्यो और आप न कभी मैं कू एक छौनो भी नौदिन्यो जो मैं अपना दगद्यों का साँघ आनन्द करदो । परंतु आप को यो नौनो जो पातरू का दगड़ा अपणो माल ताल खाई गये जवारे हो वो घर आये तवारे हो आप न वै का वास्ता सुन्दर खाणू करे । बुवा न बोल्ह्यो हे नौना तू रोजे मेरा दगड़ा हई और जो कुछ मेरो ह सो सब तेरो ह । परंतु आनन्द करणू और खुशो होणू चैंदो हयो किलाई कि यो तेरो भाई मखूँ हयो बचो गये हय्यो हय फेरो मिली गये ॥

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kai-jhañā-kā dui naunā chhayā, Ū-mā kāpsā-na
A-certain-man-of two sons were. Them-among the-younger-by
 appā-bubā-mā bōlyō, 'hē bubā-jī, mā-tāl-mā jō mērō bhāthō
his-own-father-to it-was-said, 'O father, the-property-in which my share
 hōwa sō māī dī-dēwā.' Tab wai-na ū-kā bich appō
may-be that me give-away.' Then him-by them-of between his-own
 mā-tāl bhāī-dīnyō. Bhiñdē dīn nī hōyē-chhayā kī kāpsō
property was-divided-out. Many days not become-were that the-younger
 naunō sab-kuchha katthā karī-ka dūr-dēs-kū chali-gayō, aur
son everything together made-having distant-country-to went-away, and
 wakha luchpan-mā dīn bitannda appō mā-tāl bitāl-dīnyō.
there debauchery-in days a-wasting his-own property was-squandered-away.
 Jab wō sab kuchha wai-chukyō, tab wai-dēs-mā akāl
When he all things had-squandered-completely, then that-country-in famine.
 paryō aur wō kangāl hōi-gayō, aur wō jāi-ka wai-dēs-kā
fell and he indigent became, and he gone-having that-country-of
 rahwālāñ-mā-na kai-kā yakha rahā lagyō, jai-na wō
inhabitants-in-from a-certain-one-of near to-live began, whom-by he
 pūgrāñ-mā suṅgar charaṇyā-kū bhōjī-dīnyō. Aur wō ū-chhukēlāñ-tē
fields-in sowing feeding-for was-sent-away. And he those-husks-with
 jāñ-kū suṅgar khāndā-chhayā appō pēt bharnū chāndō-chhayō,
which (acc.) the-swine eating-were his-own belly to-fill wishing-was,
 aur kuī wai-kū kuchha nī dēndō-chhayō. Tab wai-kū hōs
and anybody him-to anything not giving-was. Then him-to recollection
 āyō aur wai-na bōlyō, 'mērā-bubā-kā katnā-hī-bhartyāñ-kū
came and him-by it-was-said, 'my-father-of how-many-even-servants-to
 khāpa-tē bhiñdē rōṭī hōndēna aur māī bhūkh-na marpū-chhañ.
eating-than more bread is-becoming and I hunger-with dying-am.
 Māī uñhī-ka appā bubā-mā jāñō aur ū-mā bōlō, "hē
I arisen-having my-own father-to will-go and him-to I-will-say, "O

bubā-jī, maī-na swarg-tē ultō aur āp-kā sāmṇē pāp
 father, me-by Heaven-from opposite and your-honour-of before sin
 karē. Maī ab āp-kō naunō bōḷṇa lāyak nī chhaū;
 was-done. I now your-honour-of son to-say worthy not am;
 maī-kū appā bhurtyāū-mā-na ēk-kā barābar baṇāwā." Tab wō
 me (acc.) your-own servants-in-from one-of equal make." Then he
 uṭhī-ka appā bubā-kā pās chalyō. Par wō dūr-hī chhayō
 arisen-having his-own father-of near went. But he far-off-even was
 ki wai-kā bubā-kū wai dēkhī-ka dayā āi aur daṛī-ka wai-kā
 that him-of father-to him seen-having pity came and run-having him-of
 galā-par chipṭī-ka wai-kī bhukki līṇī. Naunā-na wai-mā
 neck-on clung-having him-of kisses were-taken. The-son-by him-to
 bōlyō, 'hē bubā-jī, maī-na swarg-tē ultō aur āp-kā
 it-was-said, 'O father, me-by Heaven-from opposite and your-honour-of
 sāmṇē pāp karē, aur maī ab āp-kō naunō bōḷṇa lāyak
 before sin was-done, and I now your-honour-of son to-say worthy
 nī chhaū.' Parantu bubā-na appā naukrū-mā bōlyō,
 not am.' But the-father-by his-own servants-to it-was-spoken,
 'sah-tō sundar kapṛā nikālī-ka wai-kū pairāī-dēwā. Wai-kā
 'all-than beautiful clothes taken-out-having him-on put. Him-of
 hāth-par gūṭṭhī aur khuttāṇ-par jutlā pairāī-dēwā. Aur ham-lōg
 hand-on a-ring and feet-on shoes put. And we-people
 khaulā aur ānand karlā; ki-lāi ki yō mērō naunō
 shall-eat and merriment shall-make; what-for that this my son
 maryū-chhayō, ab bachī-gayē; harchyū-chhayō, phir mili-gayē.' Tab
 dead-was, now saved-went; lost-was, again found-went.' Then
 wō ānand karna lagyā.
 they merriment to-make began.

Wai-kō jēthō naunō pōgarā-mā chhayō, aur jab wō aūdō
 Him-of the-elder son field-in was, and when he coming
 aundō ghar-kā najik pahūchyō, tab bājāū-aur-nachpa-kō
 coming house-of near arrived, then musical-instruments-and-dancing-of
 sahd sūnyō. Aur wai-na appā bhurtyāū-mā-na ēk-kū
 sound was-heard. And him-by his-own servants-in-from one (acc.)
 appā-pās bulāi-ka pāchhyō, 'yō kyā cha?' Wai-na
 of-himself-near called-having it-was-asked, 'this what is?' Him-by
 wai-mā bōlyō, 'tumārō bhāī āyū-chha, aur tumārā bubā-jī-na
 him-to it-was-said, 'your brother come-is, and your father-by
 sundar khānū karē; ki-lāi ki wō bhalō chhagō pāyē.'
 good food was-made; what-for that he well healthy was-found.'

Parantu wai-kū gussā āyō aur bhittra jānū nī ohāyō. Yai-wāstā
But him-to anger came and inside to-go not he-wished. This-for
 wai-kō bubā bhair āi-ka wai-kū manauna lagyō. Wai-na
him-of the-father outside come-having him (acc.) to-appease began. Him-by
 appā bubā-kū jabāb dīnyō , ki, 'dēkhā, māī itnā-dinū-tē
his-own father-to answer was-given that, 'see, 'I so-many-days-from
 āp-kī sēwā kardū, aur kakhī āp-kō hukm nī
your-honour-of service (am-) doing, and ever your-honour-of order not
 tālyō, aur āp-na kakhī māī-kū ēk chhaunō bhī nī
was-transgressed, and your-honour-by ever me-to a kid even not
 dīnyō, jō māī appā-dagryān-kā sāth ānand kardō.
was-given, that I my-own-companions-of with merriment might-have-made.
 Parantu āp-kō yō naunō jō pātrū-kā dagrā appō māī-tāl
But your-honour-of this son who harlots-of with his-own property
 khāi-gayē, jabārē-hī wō ghar āyē, tabārē-hī āp-na wai-kā-wāstā
ate-up, when-even he home came, then-even your-honour-by him-of-for
 sundar khāpū karē.' Bubā-na bōlyō, 'hē naunā, tū rojjē
good food was-made.' The-father-by it-was-said, 'O son, thou daily
 mērā dagrā chhāī, aur jō-kuchha mērō chhā, sō sab tērō chhā.
me-of with art, and whatever mine is, that all thine is.
 Parantu ānand karū aur khuṣī hōpū chāindō-chhayō; ki-lāī ki
But merriment to-make and glad to-be proper-was; what-for that
 yō tērō bhāī mārī-āchhayō, bachī-gayē; harchī-āchhayō, phēr
this thy brother dead-was, saved-went; lost-was, again
 milī-gayē.
found-went.'

TEHRĪ GARHWĀLĪ OR GANGĀPARIYĀ.

The State of Tehri Garhwal lies to the west of British Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwālī, known as the Tehri dialect, and also by people of Garhwal and Almora, as "Gangāpāriyā" or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehri State lies the Jaunsār-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pahārī Jaunsārī. As might be expected, the Tehri dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean 'was.' Compare the Jaunsārī *thō*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehri, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale,—the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Datt Uprēti's *Hill Dialects of the Kumaon Division*.

It is unnecessary to give a complete sketch of the grammar of Tehri Garhwālī. It will be sufficient to note the principal points of divergence from the Standard dialect.

Nouns.—The principal postpositions are:—

Agent, *na*.

Dative-Accusative, *kū, ka, saṇī*; for, *lāi*.

Instrumental, *na, sē, tē*.

Ablative, *mujē, sō, tē*; from among, *mā-na*.

Genitive, *kō (kā, kī)*.

Locative, *mā, mū*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *au* and *ū*, both of which are frequently nasalized. Thus, *būbau-kō* or *būbaū-kō*, of fathers; *mansū-kō* or *mansū-kō*, of men.

Adjectives follow the same rules as in the Standard. For 'one' the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

Pronouns closely follow the Standard. The usual oblique form of *tū*, thou, is *twai*, as in *twai-na* (ag. sing.). Similarly, the agent singular of *māi*, I, is *mai-na* or *mai-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

This, he, she, it.			That, he, she, it.		
	Masc.	Fem.		Masc.	Fem.
Nom.	<i>yō</i>	<i>yā</i>	Singular.	<i>wō, wa, ū</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
			Plural.		
Nom.	<i>yē, yō</i>			<i>wō, ū (ū)</i>	
Obl.	<i>yau (yaū), yā (yū)</i>			<i>ū (ū)</i>	
Gen.	<i>inarō, yū-kō</i>			<i>unarō, ū-kō</i>	

The **Reflexive Pronoun** is *āphū*, self; genitive *apnō*. *Āphū-mā* is "amongst themselves."

The **Relative and Correlative Pronouns** are :—

Relative.			Correlative.
		Singular.	
Nom.	<i>jō</i>		<i>sō</i>
Obl.	<i>jai</i>		<i>lai</i>
		Plural.	
Nom.	<i>jē</i>		<i>sē</i>
Obl.	<i>jyū (jyū)</i>		<i>tyā (tyā)</i>

The **Interrogative Pronouns** are *kō* (declined like *jō*), who? and *kyō* or *kyājō* (cf. Jaunsāri), obl. *kē*, what?

The **Indefinite Pronouns** are *kuī* (obl. *kai*), anyone, someone, and *kichhū* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

	Singular.	Plural.
1.	<i>chhaū, chhaū</i>	<i>chhayā</i>
2.	<i>chhai</i>	<i>chhayāi</i>
3.	<i>chha</i>	<i>chhana</i>

Chha may also be used for any person, as in *tū ab marna tyār chha*, thou art ready to die.

The usual past is *thayō*, was; plural *thayā*; fem. sing. and plur. *thai*. The Standard *chhayō*, etc., is also frequently employed.

Finite Verb.—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ū*, as in *hōnū*, to be, *mārnū*, to strike; but *ō* also occurs in *gānō*, to sing, *nāchnō*, to dance. The weak form ends in *a*, as in *hōna*, *chārauna*, *karna*. The usual rules for *a* and *n* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *nū* (*nū*). Thus, *mārdō*, *hōndō*, *chāraunū* (sentence 229).

The **Past Participle** also follows the Standard, ending in *ē*, *yō*, and *yū*, with oblique forms in *ē*, *yā* and *yā*. Thus, *mārē*, *māryō*, *māryū*, *gayē*, *gayō*, *haiṭhyū*, and (obl.) *chalyā*, *gayē*, he went away; *bōlyā uprāt*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *ham-na kanū rana* (for *raha*) *khāna*, how is it to be dwelt, to be eaten, by us? i.e. how are we to live and eat?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou; *mārā*, strike ye.

The Old Present occurs in *hōū*, I may be; *māraū*, I may strike; *jēū*, let us eat; *mānaū*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhaū*, I am striking. The second is conjugated as follows :—

	Singular.	Plural.
1.	<i>mārdaū, mārdu</i>	<i>mārdā</i>
2.	<i>mārdī</i>	<i>mārdāi</i>
3.	<i>mārda</i>	<i>mārdāna</i>

Similarly, *jāndē*, I go; *khāndāna*, they eat; *rakhdōna*, they keep.

For the Imperfect, we have *maī mārīdō thayō*, I was striking; so, in the second specimen, *jāpūdō thayō*, he was knowing; and *rakhdā thayā*, they were keeping. In the Parable we have a weak form of the Present Participle in *dēnda thayō*, (no one) was giving.

For the Future we have in the masculine :—

Singular.	Plural.
1. <i>mārlō</i>	<i>mārlā</i>
2. <i>māralyō, mārīlō</i>	<i>māralyā, mārīlā</i>
3. <i>mārlō</i>	<i>mārlā, mārīlyā</i>

Similarly, *jaulō*, I will go; *bōllō*, I will say; *rahlī* (fem.), she will remain; *rahlō*, you will remain; *hōlā*, you will be.

The Past Tenses closely follow the Standard.

Thus :—

wai-na mārē, he struck; *wai-na ni chāyō*, he did not wish; *tum-na līnē*, you took (sentence 240); *ū-na tōrena*, they broke (the sticks).

For intransitive verbs we have :—

rāyō, I remained; *chalyō*, I went; *ghūmyō* (sentence 224), I walked about, and also :—

Singular.	Plural.
1. <i>gayēū</i> , I went	<i>gayā</i>
2. <i>gayē</i>	<i>gayā</i>
3. <i>gayē</i>	<i>gayena, gaina</i>

Similarly, *hōyō*, he became (225); *lagena*, they began; *lyāyena*, they brought; *tūfena*, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *milē chha*, he has been found; *ēyē chha*, he has come; *bailhyū chha*, he is seated (230); *mārē-thayō* or *maryū thayō*, he had died; *barchē thayō*, or *barchyū thayō*, he had been lost.

We have an instance of a potential compound in (second specimen) *kai-na ni tōr sakī*, no one could break. Note that *sakī* is treated as transitive.

The negative is *nī*.

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWĀL.

SPECIMEN I.

एक भूणा का दुई नौन्याल दया । जँ-मा-न काणसा न अपणा वूवा माँ बोले कि हे वूवा बिरसत को बाँठो जो मेरो छ मैं दे । तब वै न बिरसत ऊ सणी बाँटी दिने । और भिंडे दिन नि होया काणसा नौन्याल न सब कठो करी क एक दूर देस चल्या गये और वख अपणी रोजी कुकर्म माँ उडाये । और जब सब खर्च करी चुके वै देस माँ बड़ो अकाल पड़े और वो कंगाल होण लगे । तब वै देस का एक बड़ा आदमी का डेरा जाई लगे । वै न वो अपणा पोंगड़ा माँ सुंगर-चरीण भेजे । और वै या चाह थई वै वुसा-से जो सुंगर खांदान अपणो पेट भरौ । जो कुई वै-सणी नि देंद थयो । तब होस माँ आई क बोले मेरा बाबू का कतना ही मजूरू कू भिंडे रोटी छ और मैं भूकी मरदौ । मैं उठी क अपणा वूवा मूँ जौलो और वै माँ बोललो कि हे वूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाऊँ । मै कू अपणा मजूरू मधे एक का बराबर बणौ । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का वूवा सणी दया आये और दीड़ी क वो गला पर भेंटे । भौत भूकी पेये । नौन्याल न वै क बोले कि हे वूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छऊँ कि फेर तेरो नौन्याल गख्या जाऊँ । परन्तु वै का बाबू न अपणा चाकरू माँ बोले कि अच्छा ते अच्छा कपड़ा गाडी ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटी पर जोरा पैरावा औ हमू सभ जेजँ और खुशी मानौ के लार्दे कि मेरो यो नौन्याल मरे थयो अब वचे छ हरचे थयो अब मिले छ । तब वो खुशी करन लगे ॥

और व को ठूलो नौन्याल पोंगड़ा माँ थयो । जब डेरा का धोरा
 आये गाणो और नाचणो सुणे । तब एक चाकर बोलाई क पूछे कि यो
 क्या छ । वै न वै माँ बोले कि तेरो भुला आये छ और तेरा बूबा न बड़ी
 जिम्मान करे या न कि वै सणी राजी खुशो पाये । वै न गुन्ना होई क
 भित्त जानू नि चायो । तब वै का बाबू न भैर आई क वो मनाये । वै न
 बाबू माँ जुबाब माँ बोले कि देख येतना बरसू ते मैं तेरो टहल करदौ । कबो
 तेरा बोल्याँ उग्रान्त नि चल्यो । परंतु त्वै न कबो एक चेनखो मै नि
 दिन्यो कि अपणा दगड्यो दगड़ो खुशो मनौ । और जब तेरो यो नौन्याल
 आये जै न तेरो माया पावू दगड़ो उडाये त्वै न वै का वास्ता जिम्मान
 करे । वै न वै क बोले हे नौना तू सदानी मेरा पास छ । जो किछू मेरो
 छ सो तेरो छ । फेर खुशो होणू खुशो मनौणो वाजबो छई के लाई कि
 तेरो यो भुला मछूँ थयो सो वचे हरछूँ थयो सो मिले छ ॥

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek-jhaṇā-kā dui naunyal thayā, Ū-mā-na kāpsā-nā
One-man-of two sons were. Them-in-from the-younger-by
 apnā-būbā-mā bōlē ki, 'hē būbā, bīrsat-kō bāṭhō jō
his-own-father-to it-was-said that, 'O father, the-property-of share which
 mērō chha māī dē.' Tab wai-na bīrsat ū-sapī
mine is (to-)me give.' Then him-by the-property him-to
 bāṭī-dinē. Aur bhīndē din nī hōyā kāpsā-naunyal-na sab
was-divided-out. And many days not became the-younger-son-by all
 kaṭhō karī-ka ēk-dūr-dēs chalyā-gayē, aur wakha apū.
together made-having (to-)a-distant-country it-was-gone, and there his-own
 rōṭī ku-karīm-mā udāyē. Aur jab sab kharch-karī-chukē
livelihood evil-deeds-in was-squandered. And when all spent-completely-was
 wai-dēs-mā barō akāl parē aur wō kaṅgāl hōṇa lagē. Tab
that-country-in great famine fell and he indigent to-be began. Then
 wai-dēs-kā ēk-barā-ādmi-kā dērā jāī lagē. Wai-na
that-country-of a-great-man-of (to-)house going he-attached-himself. Him-by
 wō apnā-pōgrā-mā suṅgar charaṇa bhējē; aur wai yā chāh
he his-own-field-in swine to-feed was-sent; and (to-)him this desire
 thaī, 'wai-busā-sō jō suṅgar khāndān, apnō pēt bharaū';
was, 'that-chaff-with which the-swine are-eating, my-own belly I-may-fill';
 jō kui wai-sapī nī dēnda-thayō. Tab hōs-mā āī-ka
because anyone him-to not giving-was. Then sense-in come-having
 bōlē, 'mērā bābū-kā katnā-hī majūrū-kū bhīndē rōṭī chha,
it-was-said, 'my father-of how-many-even labourers-to much bread is,
 aur māī bhūkō mardaū. Māī uṭhī-ka apnā bābū-mā jāulō.
and I hungry am-dying. I arisen-having my-own father-to will-go
 aur wai-mā bōllō ki, "hē būbā, mai-na Paramēśwar-kā aur
and him-to I-will-say that, "O father, me-by God-of and
 tērā sāmnō kasūr karē; aur ab yā-i jōg bhi nī
thee-of before sin was-done; and now this-even worthy even not

rayō ki phēr tērō naunyāl bōlyā-jāū. Mai-kū
I-remained that again thy son I-may-be-called. Me (acc.)
 appā-majūrū-madhē ēk-kā barābar bapau." Tab uṭhī-ka
your-own-labourers-among one-of equal make." Then arisen-having
 apnā bābū-mū chālē. Aur wa ab dūr thayō ki wai
his-own father-near he-went. And he yet far-off was that him
 dēkhi-ka wai-kā bābā-sapī dayā āyē, aur daurī-ka wō galā-par
seen-having him-of father-to pity came, and run-having he neck-on
 bhēṭē. Bhaut bhūki pēyē. Naunyāl-na wai-ka bōlē
was-embraced. Many kisses were-placed The-son-by him-to it-was-said
 ki, 'hā bābā, māi-na Paramēśwar-kā aur tērā sāmne kasūr karē;
that, 'O father, me-by God-of and thee-of before sin was-done;
 aur ab yē-ī jōg bhī nī chhaū ki phēr tērō naunyāl
and now this-even worthy even not I-am that again thy son
 ganyā-jāū.' Parantu wai-kā bābū-na appā chākrū-mā bōlē
I-may-be-counted.' But him-of father-by his-own servants-to it-was-said
 ki, 'achchhā-tō achchhā kaprā gāḍī lyāwā aur wai pairāwā;
that, 'good-than good clothes having-taken-out bring and him put-on;
 aur wai-kā hāth-par mūḍrī aur khuṭau-par jōrā pairāwā, aur hamū
and him-of hand-on ring and feet-on shoes put-on, and we
 sabh jēḍ aur khuṣī mānāū; kē-lāi-ki mērō yō naunyāl
all may-eat and rejoicing may-celebrate; what-for-that my this son
 marē-thayō, ab bachē-chha; harchē-thayō, ab milē-chha.' Tab wō
dead-was, now saved-is; lost-was, now got-is.' Then he
 khuṣī karna lagē.
rejoicing to-make began.

Aur wai-kō thūlō naunyāl pōgrā-mā thayō. Jab dērā-kā dhōrā
And him-of elder son field-in was. When house-of near
 āyē, gāpō aur nāchnō supē. Tab ēk chākar bolāi-ka
he-came, singing and dancing were-heard. Then a servant called-having
 pūchhē ki, 'yō kyā chha?' Wai-na wai-mā bōlē ki,
it-was-asked that, 'this what is?' Him-by him-to it-was-said that,
 'tērō bhulā āyē-chha, aur tērā bābā-na harī jīman karē;
'thy younger-brother come-is, and thy father-by great feast was-made;
 yā-na-ki wai-sapī rājī-khuṣī pāyē. Wai-na gussā
this-by-that him-as-for safe-(and-)sound he-was-found. Him-by angry
 hōi-ka bhitra jānū nī chāyō. Tab wai-kā bābū-na bhair
become-having inside to-go not was-desired. Then him-of father-by outside
 āi-ka wō manāyē. Wai-na bābū-mā jubāb-mā bōlē
gone-having he was-appeased. Him-by the-father-to answer-in it-was-said

ki, 'dēkh, yetnā-barsū-tē maī tēri tahal kardaū; kabī tērā
that, 'see, so-many-years-from I thy service am-doing; ever thy
 hōlyā uprāt ni chalyō; parantu twai-na kabī ēk chenkho
what-was-said beyond not (I-)went; but thee-by ever a kid
 maī ni dinyō ki apnā-dagryau-dagri khuṣī manaū.
(to-)me not was-given that my-own-companions-with joy I-may-celebrate.
 Aur jab tērō yō naunyal āyē, jai-na tēri māyā pātrū-dagri
And when thy this son came, whom-by thy fortune harlots-with
 udāyē, twai-na wai-kā-wastā jimmaṇ karē. Wai-na wai-ka
was-squandered, thee-by him-of-for a-feast was-made.' Him-by him-to
 hōlē, 'hē naunā, tū sadānē mērā pās chha. Jō-kichhū mērō
it-was-said, 'O son, thou ever me-of near art. What-ever mine
 chha, sō tārō chha. Phēr khuṣī hōpū, khuṣī manaupī wājabī
is, that thine is. But glad to-be, joy to-celebrate proper
 chhai; kē-lāi-kī tērō yō bhulā maryū-thayō, sō bachē;
was; what-for-that thy this brother dead-was, he was-saved;
 hachyū-thayō, sō milē-chha.
lost-was, he got-is.'

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

एक गर्ज माँ एक बुद्धा भूणा का भिंडे नौन्याल धया और से सब आफू माँ एक को बैरी एक धयो । सलूकत नि रखदा धया । जब जँ को बाबू मरन लगे तब वो सबे भाई कठा होई क अपणा बाबू माँ गया और अपणा बाबू मूँ बोलन लगेन कि हे बूवा तू अब मरन कू ल्यार छ कुछ हम कू अडाई जा कि हम न तेरा मरन उपांत कनू रण खाण । जँ को बूवा जानदो ई धयो कि ये आफू माँ बैर रखदान । तब वै न जँ माँ बोले कि तुम सब भूणा एक एक छट्टी रिंगाली को मै मूँ ल्यावा । व सभे ल्यायेन । तब वै न बोले कि तुम यौ छट्टौ सणौ कट्टी गड्डी बाँधी क तोड़ा । जँ न तन्ने करे । पर वा गड्डी कै न नि तोड़ सकौ । तब वै न बोले कि अब गड्डी खोली क छट्टी अलग अलग तोड़ा । तौ न जब अलग अलग करी क तोड़ेन त सरासर टूटेन । तब जँ का बुद्धा बाबू न बोले कि तुम क या ई अडूण-पडूण छ । मेरा मरन पिछाड़ौ तुम सब भाई यौ रिंगाली को गड्डी को तरौ एक ज्यू-स्यू रहला त तुमारो कुई कुछ नि कर सक्यो । और जो तुमारा बीच फूट रहलौ त तुम यौ छट्टौ को तरौ अलग अलग बरो-बाद होला और तुमारो कुई धड़ो दगड़ो नि कर । तब सब नौन्यालू न या बात कबूल करे और सुख से सबे भाई मिलौ-बुलौ क रहण लगेन ॥

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHARI (GARHWALI).

TEHRI DIALECT.

STATE TEHRI GARHWAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk-gaṇ-māṇ ēk budyā-jhaṇā-kā bhiṇḍē naunyāl thayā. Aur sē
One-village-in an old-person-of many sons were. And they
 sab āphū-māṇ ēk-kō bairi ēk thayō. Salūkat nī
all themselves-among one-of enemy one was. Unity not
 rakhdā-thayā. Jab ũ-kō bābū marna lagē, tab wō sabō
to-keep-they-used. When them-of father to-die began, then they all
 bhāi kathā hōi-ka appā-bābū-māṇ gayā, aur appā
brothers together become-having their-own-father-to went, and their-own
 bābū-māṇ bōlūa lagēna ki, 'hō hūbā, tū ab marna-kū tyār
father-to to-say began that, 'O father, thou now die-to ready
 chha. Kuchh ham-kū adāi-jā, ki ham-na tērā-marna uprāt kauṇ
art. Something us-to advise, that us-by thy-death after how
 rapa khāpa.' Ū-kō bābū jāṇḍō-i-thayō ki,
to-be-lived to-be-eaten.' Them-of the-father knowing-even-was that,
 'yē āphū-māṇ bair rakhdāna.' Tab wai-na ũ-mā
'these themselves-among enmity entertain.' Then him-by them-to
 bōlē ki, 'tum-sab-jhaṇā ēk ēk chhaṭṭī rīgālī-kī
it-was-said that, 'you-all-men one one stick ringal-bamboo-of
 mai-māṇ lyāwā.' Wa sabhē lyāyēna. Tab wai-na bōlē ki,
me-to bring.' They all brought. Then him-by it-was-said that,
 'tum yau chhaṭṭyan-saṇī kaṭṭhī gaḍḍī bādhi-ka tōṛā.'
'you these sticks (acc.) together a-bundle tied-having break.'
 Ū-na tannē karē. Par wā gaḍḍī kai-na nī
Them-by so it-was-done. But that bundle any-one-by not
 tōṛ-sakī. Tab wai-na bōlē ki, 'ab gaḍḍī
broken-could-be. Then him-by it-was-said that, 'now the-bundle
 khōlī-ka chhaṭṭī alag alag tōṛā.' Tau-na jab
untied-having the-sticks separately separately break.' Them-by when
 alag alag kari-ka tōṛēna to sarāsar tūṭēna.
separately separately made-having were-broken then easily they-were-broken

Tab ñi-kā budyā-bābū-na bolē kī, 'tum-ka yā-i
 Then them-of the-old-father-by it-was-said that, 'you-to this-even
 adūn padūn chha. Mērā-marna picchhārī tum sab bhāi yī
 advice instruction is. My-dying after you all brothers this
 rīgālī-kī gaḍḍī-kī taraū ēk jyū-syū rahla, ta tumārō
 ringals-of bundle-of like one mind-sense will-remain, then of-you
 kuī kuchh nī kar-sakyō; aur jō tumārā bich phūṭ
 anyone anything not do-could; and if of-you among disunion
 rahī ta tum yau-ohhatīyan-kī taraū alag alag
 will-remain then you these-attacks-of like separately separately
 barōbād hōlā, aur tumārō kuī dharō dagrō nī kara.
 ruined will-become, and of-you any-one help companionship not will-do.
 Tab sab-naunyalū-na yā bāt kabūl karē, aur sukh-sē
 Then all-sons-by this advice accepted was-made, and comfort-with
 sab-ē bhāi mili-chuli-ka rahna lagena.
 all brothers joined-united-having to-live they-began.

LIST OF STANDARD WORDS AND PHRASES IN
CENTRAL PAHĀRĪ.

LIST OF STANDARD WORDS AND PHRASES

English	Kumaul (Standard).	Kumaul (Khasarjyā).	Kumaul (Sōryāli).
1. One	Ek	Ek (one or a), knia(a)	Ek
2. Two	Dwi	Dwi	Dui
3. Three	Tin	Tin	Tin
4. Four	Chār	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhai	Chhai	Chhai
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āth	Āth	Āth
9. Nine	Nau	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Bis	Bis	Bis
12. Fifty	Pachās	Pachās, pāchās	Pāchās
13. Hundred	San	San	San
14. I	Maī	Maī, mī ; (obl.) mai, mī	Maī
15. Of me	Mero, myōro	Myar ; (obl.) myār	Mēro ; maīsu or maīs (to me).
16. Mine	Mero, myōro	Myar ; (obl.) myār	Mēro
17. We	Ham	Ham ; (obl.) hamō	Ham, hām
18. Of us	Hamaro	Hamar ; (obl.) hamār	Hamārō ; hamasu or hamas (to us).
19. Our	Hamaro	Hamar ; (obl.) hamār	Hamārō
20. Thou	Tu	Tō ; (obl.) twē	Taī
21. Of thee	Turo, tyōro	Tyar ; (obl.) tyār	Tērō ; twaisu or twais (to thee).
22. Thine	Tero, tyōro	Tyar ; (obl.) tyār	Tērō
23. You	Tum	Tum ; (obl.) tumō	Tum
24. Of you	Tumaro	Tumar ; (obl.) tumār	Tumārō ; tumasu or tumas (to you).
25. Your	Tumaro	Tumar ; (obl.) tumār	Tumārō

IN CENTRAL PAHĀRĪ.

Gaṛhwālī (Standard).	Gaṛhwālī (Bāṁḍ).	Gaṛhwālī (Tahsil).	English.
Ek	Ēk	Ēk, bargat	1. One.
Dwī	Dwī	Dwī, dāl	2. Two.
Tin	Tin	Tin	3. Three.
Chār	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhal	Chhal	Chhal	6. Six.
Sat	Sat	Sat	7. Seven.
Āth	Āth	Āt	8. Eight.
Nau	Nau	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās, pāchās	Pachās	12. Fifty.
Sau	Sau	Sau	13. Hundred.
Maī	Mī	Maī, mī (obl. mai)	14. I.
Mērō	Mērō, myōrō	Mērō	15. Of me.
Mārō	Mārō, myōrō	Mārō	16. Mine.
Ham	Ham	Ham, hamō	17. We.
Hamārō	Hamārō	Hamārō	18. Of us.
Hamārō	Hamārō	Hamārō	19. Our.
Tā	Tā	Tā (obl. twāī)	20. Thou.
Tērō	Tērō, tyōrō	Tērō	21. Of thee.
Tērō	Tērō, tyōrō	Tērō	22. Thine.
Tum	Tum	Tum	23. You.
Tumārō	Tumārō	Tumārō	24. Of you.
Tumārō	Tumārō	Tumārō	25. Your.

English.	Kumaoni (Standard).	Kumaoni (Khasjarijyá).	Kumaoni (Sōtyāli).
26. He	U	Ū ; (obl.) wī	Ū
27. Of him	Wī-ko	Wīk	Wī-kō ; wīn or wīa (to him)
28. His	Wī-ko	Wīk	Wī-ko
29. They	Ū	Ū ; (obl.) unō	Un
30. Of them	Unarō	Unar ; (obl.) unār	Unarō ; unarū or unar (to them).
31. Their	Unarō	Unar ; (obl.) unār	Unarō
32. Hand	Hāt	Hāt	Hāt
33. Foot	Khaṭ	Khaṭ	Khaṭṭā
34. Nose	Nakh	Nakh	Nāk
35. Eye	Ākhā	Ākhā	Ākhā
36. Mouth	Mukh	Mākh	Mukh
37. Tooth	Dāt	Dāt	Dāt
38. Ear	Kan	Kan	Kan
39. Hair	Bāl	Bāl, bāw	Bāl
40. Head	Khwāro	Khwar	Muqḍō
41. Tongue	Jīb	Jībār, jīb	Jibarō
42. Belly	Pēṭ	Pēṭ	Pēṭ, qhār
43. Back	Paṭho, pāṭh	Paṭh	Pāṭhi
44. Iron	Luwo	Inv	Luwā
45. Gold	Sun	Sun	Sunō
46. Silver	Chāḍī	Chāḍī	Chāḍī
47. Father	Bāb	Bāp	Bābu
48. Mother	Mai, māhātārī	Mai, māhtārī	Ījā
49. Brother	Bhai	Bhāl, bhāi	Bhayā
50. Sister	Baiṇī	Baiṇī	Baiṇī
51. Man	Āḍimī	Āḍmī, māis	Māis
52. Woman	Syāṇī	Syāṇī	Syāṇī

Page 356, No. 35, Col. 2, read 'Ākhā'.

Gargwāl (Standard).	Gargwāl (Rajpū).	! Gargwāl (Tehri).	English.
Wo	Wo	Wō, wa, ō, sō	26. He.
Wā-kō, ā-kō	Wī-kō	Wai-kō, tai-kō	27. Of him.
Wē-kō, ē-kō	Wī-kō	Wai-kō, tai-kō	28. His.
Wo	Wū, wō	Wō, ū, ē, sō	29. They.
Wā-kō, ā-kō	Unāro	Unāro, ū-kō, tyū-kō	30. Of them.
Wā-kō, ā-kō	Unāro	Unāro, ū-kō, tyū-kō	31. Their.
Hāt	Hāt	Hāth	32. Hand.
Khutō	Khutō	Khutō	33. Foot.
Nāk	Nāk	Nāk	34. Nose.
Ākḥō	Ākḥō	Ākḥō	35. Eye.
Gichō	Gichō	Gichohō	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kandō	Kān, kapdō	38. Ear.
Bāl	Latālā	Bāl, latlā	39. Hair.
Sir	Mān	Mund, kapāl	40. Head.
Jīb	Jīb	Jīb	41. Tongue.
Pēt	Ladārō	Pōtgō, pēt	42. Belly.
Pūth	Pūthō	Pichhādō, pūth	43. Back.
Lāhō	Lokhar	Lokhar, lohō	44. Iron.
Sonō	Sonō	Sonō	45. Gold.
Chādi	Chādi	Chādi	46. Silver.
Babā	Babō, babā	Babō, babā	47. Father.
Mā, bōi	Bōi	Bai, ija	48. Mother.
Bhāi, dādā (elder), bhulā (younger).	Bhāi	Bhai (general), didā (elder), bhulā (younger).	49. Brother.
Bai, didi (elder), bhulī (younger).	Bain	Baini, bain (general), didi (elder), bhulī (younger).	50. Sister.
Āmī, mankhī	Āmī, manakha	Māis, mankhī, manas	51. Man.
Jandāl	Sisul	Jandāl, bairhān, kajāo	52. Woman.

English.	Kumaoni (Standard).	Kumaoni (Khasparjya).	Kumaoni (Nepali).
53. Wife	Syaipi, jwe	Syaipi, jwê	Joi
54. Child	Balak	Balak, nan	Nāntān
55. Son	Chelo, chyôlo	Chyal; (plur.) chyāl	Chelo
56. Daughter	Cheli	Cheli	Cheli
57. Slave	Chakar	Chakar, naktar	Kaini
58. Cultivator	Kisāo	Kisāo, khōti-kamūner	Jindār
59. Shepherd . . . .	.....	Gwal (cowherd)	Gwalo
60. God	Parmēwar	Parmēwar, Iswar	Parmēchhar, Parmēsar
61. Devil	Bhāt	Bhāt . . . .	.....
62. Sun	Sārāj	Sārāj, sārj	Sārj
63. Moon	Jān	Channamā, jān	Jān
64. Star	Tārā	Tārā	Tārā
65. Fire	Āgo	Āgo, bhīnār	Āgō
66. Water	Pāpi	Pāpi	Pāni
67. House	Ghar, kuro	Ghar, kur	Ghar, ghar
68. Horse	Ghoro	Ghwar	Ghōrō
69. Cow	Gora	Gōru	Gorū
70. Dog	Kukur	Kukur	Kukur
71. Cat	Birālu	Birālu	Birālo
72. Cock	Kukupō	Kukur	Kukupō
73. Duck	Batak	Batak, badik	Pājliyo
74. Ass	Gadhā	Gadhā	Gadhā
75. Camel	Ū	Ū	Utto
76. Bird	Charo	Char	Challā
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khā
79. Sit	Baiṭh	Baiṭh	Baa

Garhwālī (Standard).	Garhwālī (Bāthlī).	Garhwālī (Tehri).	English.
Swaiṇ, jānānī	Sain, swin	Swain	53. Wife.
Naunō	Laupō	Naunō	54. Child.
Naunō	Laupō	Layik, naunō	55. Son.
Naunī	Laurī	Bāṇī, naunī	56. Daughter.
Kainī, chhōrā	Kainī, chhōrā	Chhōrā	57. Slave.
Jimḍar	Jimḍar	Kisāy	58. Cultivator.
Bakhrā-wālō	Bākryā	Bakrōwālō	59. Shepherd.
Parṁḍēwar	Parṁḍēchhar	Īṣwar, dēwtā	60. God.
Bhūt	Bhūt	Khabēs, bhūt	61. Devil.
Sūraj	Sūraj	Sūraj, ghām	62. Sun.
Chāḍ, jān	Chāḍ, jān	Jān, chandramā	63. Moon.
Gaiṇā	Gaiṇā	Gaiṇā, tāṛā	64. Star.
Āg	Āg	Āg	65. Fire.
Pāṇī	Pāṇī	Pānī	66. Water.
Ghar	Kuṛō	Kūṛō, qārō	67. House.
Ghōṛō	Ghwārā	Ghōṛō	68. Horse.
Gērō	Gauṛō	Gauṛī	69. Cow.
Kuttā	Kukur	Kūkar	70. Dog.
Birālō (masc.) ; birālī (fem.)	Birālō (masc.) ; birālī (fem.)	Birālō	71. Cat.
Kukhrō	Kukhrō, mair	Kukhrō	72. Cock.
Badak	Badak	Badak, jāl-kukhrō	73. Duck.
Gaddā, gadṛō	Gaddā, gadṛō	Gadha	74. Ass.
Ūṭh	Ūṭh	Ūṭh	75. Camel.
Pakhl	Pōkhil	Pachhē	76. Bird.
Jā	Jā	Hij	77. Go.
Khā	Khā	Khā	78. Eat.
Baith	Baith	Baith	79. Sit.

English.	Kumani (Standard).	Kumani (Khasarjyā).	Kumani (Bōdyāi).
80. Come	Ā	Ā	Ā
81. Bent	Mār	Mār	Mār
82. Stand	Thār hō	Thār hōw	Thār hāw
83. Die	Mar	Mar	Mar
84. Give	De	Dē	Dē
85. Run	Daur	Daur	Daur
86. Up	Mali	Mali	Mali
87. Near	Najik	Najdik, najik	Najik
88. Down	Taji	Tali	Tali
89. Far	Tāro	Dār, tār	Tārā, tārā
90. Before	Aghin	Aghil	Aghil
91. Behind	Pachhin	Pachhil	Pachhil
92. Who ?	Ko	Kō	Kō
93. What ?	Kyā, kē	Kyā, kō	Kyā
94. Why ?	Kā-lai	Kīnik	Kyā-lai
95. And	Anr	Haur	Anr
96. But	Par	Par	Par
97. If	Jo	Jo	Jāb
98. Yes	Hoy	Hōy, au	Hai
99. No	Nai	Nai	Nai
100. Alas	Hai	Abā, hai	Hai
101. A father	Bāb	Bāb; (ag.) bābāi-l	Bābu
102. Of a father	Bāba-ko	Bāb-k; (fam.) bābāi-k or bābā-k; (marc. obl.) bābā-k.	Bāba-kō
103. To a father	Bāb-kagi	Bāb-kagi	Bābu-khī, bābus
104. From a father	Bāb-hai	Bāb-thaī, -haī	Bābu-hwai
105. Two fathers	Dwi bāb	Dwi bāb	Dai bābu
106. Fathers	Bāb	Bāb; (ag.) bābō-l	Bābu

Gaṛhwālī (Standard).	Gaṛhwālī (Bābū).	Gaṛhwālī (Tehri).	English.
Ā	Ā	Āw	80. Come.
Mār	Mār	Thēch, kūt	81. Beat.
Khayō hō	Thādo hō	Ūth	82. Stand.
Mar	Mar	Mar	83. Die.
Dā	Dā	Dā	84. Give.
Daur	Daur	Apak	85. Run.
Mathā, dhia	Ubāī	Alch, mathyā	86. Up.
Najādīk	Najik	Dhōri, nōdī	87. Near.
Bēr, tal	Tal	Tal, nis, bōra	88. Down.
Dār	Tadā	Dār	89. Far.
Agārī	Aghin	Paīlā, agārē	90. Before.
Pichhārī	Pachhia	Paīhar, pichhārē	91. Behind.
Kō	Kō	Kō	92. Who?
Kyā	Kyā	Kyā-jō	93. What?
Kā-lāl	Kī-lā	Kē-kā, kē-lāl	94. Why?
Aur, ar	Aur	Ar	95. And.
Par	Par	Par, parantā	96. But.
Jō	Jō	Jō, agar	97. If.
Hā	Hā	Hā	98. Yes.
Nā	Nā	Nā	99. No.
Āhā	Arō, darō	Gajab	100. Alas.
Bābā	Babū	Babā	101. A father.
Bābā-kō	Babū-kō	Babā-kō	102. Of a father.
Bābā-kū	Babū khūl	Babā-kū	103. To a father.
Bābā-tē	Babū gaol	Babū-mujō, babū-āē	104. From a father.
Dwī bābā	Dwī babū	Dwī babā	105. Two fathers.
Bābā	Babū	Babā	106. Fathers.

English.	Kannur (Standard).	Kannur (Khaspattiyā).	Kannur (Sanyāli).
107. Of fathers . . .	Bābun-ko . . .	Babū-k; (<i>fem.</i>) bā b ū-k; (<i>masc. obl.</i>) babū-k.	Bābun-ko . . .
108. To fathers . . .	Bābun-kaṇi . . .	Babū-kaṇi . . .	Bābun-khī, bābun . . .
109. From fathers . . .	Bābun-hai . . .	Babū-thai, -hai . . .	Bābun-hwai . . .
110. A daughter . . .	Cheli . . .	Chēli; (<i>ag.</i>) chēli-l . . .	Chēli . . .
111. Of a daughter . . .	Cheli-ko . . .	Chēli-k; (<i>fem. and masc. obl.</i>) chēli-k.	Chēli-ko . . .
112. To a daughter . . .	Cheli-kaṇi . . .	Chēli-kaṇi . . .	Chēlin . . .
113. From a daughter . . .	Cheli-hai . . .	Chēli-thai, -hai . . .	Chēli-hwai . . .
114. Two daughters . . .	Dwi cheli . . .	Dwi chēliy . . .	Dwi chēlin . . .
115. Daughters . . .	Cheli, cheliyā . . .	Chēliyā, chēliy; (<i>ag.</i>) chēliyō-l.	Chēlin . . .
116. Of daughters . . .	Chelina-ko, cheliyana-ko . . .	Chēliyō-k; (<i>fem.</i>) chēliyō-k; (<i>masc. obl.</i>) chēliyā-k.	Chēlin-ko . . .
117. To daughters . . .	Chelin-kaṇi, cheliyan-kaṇi . . .	Chēliyō-kaṇi . . .	Chēlin-khī, chēlin . . .
118. From daughters . . .	Chelin-hai, cheliyan-hai . . .	Chēliyō-thai, -hai . . .	Chēli-hwai . . .
119. A good man . . .	Ek bhala adimi . . .	Ek-bhal mais (<i>ag. bhal</i> <i>maisa-l</i>).	Ek bhalō (<i>or niko</i>) mais . . .
120. Of a good man . . .	Ek bhala adimi-ko . . .	Ek-bhal mais-k; (<i>fem.</i>) maisa-k <i>or</i> maisā-k; (<i>masc. obl.</i>) maisā-k.	Ek bhalō (<i>or nika</i>) mais-ko . . .
121. To a good man . . .	Ek bhala adimi-kaṇi . . .	Ek-bhal mais-kaṇi . . .	Ek bhalō mais-khī <i>or</i> maisa . . .
122. From a good man . . .	Ek bhala adimi-hai . . .	Ek-bhal mais-thai, -hai . . .	Ek bhalō mais-hwai . . .
123. Two good men . . .	Dwi bhala adimi . . .	Dwi bhal mais . . .	Dwi bhalō mais . . .
124. Good men . . .	Bhala adimi . . .	Bhal mais; (<i>ag.</i>) bhal maiso-l.	Bhalō mais . . .
125. Of good men . . .	Bhala adimina-ko . . .	Bhal maisō-k; (<i>masc. obl.</i>) maisa-k.	Bhalō maisun-ko . . .
126. To good men . . .	Bhala adimin-kaṇi . . .	Bhal maisō-kaṇi . . .	Bhalō maisun-khī <i>or</i> maisauna . . .
127. From good men . . .	Bhala adimin-hai . . .	Bhal maisō-thai, -hai . . .	Bhalō maisun-hwai . . .
128. A good woman . . .	Ek bhali syāṇi . . .	Ek bhali syāṇi . . .	Ek niki syāṇi . . .
129. A bad boy . . .	Ek kharab chele . . .	Ek kharab chyal . . .	Ek ghinnō chele . . .
130. Good women . . .	Bhali syāṇi, <i>or</i> bhali syā- ṇiyā . . .	Bhali syāṇiyā (<i>syāṇiy</i>) . . .	Bhali syāṇi . . .
131. A bad girl . . .	Ek kharab cheli . . .	Ek kharab chēli . . .	Ek ghinnī chēli . . .
132. Good . . .	Bhalo . . .	Bhal . . .	Bhalō, niko . . .
133. Better . . .	Aur bhalo . . .	Haurē bhal . . .	Aur bhalo . . .

Gurhwālī (Standard).	Gurhwālī (Bāḥī).	Gurhwālī (Tahī).	English.
Bābānū-ko	Bāban-ko	Bāban-ko	107. Of fathers.
Bābānū-ka	Bāban-khupl	Bāban-ka	108. To fathers.
Bābānū-tē	Bāban-gapl	Bāban-mujē, -sē	109. From fathers.
Naunl	Laupl	Naunl	110. A daughter.
Naunl-ko	Laupl-ko	Naunl-ko	111. Of a daughter.
Naunl-ka	Laupl-khupl	Naunl-ka	112. To a daughter.
Naunl-tē	Laupl-gapl	Naunl-mujē, -sē	113. From a daughter.
Dwl naunl	Dwl laupl	Dwl naunl	114. Two daughters.
Naunl	Laupl	Naunl	115. Daughters.
Nauniyaū-ko	Lauplō-ko	Nauniyaū-ko	116. Of daughters.
Nauniyaū-ka	Lauplō-khupl	Nauniyaū-ka	117. To daughters.
Nauniyaū-tē	Lauplō-gapl	Nauniyaū-mujē, -sē . . .	118. From daughters.
Ēk bhālō adml	Ēk bhālō adml	Bhālō manas	119. A good man.
Ēk bhālō adml-ko . . .	Ēk bhālō adml-ko . . .	Bhālō manas-ko	120. Of a good man.
Ēk bhālō adml-ka . . .	Ēk bhālō adml-khupl .	Bhālō manas-kū	121. To a good man.
Ēk bhālō adml-tē . . .	Ēk bhālō adml-gapl . .	Bhālō manas-mujē, -sē .	122. From a good man.
Dwl bhālō adml	Dwl bhālō adml	Dwl bhālō manas	123. Two good men.
Bhālō adml	Bhālō adml	Bhālō manas	124. Good men.
Bhālō admiyaū-ko . . .	Bhālō admi-ko	Bhālō manas-ko	125. Of good men.
Bhālō admiyaū-ka . . .	Bhālō admi-khupl . . .	Bhālō manas-kū	126. To good men.
Bhālō admiyaū-tē . . .	Bhālō admi-gapl	Bhālō manas-mujē, -sē .	127. From good men.
Ēk bhāl jansni	Ēk bhāl sianl	Bhāl kajō	128. A good woman.
Ēk nakhrō paunō	Ēk nakhrō laupō	Ēk nakhrō nauniyal . . .	129. A bad boy.
Bhāl jansni	Bhāl sianl	Bhāl kajō	130. Good women.
Ēk nakhrī naunl	Ēk nakhrī laupl	Ēk nakhrī naunl	131. A bad girl.
Bhālō	Bhālō	Bhālō	132. Good.
Aur bhālō, -tē bhālō .	Aur bhālō	Bhālō	133. Better.

English.	Kumunial (Standard).	Kumunial (Khaspariyak).	Kumunial (Sokiyak).
134. Best	Saban-hai bhalo	Sabō-hai bhal	Sab-hwai bhalo
135. High	Ucho	Uch	Algo
136. Higher	Aur ucho	Haarē ūch	Aur algo
137. Highest	Saban-hai acho	Sabō-hai ūch	Sab-hwai algo
138. A horse	Ghoro	Ghwar	Ghoro
139. A mare	Ghori	Ghwōrī	Ghōrī
140. Horses	Ghwārā	Ghwārā, ghwar	Ghōrā
141. Mares	Ghōrī, ghōrīyā	Ghwōrī	Ghōrīn
142. A bull	Balad	Balad	Bald
143. A cow	Goru	Gōra	Gōru
144. Bulls	Balad	Balad	Bald
145. Cows	Goru	Gōru	Gōruā
146. A dog	Kukur	Kukur	Kukur, qhū
147. A bitch	Kutiya	Kutiya, kutiy	Kukur, chbaeri
148. Dogs	Kukur	Kukurā, kukur	Kukur
149. Bitches	Kutiya	Kutiya, kutiy	Chbaerin
150. A he-goat	Bakaro	Bakar	Bakaro
151. A female goat	Bakari	Bakari	Bakari
152. Goats	Bakarā	Bakarā, bākār	Bakarā
153. A male deer	Hirap	Hirap	Harin
154. A female deer	Hirapi	Hirapi	Harini
155. Deer	Hirap	Hirap	Harin
156. I am	Maī chhū	Mī chhū	Maī chhū
157. Thou art	Tu chhai, (few.) chhē	Tū chhai	Taī chhai
158. He is	U chh	Ū chh	Ū chh
159. We are	Ham chhū	Ham chhū	Ham chhū
160. You are	Tam chhan	Tam chhan	Tam chhan

Guphwāli (Standard).	Guphwāli (Rāṭhī).	Guphwāli (Tahri).	English.
Bahut-hi bhalō, sab-tā bhalō	Bahut-hi bhalō	Baṛō-hi bhalō	134. Best.
Ūcho	Ucho	Ūcho	135. High.
Aur ūcho, -tā ūcho	Aur ucho	Ūcho	136. Higher.
Bahut-hi ūcho, sab-tā ūcho	Bahut-hi ucho	Baṛō-hi ūcho	137. Highest.
Ghōṛā	Ghwāṛā	Ghōṛō	138. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	139. A mare.
Ghōṛā	Ghwāṛā	Ghōṛā	140. Horses.
Ghōṛī	Ghōṛī	Ghōṛiyā	141. Mares.
Bald, sār	Sāḍ, bald	Sāḍ, bald	142. A bull.
Gōr	Gauṛ	Gauṛī	143. A cow.
Bald, sār	Sāḍ, bald	Sāḍ	144. Bulls.
Gauṛā	Gōṛā	Gauṛā	145. Cows.
Kutta	Kakar	Kakar	146. A dog.
Kuttī	Kakar	Kakari, kūtī	147. A bitch.
Kuttā	Kakar	Kakar	148. Dogs.
Kuttī	Kakar	Kakarē	149. Bitches.
Bakhoṛā, bākhro	Bōḱṛā	Bākhrō	150. A he-goat.
Bākhri	Bekhri	Bākhrī	151. A female goat.
Bākhrā	Bōḱhrā	Bākhrā	152. Goats.
Mirg	Mirg	Jadon	153. A male deer.
Mirg	Mirg	Jadon	154. A female deer.
Mirg	Mirg	Jadon	155. Deer.
Maī chhaū	Mī chhū, chhaū	Maī chhaū	156. I am.
Tū chhai	Tū chhai	Tū chhai	157. Thou art.
Wo chha	Wo cha (sic), chha	Wo chha	158. He is.
Ham chhayaū	Ham chhayaū	Ham chhayā	159. We are.
Tum chhayā	Tum chhayā	Tum chhayā	160. You are.

English.	Kummul (Standard).	Kummul (Khaspurjyā).	Kummul (Bārijāl).
161. They are . . .	Ū chhan . . .	Ū chhanā, chhan . . .	Un chhan . . .
162. I was . . .	Maĩ chhiyā, chhyā . . .	Mi chhiy . . .	Maĩ thyā . . .
163. Thou wast . . .	Tn chhiyā, (fem.) chhi . . .	Tū chhiyā . . .	Taĩ thyā . . .
164. He was . . .	Ū chhiyo, (fem.) chhi . . .	Ū chhiy . . .	Ū thyā . . .
165. We were . . .	Ham chhiyā, chhyā . . .	Ham chhiy . . .	Ham thyā . . .
166. You were . . .	Tum chhiyā . . .	Tum chhiy . . .	Tum thyā . . .
167. They were . . .	Ū chhiyā, (fem.) chhin . . .	Ū chhiyā, chhiy . . .	Un thyā . . .
168. Be . . .	Ho . . .	Hōw . . .	Hau . . .
169. To be . . .	Hupo . . .	Hup . . .	Hnnu . . .
170. Being . . .	Huno . . .	Hunō, hnn . . .	Hunō . . .
171. Having been . . .	Hai-bēr . . .	Hai-bēr . . .	Hwai-bēr . . .
172. I may be . . .	Maĩ hū . . .	Mi hū . . .	.....
173. I shall be . . .	Maĩ hūlo . . .	Mi hūl . . .	Maĩ hūlo . . .
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Mār; (pl.) māran . . .	Mār . . .
176. To beat . . .	Māranō . . .	Mārau . . .	Māran . . .
177. Beating . . .	Māranō . . .	Māran . . .	Māranō . . .
178. Having beaten . . .	Māri-bār . . .	Māri-bār . . .	Māri-bār . . .
179. I beat . . .	Maĩ mārū-chhu . . .	Mi mārāchh, mārēchh . . .	Maĩ mār-chhū . . .
180. Thou beatest . . .	Tn mārā-chhai, (fem.) -chhā . . .	Tū mārāchhai, mārēchhai . . .	Taĩ mār-chhai . . .
181. He beats . . .	Ū mārā-chh, (fem.) -chhyā . . .	Ū mārāchh, mārēchh . . .	Ū mār-chh . . .
182. We beat . . .	Ham māranū . . .	Ham māranū . . .	Hām māranū . . .
183. You beat . . .	Tum mārā-chhā . . .	Tum māri-chhā, mār-chhā . . .	Tum mār-chhā . . .
184. They beat . . .	Ū māranī, (fem.) māranin . . .	Ū māranī . . .	Un māran . . .
185. I beat (Past Tense) . . .	Maĩ-lu māro . . .	Mi-l mā . . .	Maĩ-lō māryō . . .
186. Thou beatest (Past Tense) . . .	Twī-lō māro . . .	Twā-l mār . . .	Taĩ-lō māryō . . .
187. He beat (Past Tense) . . .	Wī-lō māro . . .	Wī-l mār . . .	Wī-lō māryō . . .

Gorkhali (Standard).	Gorkhali (Rāṣṭhī).	Gorkhali (Tehrī).	English.
Wō chhan	Wō chhī	Wō chhana	161. They are.
Maī chhayō	Mī chhōyō chhayō	Maī chhayō, chhō, thayō	162. I was.
Tō chhayō	Tū chhōyō, chhayō	Tō chhayō, chhō, thayō	163. Thou wast.
Wō chhayō	Wō chhōyā, chhayō	Wō chhayō, chhō, thayō	164. He was.
Ham chhayā	Ham chhāyā, chhayā	Ham chhayā, chhā, thayā	165. We were.
Tum chhayā	Tum chhāyā, chhayā	Tum chhayā, chhā, thayā	166. You were.
Wō chhayā	Wō chhāyā, chhayā	Wō chhayā, chhā, thayā	167. They were.
Hō	Hō	Hō	168. Be.
Hōpō	Hōpō	Hōpō	169. To be.
Hōndō	Hōpō	Hōndō	170. Being.
Hwai-k	Hwē-ka	Hōi-ka	171. Having been.
Maī hōū	Mī hī	Maī hōū	172. I may be.
Maī hōlā	Mī hunō	Maī hōlō	173. I shall be.
.....	.....	.....	174. I should be.
Mār	Mār	Mār	175. Beat.
Mārñō	Mānō	Mārñō	176. To beat.
Mārñō, mārñō	Mānū	Mārñō	177. Beating.
Mārī-k	Mārī-ka	Mārī-ka	178. Having beaten.
Maī mārñō	Mī mānū	Mārñā	179. I beat.
Tō mārñi	Tū mānū	Mārñi	180. Thou beatest.
Wō mārñ	Wō mān	Mārñā	181. He beats.
Ham mārñāwē	Ham mānū	Mārñā	182. We beat.
Tum mārñāwā	Tum mānū	Mārñā	183. You beat.
Wō mārñin	Wō mānū	Mārñā	184. They beat.
Main mārē	Mī-lā (or māi-lā) mān	Maī-na mārē	185. I beat (Past Tense).
Tin mārē	Tī-lā (or tāi-lā) mān	Ti-na mārē	186. Thou beatest (Past Tense).
Wain mārē	Wā-lā (or wai-lā) mān	Wai-na mārē	187. He beat (Past Tense).

English.	Kumunt (Standard).	Kumunt (Khaspijyā).	Kumunt (Sōriyāl).
188. We beat (<i>Past Tense</i>).	Hama-le mārō	Hamō-l mār	Hām-lā mārō
189. You beat (<i>Past Tense</i>).	Tama-le mārō	Tumō-l mār	Tam-lā mārō
190. They beat (<i>Past Tense</i>).	Un-le mārō	Unō-l mār	Unan-lā mārō
191. I am beating	Maī mārānēr-ohhū	Mī mārān lāgi-rayū	Maī mārān pai-rayū
192. I was beating	Maī mārānēr-ohhiyū, mārā- chhiyū	Mī mārān lāgi-raū-ohhiy	Maī mārān pai-rai-ahyū
193. I had beaten	Maī-le mārā-ohhiyō	Mī-l mār-ohhiy	Maī-lē mārī-ahyō
194. I may beat	Maī mārū	Mī mārū	Maī mārō
195. I shall beat	Maī mārūlo	Mī mārūl	Maī mārō
196. Thou wilt beat	Tu mārālai, (<i>fem.</i>) -lā	Tā mārālai	Taī mārālai
197. He will beat	U mārālo, (<i>fem.</i>) -li	Ū mārālo	Ū mārō
198. We shall beat	Ham mārūlā	Ham mārāl	Hām mārā
199. You will beat	Tam mārāla	Tum mārā	Tam mārā
200. They will beat	Ū mārālā, (<i>fem.</i>) -lin	Ū mārā	Un mārā
201. I should beat . . . .	.....	.....	.....
202. I am beaten	Maī mārī-ohhū	Mī māri gayū	Maī māri jā-ohhū
203. I was beaten	Maī māriyū	Mī māri gō-ohhiy	Maī māri gayū
204. I shall be beaten	Maī mārūlo	Mī māri jūl	Maī māri jālō
205. I go	Maī jā-ohhū	Mī jāchh, jāchh	Maī jā-ohhū
206. Thou goest	Tu jā-ohhai, (<i>fem.</i>) -ohhō	Tā jāchhai, jāchhai	Taī jā-ohhai
207. He goes	U jā-ohh, (<i>fem.</i>) -ohhya	Ū jāchh, jāchh	Ū jā-ohh
208. We go	Ham jāū	Ham jāū	Hām jāū
209. You go	Tam jā-ohhā	Tum jāchhā, jāchhā	Tam jā-ohhā
210. They go	Ū jāū, (<i>fem.</i>) jānā	Ū jāū	Un jāū, jānā
211. I went	Maī gayū	Mī gayū	Maī gayū
212. Thou wentest	Tā gayū, (<i>fem.</i>) gayī	Tā gayō	Taī gayō
213. He went	U gayō, (<i>fem.</i>) gāi or gō	Ū gay, gō	Ū gō
214. We went	Ham gayū	Hām gay	Hām gayū

Qazhwāli (Standard).	Qazhwāli (Bāqāli).	Qazhwāli (Tahsi).	English.
Hamān mārē . . .	Hamā-la mārē . . .	Ham-na mārē . . .	188. We beat (<i>Past Tense</i>).
Tumān mārē . . .	Tumā-la mārē . . .	Tum-na mārē . . .	189. You beat (<i>Past Tense</i>).
Ūn mārē . . .	Wunā-la mārē . . .	Ū-na mārē . . .	190. They beat (<i>Past Tense</i>).
Maī mārē chhaū . . .	Mī mānē chhaū . . .	Maī mārē chhaū . . .	191. I am beating.
Maī mārē chhayō . . .	Mī mānē chhayō . . .	Maī mārē thayō . . .	192. I was beating.
Main mārē chhayō . . .	Mī-la mārē . . .	Maī-na mārē . . .	193. I had beaten.
Maī mārē . . .	Mī mārē . . .	Maī mārē . . .	194. I may beat.
Maī mārē, mārē . . .	Mī mārē . . .	Maī mārē . . .	195. I shall beat.
Tū mārē, mārē . . .	Tū mārē . . .	Tū mārē, mārē . . .	196. Thou wilt beat.
Wō mārē . . .	Wō mārē . . .	Wō mārē . . .	197. He will beat.
Ham mārē, mārē . . .	Ham mārē . . .	Ham mārē . . .	198. We shall beat.
Tum mārē, mārē . . .	Tum mārē . . .	Tum mārē, mārē . . .	199. You will beat.
Wō mārē . . .	Wō mārē . . .	Wō mārē, mārē . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Maī mārē chhaū . . .	Mī mārē chhaū . . .	Maī mārē gayō . . .	202. I am beaten.
Maī mārē chhayō . . .	Mī mārē chhayō . . .	Maī mārē gayō thayō . . .	203. I was beaten.
Maī mārē jāū . . .	Mī mārē . . .	Maī mārē jāū . . .	204. I shall be beaten.
Maī jānē . . .	Mī jānē . . .	Maī jānē . . .	205. I go.
Tū jānē . . .	Tū jānē . . .	Tū jānē . . .	206. Thou goest.
Wō jānē . . .	Wō jānē . . .	Wō jānē . . .	207. He goes.
Ham jānē . . .	Ham jānē . . .	Ham jānē . . .	208. We go.
Tum jānē . . .	Tum jānē . . .	Tum jānē . . .	209. You go.
Wō jānē . . .	Wō jānē, jānē . . .	Wō jānē . . .	210. They go.
Maī gā . . .	Mī gā . . .	Maī gā . . .	211. I went.
Tū gā . . .	Tū gā . . .	Tū gā . . .	212. Thou wentest.
Wō gā . . .	Wō gā . . .	Wō gā . . .	213. He went.
Ham gā . . .	Ham gā . . .	Ham gā . . .	214. We went.

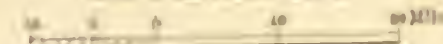
English.	Kumaoni (Standard)	Kumaoni (Khaspurīyā)	Kumaoni (Sāryāit).
215. You went . . .	Tum gayā . . .	Tum gay . . .	Tum gayā . . .
216. They went . . .	U gayā, (fem.) gayin or g-in.	U gayā, gay, gayā . . .	Un gayā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāno . . .	Jan . . .	Jāno . . .
219. Gone . . .	Gayo . . .	Gōy, gō . . .	Gyo . . .
220. What is your name?	Tumaro ko nāl chh?	Tumar kē nao chh?	Tumaro kyā nan chh?
221. How old is this horse?	Yo ghoro katuk bary chh?	Yō ghwar katuk bary chh?	Yō ghora-ki baia kyā chh?
222. How far is it from here to Kashmir?	Yā-baī Kasmir katuk dūr chh?	Yā-baī Kasmir katuk dūr chh?	Yā-hwai Kasmir-ko dūi katuk tārā chh?
223. How many sons are there in your father's house?	Tumārā bābā-kā ghar-mē katuk chyalā chhan?	Tumār bābā-k ghar-mē katuk chyal chhan?	Tumārā bābā-kā ghar-mē katuk chālā chhan?
224. I have walked a long way to-day.	Maī āj bhaut dūr jāuk gayā.	Mī āj bhaut dūr jāuk gayā.	Maī āj bhaut tarā-lā hīyā.
225. The son of my uncle is married to his sister.	Myārā kākā-kā chyalā-ko byā wi-ki baiōi dagari bhan-chh.	Myār kākā-k chyal-k byā wi-ki baiōi dagari bhan- chh.	Mārā kākā-kā chālā-ko byā wi-ki baiōi-ai bhai-chh.
226. In the house is the saddle of the white horse.	Ghar-mē syātā ghwarā-ki jin chh.	Ghar-mē syat ghwarā-ki jin chh.	Wi ghar-mē sōta ghōrā-ki jin chh.
227. Put the saddle upon his back.	Jin wi-kā puthā-mē dharau	Jin wi-ki puth-mē dharau .	Jinas wi-ki puthi-mē rakh .
228. I have beaten his son with many stripes.	Maī-le wi-kā chyalā-kaī bhaut bēt māra-chh.	Mī-le wi-k chyal-kaī bhaut bēt māri-chh.	Maī-lā wi-kā chālā bhaut cāpak mārichh.
229. He is grazing cattle on the top of the hill.	U wi dharā-mē chaupann charnāl lagi rau-chh.	U wi dharā-k munyāw chaupann-kaī charann lagi rau-chh.	U wi dharā-k pākā-mē chanpan charann pai-rai- chh.
230. He is sitting on a horse under that tree.	U wi bōi-munī ēk ghwarā-mē baithi rau-chh.	U wi bōi munī ēk ghwar- mau baithi rau-chh.	U wi rukh-kā bāi-baī ēk ghōrā-mē chari rai-chh.
231. His brother is taller than his sister.	Wi-ko bhāi āpani baiōi-hai lāmo chh.	Wi-k bhāi āpani baiōi-hai lāki lamb chh.	Wi-ko bhaya jhik āpani bāni-hwai algō chh.
232. The price of that is two rupees and a half.	Wi-ko mōl dhāi rupai chh.	Wi-k mōl dhāt rupai chh .	Wi-ko mōl dūai rupaiyā chh.
233. My father lives in that small house.	Mero bāb wi nānā ghar-mē rā-chh.	Myār bāb wi nān ghar-mē rāchh.	Mērō bābū wi nānā ghar-mē ran-chh.
234. Give this rupee to him	Yo rupai wi-kaī di-liyan .	Yō rupai wi-kaī di-liyan .	Yē rupaiyā wi di-diy .
235. Take those rupees from him.	Un rapain-kaī wi-hai li- liyan.	Unō rupaino-kaī wi-hai li-liyan.	Un rupaiyan wi-thai-hwai li-liy.
236. Beat him well and bind him with ropes.	Wi-kaī khūb mārān, aur jyaurā-le bādan.	Wi-kaī khūb mārān, aur jyaurāi-l bādan.	Wis bhāi-kaī mār. aur jyaurān-lē bādi-diy.
237. Draw water from the well.	Kuwa-hai pāni gārau .	Kuwa-hai pāni gārau .	Kuwa-hwai pāni gār .
238. Walk before me . . .	Myārā aghin hī . . .	Myār aghū hī . . .	Mērā agatir hī . . .
239. Whose boy comes be- hind you?	Tumārā pachhin-baī kai-ko cholo ā-chh?	Tumār pachhin-baī kai-k chyal ā-chh?	Tumārā pachhū kai-ko cholo ann pai rai-chh?
240. From whom did you buy that?	Tumā-le ā kai-baī mōl lē- chh?	Tumāi ā kai-thai mōl lē- chh?	Tum-lā wis kai-thai-hwai mōl li-chh?
241. From a shopkeeper of the village.	Gau-kā ēk dūkandar-baī .	Gau-k ēk dūkandar-thai .	Wi gau-kā ēk dūkandar- thai-hwai.

Gurhwālī (Standard)	Gurhwālī (Rāṭhī)	Gurhwālī (Tehel)	English.
Tum gayā	Tum gawā	Tum gayā	215. You went.
Wo gayā	Wo gin	Wo gaino, gayona	216. They went.
Ja	Jā	Jā	217. Go.
Jāndō	Jānō, jānō	Jāndō	218. Going.
Gayō	Gayō	Gayō	219. Gone.
Tērō nam: kyā chha ?	Tyotō nau kyā cha ?	Tērō nau kyā chha ?	220. What is your name ?
Yē ghōṛā katnā budyā chha ?	Yō ghwāṛā katug budyā chha ?	Yō ghōṛō kanō budyā chha ?	221. How old is this horse ?
Yakha-tā Kāsmīr katnā chha ?	Yakha-baṭī Kāsmīr katug chha ?	Yakha-bīṭina Kāsmīr katnā dār chha ?	222. How far is it from here to Kashmir ?
Tumārā bābā-kā ghar-mā katgā naunā chhan ?	Tumārā bābā-ghar katug laṅgā chhī ?	Tumārā bābā-kā kuṛā-par katī bāṭā chhana ?	223. How many sons are there in your father's house ?
Maī āj bahut chalyā	Mī āj bhindī hīṭī	Āj maī hāṭī dār-tāī ghōmyō	224. I have walked a long way to-day.
Wē-ki baip mērā chachā-kā naunā-kā byāṭī chha	Wē-ki bain mērā kakā-kā laurā-kā byāṭī cha	Mērā chāchā-kā naṇṇā-kō wai-ki laiṇ dāgrō byau hōyā	225. The son of my uncle is married to his sister.
Saphēd ghōṛā-ki kāṭhī dār chha	Syātā ghwāṛā-ki kāṭhī ḍyāl-gaṇī cha	Wā saphēd ghōṛā-ki jin wai kuṛā par chha	226. Is the horse the saddle of the white horse.
Wē-ki pūṭh-mā kāṭhī dhar	Wē-kā puṭhā-mā kāṭhī dhar	Jin wai-ki pūṭh-par dharā	227. Put the saddle upon his back.
Main wē-kō naunā bbiḍḍō bētan mārē	Mī-lā wē-kō laṅgō bhindī aṭṭgā-lā māra	Maī-na wai-kā naunā-sapē bahut bētan-na piṭē	228. I have beaten his son with many stripes.
Wō dhar-mā gōṛā chharanḍī chha	Wō khāl-gaṇī gōṛ chharanḍī cha	Wā wai ḍāḍā-ki dhar-mā dhan chhaiṇ chharanḍī chha	229. He is grazing cattle on the top of the hill.
Wō wē ḍālā mārē ghōṛā-mā laiṭhyā chha	Wō wī ḍāl-tāī ghwāṛā-mā laiṭhyā chha	Wā wai ḍālā-kā hēm ghōṛā-mā laiṭhyā chha	230. He is sitting on a horse under that tree.
Wē-kō bhāl wē-ki baip-tē lambō chha	Wē-kō bhāl wē-ki bain-tē lambō cha	Wai-kō didā apai baip-sē jhīṭh lambō chha	231. His brother is taller than his sister.
Wē-kō mōl ḍhāl rupyā chha	Wē-kō mōl ḍhāl rupyā cha	Wai-kō mōl dul rupyā aur ēk aṭhanḍī chha	232. The price of that is two rupees and a half.
Mērā baba wē chhōṭā ghar-par rahādī	Mērō bābā wē nānā kuṛā-gaṇī ran	Mērō bābā wai chhōṭā kuṛā rahādō	233. My father lives in that small house.
Yā rupyā wē-sapē dī-dō	Yō rupyā wē-thā dō-dyā	Yō rupyā wai-kō dī-dyā	234. Give this rupee to him.
Wō-tē wō rupyā lī-lē	Wē-makōī wō rupyā lī-lē	Yau rupyau wai-sē lī-lyā	235. Take those rupees from him.
Wē khāb mār aur rasāl-mā bādī	Wē bhindī mārā aur jūrā-lā bādīyā	Wai-sapē khāb phatkāṛā aur jūrā-sē lādī-dēwā	236. Beat him well and bind him with ropes.
Kuṛā-tē paṭī nikālā	Kuṛā-ḍudā paṭī gāṛā	Kuṛā-sē paṭī nikālā	237. Draw water from the well.
Mērā agāṛī chāl	Mārā aghīn hīṭī	Mārā agāṛē chālā	238. Walk before me.
Tum picchhāṛī kai-kō naunā aṇḍī chha ?	Tum picchhīn kai-kō laṅgō aṇḍī cha ?	Tumārā picchhāṛē kai-kō naunā aṇḍī aṇḍī chha ?	239. Whose boy comes behind you ?
Tin wō kai-tē mōl lēyō ?	Twē-lā wō kai-gaṇī mōl lēyō ?	Tum-na wō kai-mujā mōl līnē ?	240. From whom did you buy that ?
Gaṇī-kā ēk lapiyā-tē	Gaṇī-kā ēk banyā-gaṇī	Gaṇī-kā ēk dukāndār-sē	241. From a shopkeeper of the village.



Map
Illustrating the
WESTERN PAHĀRĪ LANGUAGES
AND DIALECTS.

Scale 1 Inch = 16 Miles.



WESTERN PAHĀRĪ.

Western Pahārī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsār-Bāwar tract of the District of

Where spoken.

Dehra Dun to Bhadrawāh in the Northern Panjab. To its East lies Garhwāl, in which the language is the Garhwālī form of Central Pahārī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindōstānī of Dehra Dun and Ambala, and, further West, Pañjābī. To its West, in order from south to north, it has Standard Pañjābī, the Kāngrā and Dōgri dialects of that language, and in the extreme north-west Kāshmīrī. The tract thus bounded includes Jaunsār-Bāwar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

As in the case of Garhwālī and Kumaunī, the speakers of Western Pahārī are of mixed origin. The earliest Aryan-speaking inhabitants of

The Speakers.

whom we have any record were the Khaśas and (at a later stage) also the Gūjars, who are described at some length in the General Introduction to the Pahārī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. Among the Simla Hill States the earliest Rājā of Sirmur was a Sūryavamśī Rājput who lived in the latter part of the 11th century, and was succeeded by Subhans Parkāsh of Jaisalmer in 1093 A.D. from whom is descended the present Rājā. The Rāpās of Jubbal, Balsan and the Thākur of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Bija came from Ujjain, of Darkoti from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

In Kulu the dynasty of Kulu Rājās claims descent from a Sūryavamśī Rājput named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajit Singh who was deposed by the Sikhs in 1840.

The ruling families of Mandi and Suket as well as that of Keonthal are Chandra-varmśī Rājputs who came from Bengal in the 13th century. The Rājās of Chamba are Sūryavamśī Rājputs, and claim descent from Rāma Chandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājput leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahārī languages, and need not be repeated here.

Suffice it to say that Western Pahārī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khaṣas, and hence cannot tell how much of the present Western Pahārī should rightly be credited to them. But by inference it is probable that the Khaṣa-Gūjar language, in Grammar at least, was closely akin to Rājasthānī, and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pahārī languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khaṣa language.

In dealing with Eastern Pahārī or Khas-Kurā and with Central Pahārī we have seen that the traces of the old Khaṣa language became stronger as we went westwards. In Western Pahārī they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pahārī as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Piśācha" languages in this Survey, of which Kāshmirī is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Western Pahārī consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight :—

Name of Language or Group.	Number of Speakers.
Jaunsāri	47,437
Sirmāuri	124,562
Baghātī	22,196
Kiūṭhālī	151,476
Setlaj Group	33,593
Kuṣāi	84,631
Maṇḍāṣī	212,184
Chandāṣī	109,286
Bhadrawāh Group	26,517
Total number of speakers	<u>816,181</u>

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsāri is the language spoken in the Jaunsār-Bāwar division of Dehra Dun.

Jaunsāri and Sirmāuri. Sirmāuri is mainly spoken in the States of Sirmaur and Jubbal. It is closely connected with Jaunsāri, but north-east of the River Giri and in Jubbal it begins to approximate to Kiūṭhālī.

Baghātī and Kiūṭhālī are also closely connected. Baghātī is the dialect of the State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūṭhālī, in several varying dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kūlūi is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūthali and Kuḷūl.
Kuḷūl and Satlaj Group.

Maṇḍēālī is the language of the States of Mandi and Suket, and represents Southern Kuḷūi merging into the Pañjābī of Kangra.
Maṇḍēālī.

Chamēālī (with four dialects) is mainly spoken in the Chamba State, and represents Kuḷūi merging into the Dōgri of Jammu and into Bhadrawāhī.
Chamēālī.

The Bhadrawāhī Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of Chamēālī merging, through Bhadrawāhī, into Kāshmirī.
Bhadrawāhī Group.

From the above it will be gathered that we may take Kiūthali-Baghāṭī and Kuḷūi as the typical Western Pahāri dialects, and the following brief account of the main features of Western Pahāri will be based on these two. Sirmauri and Jaunsāri are affected by the Hindostānī and Pañjābī of the plains, and Jaunsāri also by the neighbouring Garhwālī to its East, while Maṇḍēālī and Chamēālī are corrupted by the dialects of Pañjābī lying to their West.

Written character.—All over the Western Pahāri area the written character is some form or other of the Tākri alphabet, but the Nāgarī and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the Tākri alphabet is most probably derived from Takka, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous Śākala, lately identified by Dr. Fleet with the modern Sialkot.

The Tākri or Takkari alphabet is closely connected with the Śāradā alphabet of Kashmīr, and with the Lanḍā, or 'clipped,' alphabet current in the Panjab and Sind. It is built on the same lines as Nāgarī, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in Nāgarī, we were to write त्रु for *tū*. In the Jammu territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called 'Dōgri.' Another reformed variety of Tākri, with a complete series of vowels, is in use in the State of Chamba, and is there known as 'Chamēālī.' Types have been cast in Chamēālī, and portions of the Scriptures have been printed in it. Specimens of this type-printed Chamēālī will also be found in the following pages.

A full account of the Dōgri character, and of its connexion with Tākri, will be found in the section dealing with the Dōgri dialect of Pañjābī, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the Journal of the Royal Asiatic Society for 1904, and to a note on the Tākri alphabet on p. 802 of the same Journal for 1911, both by the present writer.

Pronunciation.—In Western Pahārī the letter *a* is generally sounded like the *ō* in 'hot.' There is a short *ē* sounded like the *ē* in 'met' which is most often represented in writing by the letter *i*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ē* and *i*, *ē* and *ī* and *ō* and *ū*. In some dialects (e.g. in the Simla Sirājī form of Kiūṭhālī) a final *i* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmīrī. In Kiūṭhālī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ā* (being then transliterated *ā*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baiḥu*, a sister. In Kiūṭhālī its nominative is *bāḥu* (for *baiḥuī*) while its agent case is *bauḥē*. Strikingly parallel is the use of the same diphthong in Kāshmīrī. In that language *ai* has the sound of a broad *ō*. On the other hand, when followed by the very short *i*, it becomes *ū*. Thus the base *kait-*, how many, has its nominative plural *kūt*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Pisācha languages of the North-West frontier, including Kāshmīrī. By 'epenthesis' is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words 'man' and 'men'. The latter word is derived from the old Anglo-saxon **manni*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get '*mate*,' the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahārī languages. In the case of the Kumaunī dialect of Central Pahārī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Garhwālī but no materials on the point are available. In Kiūṭhālī and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *bāḥu*, above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmīrī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamṣālī.¹

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindōstānī and Pañjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōṛō* or *ghōṛṛō*. Eastern and Central Pahārī follow Rājasthānī in this. Western Pahārī does the same, but not so decisively. Even in Kiūṭhālī both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsārī, Sirmaurī and Chamṣālī, the *ā*-termination is the more common. On the other hand, the termination *ō* is often pronounced *ū*, so that we may have *ghōṛā* and *ghōṛō* or *ghōṛū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsārī, the commonest

¹ See, e.g., p. 825 post.

form would be *ghōrā*, in Kiūṭhali it would be *ghōrō*, while forms corresponding to *ghōrū*, though by no means excluding the other two, appear most frequently in Kuṭūi.

As regards consonants, we must first notice the tendency exhibited by Western Pahāri towards disaspiration. Thus the Hindi *hōnā*, to be, is generally represented by *ōnā* or some such form. There is a similar tendency to drop an initial *h* in Kāshmiri, where we have, for instance, *atka*, a hand, corresponding to the Hindōstāni *hāth*. In this particular word the initial *h* is preserved in Western Pahāri, but it may be noticed that in Kāshmiri the long *a* of *hāth* is shortened in *atka*, and the same takes place in certain Western Pahāri dialects, as, for instance, in the Kuṭūi *hōth*.

While the surd aspirates *kh*, *chh*, *th*, *dh*, and *ph* as a rule preserve their aspiration in Western Pahāri, it is to be noted that the sonant aspirates *gh*, *jh*, *ḍh*, *dh* and *bh*, all show a tendency to drop it. Here again we see the same in the Piśācha languages, which invariably disaspirate these sonant aspirates. In Western Pahāri they are sometimes disaspirated altogether, as in Piśācha, as in *bī*, for *bhī*, also; *bāi* for *bhāi*, a brother; *bāḍnā* for *bāḍhnā*, to bind; *dī* or *dhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōrā*, a horse, is pronounced *gōhrā*, and *ghār*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōnā*, but also by *ōhnā*.

In the Piśācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, i.e. of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmiri we have *kākas* for *kāgās*, paper; *bādarupēt* for *bhādrapada*, the name of a month; *bāpat* for *bābat*, concerning. Similarly, in Rājasthāni and Central Pahāri, we have stray instances of the same changes, as in Mālvi *jucāp* for *jucāp*, a reply; Kumauni *jhaṇṭi* for *jhaṇṭi*, a flag. Instances of this kind of hardening are not uncommon in Western Pahāri. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sūkrō* or *sūgrō*, swine, in Kiūṭhali (Kirnī)¹; *lēkhā-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiūṭhali); *ōkhatā*, for *aukhat(h)*, medicine (Jaunsāri); *parchī*, for *barchī*, a spear (Kiūṭhali); *jintā*, for *zindā*, alive (Pangwāli).

Another consonantal change typical of Western Pahāri is the development of two new consonants,—*ts* developed from *ch* (with its aspirate *tsh* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiūṭhali the word *chajarō* is pronounced *tsōzarō* or *tsōzzarō*; and *jappū*, to speak, is pronounced *dzōppū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tīn* in Hindōstāni, representing the Sanskrit *triṇś*, but in Kiūṭhali, it is *chāun*, and in Kuṭūi *chīn*². This *ch* is, further, again changed to *ts*. So, again, the Sanskrit *kshētra*, a field, is in Hindi *khet*, but in Western Pahāri it is *khēch* or *khētts*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsāri *khēj* for *khēd*, grief; Sirmauri (Giripāri) *dālij*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmiri *dapnā*, to say, with *dzōppū* given above.

¹ The original Sanskrit word is *tūkara*, and it might be argued that the *k* in *sūkrō* is simply a retention of the original Sanskrit letter. But the nasal over the *ṣ* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *sukhara*, *sugara*, to *sūgrō*, and it is this *sūgrō* which has become *sūkrō*.

² An interesting case is that of the Kiūṭhali *chūmbā*, copper, as compared with the Kāshmiri *trīṇś*, and Sanskrit *triṇś*.

Finally, as an example of the change of an aspirated *th*, we may quote the word *thā*, here, which in Kōchi Kiññhālī becomes *ichhā*.

All these changes of *ch*, *j*, *l*, and *d* are extremely common in the languages of the North-West. A *l* frequently becomes *ch*, a *d* becomes *j*, a *t* becomes *tg* and a *d* becomes *z*, and, before *i* or *y*, these changes are the regular rule in Kāshmirī. Moreover a *tr* tends to become *f*, so that we have here a view of the way in which *tr* becomes *tg*. It first becomes *f* and then *ch*, and finally *tg*.

In Central Pahārī we met several instances of *l* being dropped when it was final, or between two vowels. Similarly, we have in Jaunsāri *gōāyō*, the equivalent of the Hindostānī *galānā*, to melt, and *bāō*, for *bāl*, hair. Again, in Sirmaurī (Girīpārī) we have *pīfulā* or *pītuā*, I shall strike.

Closely allied in their phonetic changes to *l* are the letters *r* and *ṛ*. In the Pisācha languages, the changes which the letter *r* undergoes are very peculiar. One of these peculiarities is that it is frequently elided. Thus in Pashai, 'I do' is *karam* or *kam*. The same elision of *r* is a prominent feature of Western Pahārī. In Chamēālī (Paṅgwālī) it is quite common. Thus, *katā*, not *kartā*, 'doing'; *mānā*, not *mārṇā*, to strike. So in Sirmaurī (Girīpārī) *rāchi gōā*, he was lost, becomes *āchi gōā*; and in the Outer Sirājī dialect of the Satlaj Group, 'of a horse' is *ghōrē-āu*, for *ghōrē-rau*. The letter *r* is also occasionally elided in the same way, as in the Sirmaurī (Girīpārī) *dōnā* for *daṛṇā*, to run, and Chamēālī (Paṅgwālī) *kupī* or *kūī*, a daughter.

In most Indian languages the letter *r* is always derived from the letter *ṛ*. In other words when *ṛ* falls between two vowels, and only then, it becomes *r*. It hence follows that *r* can never be the first letter of a word. In Kiññhālī, however, there are two instances noted of words commencing with *r*, viz. *rāmbī*, a wedding instrument, and *rōkūā*, to stop. The letter *r* does not occur as an initial in the Pisācha languages, but in the Gipsy language of Europe, which most scholars look upon as an offshoot of the Pisācha languages, we have *rōī*, a spoon, corresponding to the Hindi *dōī*.

The letters *y* and *w* when initial are often elided, especially in borrowed words, as in *ād*, for *yād*, memory, and *āstē*, for *wāstē*, for the sake (of).

In Hindi there is only one sibilant, the dental letter *s*. This represents, not only a Sanskrit *s*, but also a Sanskrit palatal *ś*, and, generally, a Sanskrit cerebral *ṣ*. In Western Pahārī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēś*, as against the Hindi *dēs*. The Sanskrit *ṣ* is also represented by *ś* or even by *ahh*, as in *māṣ* or *maṣahh*, the equivalent of the Sanskrit *mānusha*, a man.

In the Pisācha languages a sibilant, especially *ś*, often becomes *h*. As an example we may take the Sanskrit *daśa*, ten; Kāshmirī *dah*. So in Kuṭūī we have a final *s* becoming *h* in the word *brāś* or *brāh*, rhododendron.

In the Eastern dialect of the Pisācha Pashai every *ś* becomes *kh*, sounded like the *ch* in 'loch'. The same is the case in the Gaddī dialect of Chamēālī, in which every *ś* is sounded as *kh*, e.g. in *dakh*, ten.

Declension.—The declension of Western Pahārī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

¹ E.g. Sanskrit *putra*, a son, Oṅrī *puṭ* or *pūch*.

Tadbhava¹ masculine nouns (excluding the few ending in *i* and *ū*) fall into two classes—strong and weak. Strong Tadbhava nouns end in *ā*, *ō* or *ē*, as, for example, *gōhrā* (*gōhrō*, *gōhrū*), a horse, while weak Tadbhava nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chameāḷi, Sirmauri and Jaunsāri, the oblique form of all Western Pahāri nouns is the same in the singular and the plural. In Hindi the singular oblique form of *ghōrā* is *ghōrō*, while the plural oblique form is *ghōrō*, but in Western Pahāri *gōhrē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pahāri nouns. This state of affairs is typical of the language.

With this exception strong Tadbhava nouns follow the usual Hindi practice. Thus, *gōhrō*; nom. plur. *gōhrē*; obl. sing. and plur. *gōhrē*.

Western Pahāri exhibits another typical peculiarity in the declension of weak Tadbhava masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindi *ghar*, a house; nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharō*. The principal exception is Marāṭhī, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharā*. Western Pahāri follows Marāṭhī in having separate forms for such weak Tadbhavas, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhī the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus:—

	Nom. sing.	Obl. sing.
Jaunsāri.	<i>ghōr</i> , a house.	<i>ghōrō</i> .
Sirmauri.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .
Baghāṭi.	<i>gōr</i> .	<i>gōrō</i> .
Kiūṭhali.	<i>gōhr</i> .	<i>gōhrō</i> .
Kuḷūl.	<i>ghōr</i> .	<i>ghōrē</i> or <i>ghōrā</i> .

Similarly weak feminine Tadbhava nouns have oblique forms made by the addition of a vowel. A few examples will suffice:—

	Sing. nom.	Obl.
Baghāṭi.	<i>bāihṇ</i> , a sister.	<i>bāihṇā</i> .
Kiūṭhali.	<i>bāihṇ</i> .	<i>bāihṇē</i> .
Kuḷūl.	<i>bēhṇ</i> .	<i>bēhṇī</i> .
Chameāḷi.	<i>bāihṇ</i> .	<i>bāihṇī</i> .

In the case of these feminines, the border languages Sirmauri and Jaunsāri appear to follow the Hindi rule, and there is no change.

Besides the oblique form, all Western Pahāri have an organic locative and agent (singular and plural) formed by adding *ē*, as in *bābbē*, by the father; *gōhrē*, in the house. These cases occur in other Pahāri languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

¹ A Tadbhava word is one which has descended to Western Pahāri from Sanskrit, through Prakrit. It is to be distinguished from a *tutuma* word, which, like *bālak*, a child, has been borrowed directly from Sanskrit.

Other case-relations are formed with the aid of postpositions. These vary from dialect to dialect. A few of the more important may be mentioned here.

	To	From	Of	In
Jaunsāri	<i>kā</i>	<i>ī, ā, aurī</i>	<i>kō</i>	<i>mañjh, pūdā</i> (in or on), <i>alā</i>
Sirnauri	<i>kā, gā, kā</i>	<i>dā</i>	<i>rō</i>	<i>dā, mō, pūdā</i> (in or on)
Baghāṭi	<i>kā</i>	<i>dā</i>	<i>rā</i>	<i>mañjhā, mā</i>
Kiūṭhālī	<i>kā, kāgā, āgā, gā</i>	<i>dā, hāgā, phā</i>	<i>rō</i>	<i>dā, (on) pūdā</i>
Knāli	<i>kā</i>	<i>mā</i>	<i>rā</i>	<i>mañjhā</i>
Maṇḍālī	<i>jā, kāmā</i>	<i>gā, lā</i>	<i>rā</i>	<i>mañjhā</i>
Chamālī (Standard)	<i>jā</i>	<i>kāchhā</i>	<i>rā</i>	<i>kāchhā</i>
Chamālī (Gaddī)	<i>jā, kā, gā</i>	<i>thā</i>	<i>rā</i>	<i>mañjhā</i>

Particulars regarding these, and other postpositions, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the postpositions vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kā* (*kā* and *kā*) are confined to the southern and south-eastern dialects. In Kiūṭhālī we have *hāgā*, which is quite typical of the dialect. The Kulī *bā* is also typical, and we meet it again in the form of *bō* in the neighbouring Gaddī, and in the Piśāchā Wai-Ālā ablative postposition *bā*. The dative postposition *jā* is peculiar to the North-Western dialects (Chamālī and Maṇḍālī) and, as is elsewhere pointed out, is related to the Sindhi genitive postposition *jā*.

The genitive postposition is throughout the Rājasthāni *rā* or *rō*, except in Jaunsāri which has the neighbouring Central Pahārī *kō*. Both *kō* and *rō* are, as usual, adjectives.

The ablative postpositions call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative postpositions have this peculiarity, that most of those ending in *ā* or *ō* (e.g. *pūdā*) are adjectival like those of the genitive, agreeing with the thing which is contained.

Adjectives call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Piśāchā languages (see the remarks on adjectives under the head of Baghāṭi on p. 498). The central dialects of Western Pahārī do the same. Thus, the word for 'good' is *tsōzū-rō*. In the North-Western dialects (Maṇḍālī and Chamālī) there is a similar form, in which *rā* is added to a participle to indicate a state or condition. Thus, *mārō-rā*, in a state of being beaten, equivalent to the Hindī *mārā-huā*. It is not quite certain whether here the *rā* is the genitive postposition or is a contraction of the word *rahā*, remained.

Pronouns.—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ā*, *aū*, and *haū*, with minor variations. The oblique form singular of this pronoun is *mā*, *mū*, or *mō*, with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghāṭī *man-dē*, from me; Chamēāḷī *minjō*, to me. The genitive singulars are *mārō* and *tērō* or similar forms. Quite irregular is the use of cerebral letters in Churāhī (Chamēāḷī) *mīndā*, my; *tīndā*, thy; and the Pangwāḷī (Ohamēāḷī) *mān*, my; *tān*, thy. In the plural, the southern dialects have forms based on *ham*, *lum*; but the northern dialects follow the Piśācha dialects and Pañjābī in having forms like the Kuḷūī *āssē*, *tussē*.

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiūṭhālī set, *ēh*, this; *ō*, that; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders: a masculine animate (*e.g.* *tēs*); a feminine animate (*e.g.* *tēssau*); and an inanimate (com. gen.) as in *tētth*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Piśācha languages. For instance, the neuter *tētth* is almost letter for letter the same as the Kāshmīrī *tath*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsārī and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rājasthānī the relative is often used in the sense of a demonstrative.

Conjugation.—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hō*, as in Jaunsārī *ō*, *hō*; Kiūṭhālī, *ō*; Kuḷūī, *hē*; Maṇḍēāḷī, *hā*; Chamēāḷī, *hai*; all meaning 'he is'. Some of these, such as the Maṇḍēāḷī *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hī*, she is; *hē*, they are.

Another group is confined to the Southern dialects and Kuḷūī. Its basis is the root *as*. In some dialects (*e.g.* Kiūṭhālī), it is regularly conjugated for number and person. In others (*e.g.* Kuḷūī), it only changes for gender. In others again (*e.g.* Jaunsārī), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for 'he is':—

Jaunsārī	.	.	.	<i>āsō</i> , <i>ósō</i> .
Sirmaurī	.	.	.	<i>ōsō</i> , <i>sō</i> , <i>ós</i> .
Baghāṭī and Kiūṭhālī	.	.	.	<i>ōssō</i> .
Kuḷūī	.	.	.	<i>sā</i> (dialectic <i>āssā</i>).

A third form of the present tense is *āthī* used (with some minor variations of form) in the southern dialects and Kuḷūī. It is immutable, and is only used with the negative. In the Churāhī dialect of Ohamēāḷī, however, it reappears under the form of *ātē* as an ordinary verb substantive. We may compare with this form the Kumāunī *nhatī*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, *e.g.* in Veron *so*, *eso*, he is. With *āthī*, we may compare the Piśācha Gārwi and Maiyā *thū*, he is.

For the past tense of the verb substantive the usual form is *thigō*, *thyō* or *thō*, treated like the Hindi *thā*. A variant form is the Kujūi *ti*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahārī dialects.

Except in the case of one or two border dialects the future is formed by adding *lā*, as in Kiūṭhālī *mārōlā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this accounts for the existence in some dialects of forms corresponding to the Kiūṭhālī *mārūā* for *mārūlā*, I shall strike. The nasal of the first person is sometimes strengthened to *m*, as in Śōdhōchī (Satlaj Group) *mārmū* (for *mārūlā*), I shall strike, but *mārā* (for *mār(ē)lā*), thou wilt strike, with no *m* because there is no nasal in *mārēlā*. It will thus be seen that the presence of the *m* in the future is purely accidental and is not typical of any particular dialect.¹

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *ḍēuṇū*, to go, which has almost superseded the Hindi *jānā*. With it we may compare the Piśācha Gawarhātī root *dī*, go; and the Khōwār *dō*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nōshṇū* (past participle *nōṭhō*), with which we may perhaps compare the Kāshmirī *nashun* (past part. *nūṭh**), to disappear. Such verbs are especially common in Kujūi, where we have *ḍghaurṇū*, to fall; *ēṇā*, to come (cf. Kāshmirī *yin**, to come, and the Shiqā root *ē*, come): *nēṇū*, to take (Kāshmirī *nin**), and many others.

In Sanskrit a certain number of verbs insert *chchh* in the present tense. Thus, from the root *gam*, go, we have *gachchhāmi*, I go. We have many traces of the same in the Piśācha dialects, as an example of which we may quote the Kāshmirī *gatahun*, to go. So also in the Gaddī dialect of Chamṛōṭī we have from *bhōṇā*, to become, *bhuchhū*, I may become; from *gahṇā*, to go, *gachhū*, I may go; and from *ṭhā*, to come, *ichhū*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, e.g. in Pūnchhī, where we have, for instance, *achhnā*, to come, and *gachhnā*, to go.

The authorities for particular dialects are given in their appropriate places. Here it is only necessary to mention the admirable series of monographs by the Rev. T. Grahame Bailey describing nearly all the Western Pahārī dialects, and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1908. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects*. In the following pages I have made the freest use of the materials thus supplied by Mr. Grahame Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Tīkā Rām Jōshī's *Dictionary of the Pahārī Dialects as spoken in the Punjab Himalayas*, edited by Mr. H. A. Rose, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

¹ See, on the other hand, Mr. Grahame Bailey's remarks on page ii of the Introduction to his account of the Chamṛōṭī Dialects.

JAUNSĀRĪ.

Jaunsārī is the name of the form of Western Pahārī spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsārī was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 48,037.

According to Mr. Atkinson¹ Jaunsār is a representative Khasiyā tract, and forms a very important link between the almost completely Hinduized Khasiyās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiyā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow within the hills.' The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.²

Jaunsār-Bāwar is situated in the north of the Dehra Dun District, being a longish irregular parallelogram wedged in between Garhwāl and the Panjab State of Sirmaur.

The Jaunsārī language is accordingly a mixed one. It mostly agrees with Sirmaurī but is much affected by the Hindi spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwālī lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindi that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahārī.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmaurī,' or script employed in Sirmaur. It is allied to the Tākri character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

¹ Gazetteer of the Himalayan Districts of the N.-W. P., Vol. XII, p. 352.

² *Op. cit.*, p. 354.

JAUNSĀRĪ (SIRMAURĪ) ALPHABET.

3	a	⌒ x)	kau	⌒	tha
3), 3))	ā	⌒ x	kā	⌒	ḍa
⌒	i	x	ka	⌒	dha
⌒	ī	⌒	kha	⌒	na
⌒	u	⌒	ga	⌒	pa
⌒	ū	⌒	gha	⌒	pha
⌒	ě, ē	—	ṇa	⌒	ba
⌒	ai	⌒	cha	⌒	bha
⌒	ō, ō	⌒	chha	⌒	ma
⌒	au	⌒	ja	⌒	ya
.	~	⌒	jha	⌒	ra
x	ka	—	ṇa	⌒	la
x)	kā	✓	ṭa	⌒	wa
x)	ki	✓	ṭha	⌒	śa
x)	kī	⌒	ḍa	⌒	sha
⌒	ku	⌒	ṛa	⌒	sa
⌒	kū	⌒	ḍha	⌒	ba
⌒	kě, kē	⌒	ṛha		
⌒	kai	⌒	ṛa		
⌒	kō, kó	⌒	ta		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (◌̣). As ṇ and ṇ occur only in this position, they have no special character

The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill when Cantonment Magistrate at Chakrata in Jaunsār-Bāwar. The entries have since been again checked by Jaunsāris on the spot. The reverse Jaunsārī-English vocabulary has been prepared under my supervision from the original English-Jaunsārī one.

Pronunciation.—As in Hindi, a final *a* is usually silent, as in *dhan*, not *dhana*, wealth; but in Jaunsārī, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *ḍhaṛkūca*, the afternoon; *dujā*, another; *khūga*, a cold in the head; *pīlōka*, a bath; *sīḥa*, wax.

The vowel *a* is pronounced something like the *o* in 'hot' and is just as often written **ओ** as **अ**. When written **ओ** in the specimens, etc. it will be transliterated as *ó*, to distinguish it from *ō*. In the Jaunsārī St. Matthew, *a* is throughout written *ō*. It must be borne in mind that *a* and *ó* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in 'hot.' In this case, difference of spelling does *not* indicate difference of pronunciation. *Nathō* and *nōthō* both represent the same sound, and mean the same thing, *viz.* "he went." The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity.

The letters *ā* and *ō* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindi, end in *ā*, but in Garhwālī and Kumaunī in *ō*. Jaunsārī here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ō*-sounds in the neighbourhood, then the termination *ō* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thō* in *jō-kichh thō*, *sō tihūkh bāṭī-dinō*, but *thā* in *jōjū kāykhā bēṭā thā*, he who was the younger son.

As in Central Pahārī a short *e*, sounded like the *e* in 'met,' often occurs as a substitute for *i*, as in *tēs-kō*, of him, equivalent to the Hindi *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhaṣa* or *saṣa*, a hare; *chhatyānās* for *satyānās*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhī*, also; *bādṇō*, not *bādhṇō* or *bādhṇō*, to bind; *ghōr* or *gōr*, a house; *sab* or *sabh*, all.

In the translation of St. Matthew's Gospel, this disaspiration is carried much further than in the specimens. For instance, *āthī* appears as *ātī*, and *thā* as *tā*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correction of mistakes. There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *ro* is sometimes inserted in place of the *l*. Thus:—

<i>bādal</i> or <i>bādō</i> , a cloud.	<i>jāu</i> (for <i>jāl</i>), a net.
<i>bāl</i> or <i>bāō</i> , hair.	<i>kālō</i> or <i>kācō</i> , black.
<i>bāū</i> (for <i>bālū</i>), sand.	<i>mōnāu</i> , a "monal" pheasant.
<i>bhūichāl</i> or <i>bhuichō</i> , an earthquake.	<i>pālā</i> or <i>pācā</i> , frost.
<i>gōāṇṇ</i> (Hindī <i>galānā</i>), to melt.	<i>śalā</i> or <i>śōcā</i> , a locust.
<i>hal</i> or <i>han</i> , a plough.	<i>śyāl</i> or <i>śyāō</i> , a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *y* and *ro* are sometimes dropped, when initial, as in *ād* for *yād*, memory, *āstē* or *wāstē*, for the sake (of).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, and in Garhwālī and Kumaunī end in *ō*, in Jaunsārī end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindī *ghōṛā*, Garhwālī *ghōṛō*, Jaunsārī *ghōṛā* or *ghōṛō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōṛē*, horses; *māchhā*, a fish, plur. *māchhē*; *ghūḍō*, the knee, plur. *ghūḍē*; *baṛō*, the shoulder, plur. *baṛē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādmī*, a man, plur. *ādmī*.

Feminine nouns ending in *i* form the nominative plural by changing *i* to *iā* or *iyā*, the nasal being frequently dropped, so that we also have *iā* or *iyā*. Examples are *bēṣi*, a daughter, plur. *bēṣiā* or *bēṣiyā*; *khūri*, a razor, plur. *khūriā* or *khūriyā*.

Feminine nouns ending in *ū* change the *ū* to *uā*. Thus, *āsū*, a tear, plur. *āsuā*; *tarū*, a bug, plur. *tarūā*. Similarly, *bhaū*, an eyebrow, makes its plural *bhaūā*.

Most feminine nouns ending in consonants seem to form their plurals by adding *i*. Thus, *bāl*, a creeper, plur. *bālī*; *gāu*, a cow, plur. *gāucī*; *ghēr*, the belly, plur. *ghērī*; *pēd*, the belly, plur. *pēḍī*. I have, however, also noted both *bāhā* and *bāhī*, as the plural of *bāh*, an arm; *kilā*, as the plural of *kil*, a pimple. *Thō*, the buttock, makes its plural *thōāi*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put into an oblique form before these are added.

* Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ē*. Thus: from *ghōṛā*, a horse, obl. sing. *ghōṛē*; *kūrō*, a house, obl. sing. *kūrē*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bāṭ*, a share, obl. sing. *bāṭō*; *bhēr*, vicinity, obl. sing. *bhērō*; *ēk*, one, obl. sing. *ekō*; *ghōr*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bāṭ*, a share, has both *bāṭē* and *bāṭō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 461).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ā*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *ō*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bābā*; *ṣāṣū*, the neck, obl. sing. *ṣāṣū*; *nāchṇō*, to dance,

¹ See p. 379, note 1.

obl. sing. *nāchṇō*; *bōhni*, a sister, obl. sing. *bōhni*. Feminine nouns in *i* can optionally have the oblique singular in *iō* or *iyā*. Thus, *bēṭi*, a daughter, has *bēṭi*, *bēṭiā*, or *bēṭiyā*.

The oblique form plural ends in *ī* or *ā*. The termination *ī* appears to be preferred when the nominative plural ends in *ē* or *i*, as in *ḍōkhrō*, a field, nom. plur. *ḍokhrē*, obl. plur. *ḍōkhrī*; *gōḍō*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍī*; *ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmī*.

In other cases *ā* is preferred, as in *bōrē*, a year, obl. plur. *bōrēā*; *naukar*, a servant, obl. plur. *naukarā*; *rāḍ*, a harlot (fem.) obl. plur. *rāḍā*.

As in Hindi and Garhwālī, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghōrō āḍiā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ē*.

Accusative, —, or else *kh*.

Instrumental, *ē*, *lēi*.

Dative, *kh*.

Ablative, *ī* (from), *tē* or *tī* (from), *āurī* (from), *mūjhī* (from among), *bhērī* (from near).

Genitive, *kō* or *kā*.

Locative, *mūjh* (in), *pūḍā* (in), *dā* (on), *chh* (on, upon), *bhēr* (near), *ḍhāiyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhēr* is spelt *ver* (i.e. *vēr*), *bhērī* is spelt *vērī*, and *pūḍā* is written *phundā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindi. We may thus decline the noun *ghōrō* or *ghōrā*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrā</i> , <i>ghōrō</i>	<i>ghōrē</i>
Agent.	<i>ghōrē-ē</i> , <i>ghōrē</i>	<i>ghōrī-ē</i>
Acc.	<i>ghōrō</i> , <i>ghōrā</i> , <i>ghōrē-kh</i>	<i>ghōrē</i> , <i>ghōrī-kh</i>
Instr.	<i>ghōrē-ē</i> , <i>ghōrē</i> , <i>ghōrē-lēi</i>	<i>ghōrī-ē</i> , <i>ghōrī-lēi</i>
Dat.	<i>ghōrē-kh</i>	<i>ghōrī-kh</i>
Abl.	<i>ghōrē-ī</i> , <i>ghōrē-tē</i> , etc.	<i>ghōrī-ī</i> , <i>ghōrī-tē</i> , etc.
Gen.	<i>ghōrē-kā</i> , <i>ghōrē-kō</i>	<i>ghōrī-kā</i> , <i>ghōrī-kō</i>
Loc.	<i>ghōrē-mūjh</i> , etc.	<i>ghōrī-mūjh</i> , etc.
Voc.	<i>ghōrā</i> !	<i>ghōrē</i> !

When two *ē*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghōrē*.

For other nouns we may quote:—

	SINGULAR.		PLURAL.
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bābā</i>	<i>bābāā</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmī</i>	<i>ādmī</i>
<i>ghōr</i> , a house	<i>ghōrō</i>	<i>ghōr</i>	<i>ghōrā</i>
<i>bēṭi</i> , a daughter	<i>bēṭi</i> , <i>bēṭiyā</i>	<i>bēṭiyā</i>	<i>bēṭiyā</i>
<i>gāw</i> , a cow	<i>gāw</i>	<i>gāwī</i>	<i>gāwī</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindi, we may quote the following :—

tēa-kē bābā-ē dēkhā, his father saw him.

bēpē-ē bōlō, the son said ('father, I have sinned').

mōrē kākā-kē bēfē biā kiya, my uncle's son married.

Note that the verb *bōlnō*, to say, as in Garhwālī, and unlike the Hindi *bōlnā*, is transitive.

For the **Accusative** we have :—

kōchhē-ī pēt bhōrō, how many fill the belly.

ējā rupaiyā tōsē-kh dē, give this rupee to him.

(āfū-dī bāhā phēdāi, throwing (his) arms on (his) neck.

tēs-bhērī sōjē rupaiyē sambhāl, take those rupees from him.

sō bōkū-ū-kh khānē sūchō-thā, he was wishing to eat the husks.

For the **Instrumental** we have :—

mē bēfē-kh chābukō-lēi pītā, I struck the son with a whip.

In *pāgōi-ē-lēi bādḥ*, bind with a rope, both terminations, *ē* and *lēi*, are used together.

For the **Dative** we have :—

tīnē āpnē bābā-kh bōlō, he said to his father.

pardēsō-kh nōthā, he went to a far country.

sūgarū chārānō-kh, for grazing swine.

āpnē bābā bhērō-kh nōthā, he went to near his father.

bābā-ē āpnē naukarū-kh bōlō, the father said to his servants.

āpnē naukarū-mūjhī ēkō-kh baudi-kōri, having called to one of his servants.

jīnē sabḥ māl-matāh rādū-kh ulāō, who squandered all the property for (i.e. upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindi.

For the **Ablative** we have :—

tēs-pāchh bhōri jātur hāḍō-thē, Galil-ī or Dekapōlis-ī or Yērūsālēm-ī or Yēhūdīyā-ī or Yōrdan-nōi pāwri-ī, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. iv. 25).

ēchhē bōrsū-āurī tēri jōhal kōrū, I am serving you for so many years.

āpnē naukarū-mūjhī ēkō-kh āpū-ḍhāiā baudi-kōri, having summoned one from among his servants.

baū āpnē bēfōi-bhērī, baū ōrū-bhērī, is it from their own children or from strangers (Matt. xvii, 25)? Here *bēfōi* is used instead of *bēfī*, the oblique plural of *bēfā*.

tumē sō kōs-bhērī mōlē gādō? ēkō gāwō-kē bāniyē-bhērī, from whom did you buy that? from a shopkeeper of the village.

The following are examples of the Ablative of comparison :—

tēs-kā bhāi āpāi bōhni-tē bōgē lābā ō, his brother is taller than his sister.

jō sabū-tē āchhū kōparā ō, sō gādō, bring that which is the best robe of all.

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindi *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *kī*. Thus:—

sabh āpnē bāpō-kō māl-mōtāh, all the property of his share.

tinē bājnō- aur nāchnō-kā kād kunā, he heard the sound of music and dancing.

surugō-kē sāmne, before heaven.

bōhni-kē sāth biā, a marriage with the sister.

śuklē ghōrē-kī zin, the saddle of the white horse.

As examples of the **Locative** we have:—

thōrē dusa-mūjh, in a few days (the younger son collected his property).

jāriā-mūjh, in debauchery.

jēphā bēfā dōkhrē-pūḍā thā, the elder son was in the field.

jīnē tēsē-kh dōkhrē-pūḍā bhējā, who sent him into the fields.

tēthā nādrē kūrē-pūḍā rōhō, he dwells in that small house.

sō āpnī gōrū ḍāḍē-kē mūḍiyārē-chh lē chārō, he is grazing his cows on the top of the hill.

sō ghōrē-chh rōhā bēfhi, he is seated on a horse.

hāū āpnē bābā-bhēr jānā, I will go to my father.

jabi āpnē kūrē dhāiyā pahūchā, when he arrived near his house.

Note that *dā* and *pūḍā* (also, as usual, written *pūḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *dā* is *dī*. Thus:—

tātū-dī bāhā (fem. plur.) *phēḍāt*, having thrown (his) arms on (his) neck.

hāthō-dī chhāp (fem.), or *gōḍī-dā jūlā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.

dōkhrē-pūḍē sōsan-phūl-bhēr sūchyā, consider ye concerning (note this use of *bhēr*) the lily-flower in the field (Matt. vi, 28).

Here *sōsan-phūl* is in the masculine singular oblique, and hence we have *pūḍē*, not *pūḍā* or *pūḍō*.

ADJECTIVES.

Except *tadbhava* adjectives in *ā* or *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ā* or *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus:—

bhōlō admī, a good man.

bhōlē admī, good men.

bhōlē admī-kō, of a good man.

bhōlī bēfī-mānuḥh, a good woman.

bhōlī bēfī-mānuḥhā, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ēk*, one, has an oblique singular *ēkō*.

PRONOUNS.

(a) Personal Pronouns.

The first two personal pronouns are declined as follows :—

SINGULAR.		
Nominative	<i>hāū, aū, mē, I</i>	<i>tū, thou</i>
Agent	<i>mē, mēhē</i>	<i>tē</i>
Genitive	<i>mērō (mērā)</i>	<i>tērō (tērā)</i>
Oblique form	<i>muḥū, mū, mu</i>	<i>tāū, taū, tū</i>
PLURAL.		
Nominative	<i>ām, amē, ham</i>	<i>tum, tūē</i>
Agent	<i>amē</i>	<i>tumē, tūē</i>
Genitive	<i>amārō (-ā), umārō (-ā)</i>	<i>tumārō (-ā), tūhārō (-ā)</i>
Oblique form	<i>amū</i>	<i>tūārō (-ā) tumū, tūū</i>

'Even me' is *mū-ī*. In the above, the plural is commonly employed honorifically for the singular.

Examples of the use of these two pronouns are the following :—

hāū bhūkhā mōrū. Hāū āpūē bābā-bhēr jāṃā, I hungry am dying. I will go to my father.

hāū olā dūrē lāg nōthā-thā, I walked a long way to-day.

aū tō tūū-kh pāni-mūjh pōstāpē-kē nīte nauai-dēō, I indeed baptize you with water unto repentance (Matt. iii, 11).

aū Iṣwar-kē mōl-khānā-kh dāi-sōkū, I can destroy the temple of God (Matt. xxvi, 61).

mē pāp kiyā-ō, I have done sin.

mē tēs-kē bēlē-kh pīā, I struck his son.

jō-kichh mērō hō, whatever is mine.

sō mu-kh dē, give that to me.

mu-kh rākh, keep me (as one of thy servants).

ōjī tū usnā pōri-kōri mū-kh dhāl kōrdā, if thou wilt fall down and worship me (Matt. iv, 9).

tū tō sadā-nit mū-ī-dhāiyā, thou (art) ever with me-even.

ham khāmē, we shall eat, let us eat.

amē-ī tūārē-bhēr bāsūri bōjā, we played the flute near you (Matt. xi, 17).

hē umārē Bābā, jō gānī-bhēr ōsō, our Father which art in heaven (Matt. vi, 9).

tū eti āgā amū-kh pīrā dēpō-kē nīte, art thou come hither to torment us (Matt. viii, 29) ?

tū amū-kh bōl, say thou to us (Matt. xxvi, 63).

jōjō tū bōlē, sō sunū, what thou sayest, that I hear.

tē mu-kh'ek chhāl-kūrō-bī nū dīnō, thou didst not give to me a single kid.

jō-kichh mērō hō, sō tērō-ī hō, whatever is mine is verily thine.

kōs-kā lārkoṭṭā āō tāū-pāchh, whose boy comes behind thee ?

tērā Bābā taū-kh inām dē-dēndā, thy Father will reward thee (Matt. vi, 6).
ēū tā-ehh kōdī nā undō, this shall not be upon thee (Matt. xvi, 22).
tumē sō kōa-bhērī mōlē gādō, from whom did you buy that?
tūhārē kābā-kē kōtī bēfē ō, how many sons are there in your father's (house)?
jēkī tūārō dhan ōsō, tēkī tūārō mōn bī lāgi-jāndō, where your treasure is, there
 will your heart be also (Matt. vi, 21).
aū tūē bōlē, I say unto you (Matt. iii, 9).
aū tō tūē-kh pānī-mūjh pōstānē-kē nitē nauvai-dēō, I indeed baptize you with
 water (Matt. iii, 11).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows:—

This, he, she, it.		That, he, she, it.	
SINGULAR.			
Masc.	Fem.	Masc.	Fem.
Nom. <i>ēū, ējō (-ā)</i>	<i>ēū, ējī</i>	<i>sō, sōjō (-ā)</i>	<i>sō, sōjī</i>
Ag. <i>iṇē, iṇē</i>	<i>iṇā-ē, iṇā-ī</i>	<i>tīṇē, tīṇē</i>	<i>tyā-ē, tyā-ī</i>
Dat. <i>ēsē-kh</i>	<i>iṇā-kh</i>	<i>tēsē-kh</i>	<i>tyā-kh</i>
Obl. <i>ēs, (neut.) ēthū</i>	<i>iṇā</i>	<i>tēs, (neut.) tēthū</i>	<i>tyā</i>
PLURAL.			
Nom. <i>ēū, ējē</i>		<i>sō, sōjē</i>	
Ag. <i>iṇē</i>		<i>tīṇē</i>	
Obl. <i>ēū, iṇā, (neut.) ēthū</i>		<i>tēū, tēthū, (neut.) tēthū</i>	

In the translation of St. Matthew's Gospel *ēthū* and *tēthū* are spelt *ēttū* and *tēttū*, and *iṇē* and *tīṇē* are spelt *iṇī* and *tīṇī*, respectively. In the same translation we often meet *tēs-kē* instead of *tēsē-kh*. We often find *ājō*, instead of *ējō*.

Examples of these pronouns are:—

ēū jō mū-pāchhē āō, he who cometh after me (Matt. iii, 11).
ālē ēū bādōi-kā bēfā athī-nā, is not this the carpenter's son (Matt. xiii, 55)?
ējō kā hō, what is this?
ējā mērā bēfā, this my son.
ōjē ējī bāta eyānā-kē kāyū-pūḍī dēindī-bōlī, if this affair (fem.) comes to the
 governor's ears (Matt. xxviii, 14).
ēsē-kh pōharāi-dēō, clothe this person.
ēs ghōrē-kī kā umar ō, what is the age of this horse?
ēs-kē hathō-dī chhāp, a ring on his finger.
ēthū-āstē, on this account (he has given a feast).
tuē ēthū-kh jānō, know ye this (Matt. xxiv, 43).
ālē tū kōyyē, ēū kā bōlē, hearest thou what these say (Matt. xxi, 16)?
ējē dūskiyā-kē ḡāḡ-mūjh nōthī-jāndē, these shall go away into everlasting
 punishment (Matt. xxv, 46).
sōbhai ādmī ējī bāta mānō nā, baltham *ējē jēū-kh dēi-dinō*, all men cannot
 receive this saying save they to whom it is given (Matt. xix, 11).

jō ēū-lī jādā ō, sō tēs kōchālī-bhērī, what is more than these, cometh from that evil one (Matt. v, 37).

ēū dūīlāi hukmā-lēi, on these two commandments (Matt. xxii, 40).

sō rūlī mōrā, he became angry.

sō bēlmānus tēlhi-ī wōktō bōchi-gōi, that woman was made whole from that very hour (Matt. ix, 22).

ējā kām sātṇō utaurō, ōr sōjā kām nū chhōdnō, this work ought ye to have done, and not to leave that work undone (Matt. xxiii, 23).

tṇē āpnē bābā-kh bōlō, he said to his father.

tabi tṇē bāṭi-dinō, then he divided out (the property).

jōji kām tyāi thi-kōrō, ēū bōli-dēindō tyā-ki ād-kē nīlē, the work which she had done will be told for a memorial of her (Matt. xxvi, 13).

tēsē-kh sōjē bi kōē nū thā-dēi, even those no one was giving to him.

tēs-ī-kh chātā, kissed even him.

tēs-kā jēthā bēlā, his elder son.

tyā-kh hēri, looking at her (Matt. ix, 22).

tyā-ki bēti, her daughter (Matt. xv, 28).

tyā gōdhiyā-kh ōr tēs gōdhētailē-kh lēai, having brought that she-ass and that male ass's colt (Matt. xxi, 7).

sō ghōrē-ohh rōhā bēthi tēthū būtō tōi, he is sitting on a horse under that tree.

sō maji-mūjh rōhē, they remained in joy.

tēs-bhērī sōjē rupaiyē sambhāl, take those rupees from him.

tiwī tēsē-kh tēū-ohh bēthāi dīnā, they set him on them (Matt. xxi, 7).

tiwī thē-bōlō, they said (Matt. xxvii, 4).

tēū-mūjhī ōk, one of them (Matt. vi, 29).

tṇē tēū-kh bōlō, he said to them (Matt. xli, 3).

tihū-mūjhī jōjū kānchhā thā, the one from amongst them who was the younger.

tṇē tihū-kh bāṭi-dinō, he divided (the property) out to them.

tēthū dūsū-mūjh, in those days (Matt. iii, 1).

(c) The **Reflexive Pronoun** is *āpū*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *āpnō(-ā)*. The singular oblique form is *āpnē*. Its plural is *āpū*. The locative plural is *āpōs-mūjh* or *āpū-mūjh*.

Thus :—

tṇē āpū umārī nijōriyī nēi-gālī, He Himself took our infirmities (Matt. viii, 17).

āpū-ī taū-kh pōrgōlūi majūrī dē-dēndā, He, even Himself, will reward thee openly (Matt. vi, 4).

hāū āpnē bābā-bhēr jāmā, I will go to my father.

āpnē-kh sōkē nā bōchi, He cannot save himself (Matt. xxvii, 42).

sō āpnē-mūjh jariyā nū rākhō, he has no root in himself (Matt. xiii, 21).

tiwī āpōs-mūjh bāta kōrdē lāgē, they began to say amongst themselves (Matt. xvi, 7).

sō āpū-mūjh sūchhō-thē, they were thinking among themselves (Matt. xxi, 25).

I have not come across any instances of the use of *āpū* or *āp* to mean 'Your Honour.'

(d) The **Relative Pronoun** is *jō* or *jōjō* (-ā), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus :—

- jōjō tū bōlē, sō sunē, what thou sayest, that I hear.*
tihū-mūjhī jōjā kānchhā thā, the one among them who was the younger.
jīnē tēsē-kh dōkhrī-pūḍā bhājā, who sent him into the fields.
jēthū-lēi aū bōrō rāji ō, regarding whom I am well pleased (Matt. iii, 17).
sō-i ōsō jēthū-kī khātīr likhī-gālē, this is he of whom it is written (Matt. xi, 10).
jō taiikō-kē thē, (the people) who were of there (to one of them he went).
jihū-kh sūgur khāḍ-thē, (the husks) which the swine were eating.
ijē jēū-kh dēi-dinō, these to whom it is given (Matt. xix, 11).

(e) The **Interrogative Pronouns** are *kūṇa*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kūē* instead of *kūṇa*. Its agent case is *kōṇē*. The oblique singular of *kūṇa* is *kōs*.

Examples are :—

- tūū kōṇē bēthau, who hath warned you (Matt. iii, 7)?*
kōs-kā larkōṭṭā, whose boy?
tumē sō kōs-bhērī mōlē-gāḍō, from whom did you buy that?

The oblique form of *kā* is *kāi*, *kāhi*, or *kōthū*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōthū-kh*, for what? why? *Kāhē-kh* also means 'because.' In Matt. xi, 8, we have *kōthū* (spelt *kōttū*) *dēkhūḍ-kī khātīr*, for seeing what? So (Matt. v, 13) *kōthū-lēi*, wherewith (shall it be salted).

Kūē or *kōē* is anyone, someone, and *kichh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(f) Other pronominal forms noted are *ēsō*, like this; *tasō*, like that; *jasō*, like which; *ēchhō*, this many; *kōchhō dūrō*, how far? *kōchhē-ī* is 'how many (men) indeed?' *kōṭi bēṭē ō*, how many sons are there?

CONJUGATION.

A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows :—

Singular.	Plural.
1. <i>hū, ḍ</i>	<i>ḍ, ā</i>
2. <i>au, ō, ē</i>	<i>au, ō</i>
3. <i>ō, ḍ</i>	<i>au, o</i>

These are sometimes written with an *h* prefixed. Thus, *hū*, I am, *hō*, he is.

The second form is *ōsō* or *asō*, and is used without change for all persons and both numbers. The same form is employed in the Simla Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

probably he spelt *ōsō*, as in other Western Pahārī dialects, but the native character never indicates when a letter is doubled.

The third form is *āthi* or *āthī*, which in the translation of St. Matthew is spelt *ātī*. This form occurs in most Western Pahārī dialects, and is only used with a negative, not changing for number or person. Thus, *āthī-nā*, I am not, thou art not, and so on. Sometimes the two are combined as in *nāthi*. Compare the Kumsunī *nāthi*, he is not.

The past tense is *thō* (*thā*), fem. *thī*; plur. masc. *thō*, fem. *thī*. It is used exactly like the Hindi *thā*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōtguru, have forms corresponding to *tō*.

Corresponding to the Hindi *huā* is *ōō* (*ōā*) fem. *ōī*, plur. masc. *ōō*, fem. *ōī*. It is also used to mean 'was.'

Examples of the use of these various forms are the following:—

aū bī ēk ādmī ōktyārō-tōi ō, I also am a man under authority (Matt. viii, 9).

aū jō Mānus-kō Putr ō, I who am the Son of Man (Matt. xvi, 13).

ālē jōjō aundārā ō, sō tū ē, art thou He that should come (Matt. xi, 3)?

Tū sō-i Masih ē, Thou art that very Christ (Matt. xvi, 16).

jō sabā-tī āchhō kōparā ō, that which is the best garment.

jō-kichh mērō hō, sō tērō-i hō, whatever is mine is thine.

hēr, ētī Masih ō, kittō, tēkī ō, lo, here is Christ, or He is there (Matt. xxiv, 23).

tuhārō bābā-kē kōtī bēlē ā, how many sons are in your father's (house)?

tēkī aū tēū-kh mājēndā ōsō, there am I in the midst of them (Matt. xviii, 20).

tū bī tēū-mājhi ēkō ōsō, thou also art one of them (Matt. xxvi, 73).

ētī uō ōmū-kh āchhō ōsō, it is good for us to be (Hindi *hōnā=unō*) here (Matt. xvii, 4).

tūē mānūā-kā nūn ōsō, ye are the salt of the earth (Matt. v, 13).

ēsē undō (Hindi *hōtē*) *jēsē Ikwar-kē jōyā guinī-bhēr ōsō*, they become such as are the angels of God in heaven (Matt. xxii, 30).

tērē bēlē māphak āthī-nā, I am not like (i.e. worthy to be called) thy son.

yēhūdā-kē syāqat-mājhi nāndri-nāndri munī nāthī, thou art not least among the princes of Judah (Matt. ii, 6).

sō ēkī āthī nā, He is not here (Matt. xxviii, 6).

kā tūē tēū-kh-tī bōrē āthī nā, are ye not greater than they (Matt. vi, 26)?

ūr chēlōgrōpō kunī nā, ēthū-tēī ēū āthī nā, and she would not be comforted, because they are not (Matt. ii, 18).

aū būkā thā, I was an-hungred (Matt. xxv, 35).

tū bī sātō thā, thou also wast with (Him) (Matt. xxvi, 69).

jōjā kānchhā bēfā thā, (he) who was the younger son.

ēk bēf-mānus thī āi, a woman was come (Matt. xxvi, 7).

ēkō-kē duī bēfē thē, of a certain man there were two sons.

ēā Iācār-kā Putr ōā, this was the Son of God (Matt. xxvii, 54).

tōllā bōrō dukh undō, ēsō kī ōō nā dhainī-kē āgō-lēī ēbī-dūrī, then shall be great tribulation, such as was not from the beginning of the world to this time (Matt. xxiv, 21).

B.—Active Verb.

The **Infinitive** or **Verbal Noun** is formed by adding *nō* to the root. Thus, *khā-nō*, to eat, the act of eating. If the root of the verb ends in *q*, *qh*, *u*, *r*, *ṛ*, or *l*, then *nō* is added instead of *ūō*, but the distinction is very carelessly observed in writing. Examples are *chhāqnō* (not *chhāqūō*), to abandon; *baḍhnō*, to fill; *gaynō*, to count; *jōrnō*, to add; *karnō*, to do, to make; and *mīlnō*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jīnē tēs-kh āpnē sūgarū chārñō-kh bhējā*, who sent him to feed (*lit.* for feeding) his swine: *tiyē bājñō aur nāchñō-kā śād śunā*, he heard the sound of music and dancing: *kōthū dēkhñō-ki khātīr tūē bāndē gicē*, what went ye out for to see (Matt. xi, 8) ?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōkuṣū-kh khāyē sūchō-thā*, he wished to eat the husks. But the uninflected dative is also used, as in *tēs-kē bōlnō-kh hērō-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ē* occurs in *jēs-kē ōlanṣē ṣipnē māphōk ā āthī-nā*, the latchet of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō* (*dā*) to the root. Thus, *kardō* (*kardā*), doing; *mārdō* (*mārdā*), striking. When the root ends in a vowel, the termination is *ndō* (*ndā*). Thus, *rōndō* (*rōndā*), remaining; *dēndō* (*dēndā*), giving; *āndō* (*āndā*), coming. From the root *ō* (Hindī *hō*), become, we have *undō* (*undā*). Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in:—

lihū-mūjhī ōkō-kē ēthū rōndā lāgā, he began to dwell with one of them.

mōmāndō lāgā, he began to remonstrate.

kōthā śunōndā lāgā, he began to preach (Matt. iv, 17).

Note that, as in the last example, the present participles of causal verbs end in *ōndā*.

A kind of adverbial present participle appears in *āndiā*, on coming, a-coming, while coming. Thus, *jabī, ghōrō āndiā, āpnē kūyē dhāiyā pahūchā*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ō* (or *ā*) to the root. Thus, *mārō* (or *mārā*), struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus,—

karnō, to do, has *kiyō* (*kiyā*).

dēnō, to give, has *dīnō* (*dīnā*).

lēnō, to take, has *līnō* (*līnā*).

jānō, to go, has *gōō* (*gōā*) or *gwoō* (*gwoā*).

In the translation of the Gospel of St. Matthew, the final *ō* of the past participle is often nasalized. Thus, *kiyō̄*, *dīnō̄*, *līnō̄*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāū lērē bēlē bājñō māphak rōhā nā*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. Examples will be found under the head of compound verbs. The word

kari or *kōri* is usually added when used purely in the sense of a conjunctive participle. Thus—

tēs-kh dēkhi-kōri ghīnā lāgi ōr dāyī-kōri tēs-kē tātā-dē bāhā phēdāi phēdāi tabē tēs-kh chātā, having seen him he felt compassion, and having run, throwing his arms round his neck, then he kissed him.

Note that in *phēdāi phēdāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

bētā mōri-kōri, jīcānā, the son having died, lived.

ēkō-kh āpū dhāiyā baudi-kōri, having called one (of his servants) to him.

Another form of the Conjunctive Participle is formed by adding *iē* to the root, as in *mōri²*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mōri-kōri* used in the same meaning. If the root ends in *i* (as in the case of passives), then only *ē* is added, as in *hārchīē*, having been lost, from *hārchīnō*, to be lost, the passive of *hārchnō*, to lose.

The Present is thus conjugated :—

I strike, I am striking, etc.

Singular.	Plural.
1. <i>mārē</i> or <i>mārō</i>	<i>mārē</i> or <i>mārō</i>
2. <i>mārē</i> , <i>mārō</i> , <i>mārī</i>	<i>mārō</i> or <i>mārō</i>
3. <i>mārō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number. When *mārē* is followed by the negative it becomes *mārī-nā*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārē* or *mārī*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows :—

hāū bhūkhā mōrē, I die hungry, I die of hunger.

tērī jōhal kōrē, or *jōjō tū bōlē sō khyē*, I do thy service, and what thou sayest, that I hear.

āū tūē-bhēr bōlē, I say unto you (Matt. v, 22).

ōjī āū khātī tēs-kē āgū chhūō, *āū bōchdī*, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).

jōjō tū bōlē, what thou sayest (see above).

tū sūch ē, or *Iskwar-kī bāf sūchō-lēī sikhāō*, or *kōthūī-kh dōri-nā*; *ēthū-kī khātīr kī tū ādmī-kī mūh hērīnā*. *Tōllā āmū-bhēr bōlyā*, *tū kā sūchē*, Thou art true, and teachest the way of God in truth, neither carest Thou for any man; for Thou regardest not the face of men. Tell us, therefore, what thinkest Thou (Matt. xxii, 16, 17)?

or *tū*, *jōllā tū upāsūā rōō*, and thou, when thou remainest fasting (Matt. vi, 17).

mērā bābā tēthū nāndrē kūrē pūḍā rōhō, my father lives in that small house.

ēñ dūgurō-lēñ Abrahām-kē nītē lār-kōṭṭē ṭipī sōkōñ, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

sōjō kūyē-chōñ āñ nāñ, let him not enter into the house (Matt. xxiv, 17).

nūñ tēārā-mūjh nēñ (Hindī *hōwē*), let it not be on the feast-day (Matt. xxvi, 5).

sō rūkī mōrā, ōr bhitrē nūñ jāñ, he was angered, and would not go inside.

kāi āmēñ ōr Pharisēñ bhōrī upās kōrōñ, why do we and the Pharisees fast often (Matt. ix, 14)?

jō-thāñ tūñ hērōñ sō hērdē, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

ōjē tūñ tēñ-kh pyārē chitōñ, jō tūñ-kh pyārē chitōñ, if ye love them that love you (Matt. v, 46).

kōchhēñ-pēt bhōrōñ, how many (of my father's servants) fill the belly?

kī umārī ākhē ugārī jāñ, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dē*, give thou; *rākh*, keep; *sambhāl*, take thou. The second person plural adds *ō*. Thus, *dēō*, give ye; *nōṭhō*, go ye. If the form is repeated it is emphatic, as in *jō sabūñ-tī āchhō kōparā ō, sō gādō gādō*, bring ye out at once the best garment. Respectful forms are such as *bōlyā*, please tell (Matt. xxii, 17), *nūñiyēñ* (for *nūñ niyē*), be ye not (Matt. vi, 5).

The **Imperfect** tense is formed by adding *thō* (*thā*), the past tense of the Verb Substantive, to the present tense. The *thō* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmirī) precede the main verb. Thus, *sōjō mārōñ thō* (or *thā*), or *sōjō thō* (or *thā*) *mārōñ*, he was striking; *sōjī mārōñ thī* or *sōjī thī mārōñ*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as 'he struck.' In the same translation *thō* is written *tō*, *thā* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

sō lihñ bōkufñ-kh khāñē sūchōñ thā, he was wishing to eat those husks.

kōē-nūñ thā dēñ, no one was giving.

Yūhannā tēs-kē (for *tēsē-kh*) *thēkōñ tā*, John forbade him (Matt. iii, 14).

jikhñ-kh sūgur khāñ thē, (the husks) which the swine were eating.

dābir-mūjh ēk jāñ tē gērōñ, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

SINGULAR		PLURAL	
Masc.	Fem.	Masc.	Fem.
1. <i>mārmā</i> (-mō)	<i>mārdī</i>	<i>mārmēñ, mārdeñ</i>	<i>mārdī</i>
2. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>
3. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dēñdā*, he will give. Examples of this tense are:—

hūñ āpnē bōbā-bhēr jānā ōr tēsē-kh bōlmā, I will go to my father, and will say to him.

ôji aũ khālī tēa-kē āgũ ehhũō, aũ bēchdī, if I but touch the hem of His garment, I (fem.) shall be made whole (Matt. ix, 21).

ôji tũ usnā-pōri-kōri mũ-kh dhāt kōrdā, if, having fallen down, thou wilt worship me (Matt. iv, 9).

tērā Bābā tũ-kh pōrgōfũ-ī inām dē-dēndā, thy Father will reward thee openly (Matt. vi, 6).

ēthũ-lēĩ tōllā bōrō dukh undō, ēsōki ôi-jōndō nā, for then shall be great tribulation, such as will not be (Matt. xxiv, 21).

ôji iji bāta syānā-kō kāgō-pūđi dēindī bōli, if this shall be said in the Governor's ears (Matt. xxviii, 14).

kām khāmē ōr ehhākmē, we shall eat, we shall feast.

kā khāmē, kā pēmē, what shall we eat, what shall we drink (Matt. vi, 25) ?

tēa-kē āmō rūji dēndō-kōri, ōr tũ-kh bē-phikar kōrdē, we will persuade him, and secure you (Matt. xxviii, 14).

āmē ôtti tin chhāp bāndē, we shall even here make three tabernacles (Matt. xvii, 4).

ôjē tũō ādmīyī-kh chōđi dēndē tēũ-kī ōnyārī, if ye forgive men their trespasses (Matt. vi, 14).

tũē tēũ-kē phūlpōō-lāl tēũ-kh pōnehāndē, ye shall know them by their fruits (Matt. vii, 16).

tēthũ-ī dūsō bhōritā lōg bōldē, in that day many people will say (Matt. vii, 22).

dūi bēṭ-mānus jāndrē-pūđō piddī, two women shall be grinding at a mill (Matt. xxiv, 41).

We occasionally come across instances of the Gaghwalī future, made by adding an immutable *lā* to the root for all persons and both numbers. Thus :—

tũē guṇī-kī syāchārī-mūjh munī nū jālā, ye shall in no case enter into the kingdom of heaven (Matt. v, 20). Similarly *phūli jāōlē phulētũ*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindi. We have it in *jō hāũ bī ēk dūs āpnē sāthī-saṅgāthī-kē sāthē majā kōrdā*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindi, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, i.e. in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindi and follows Rājasthānī and Gujārātī, and also Gaghwalī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ō* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote :—

A.—Transitive Verbs :—

tīē āpnā bābā-kh bōlō, he said to his father.

bābāē tēsē-kh chātā, the father kissed him.

tē tēs-kē āstē dhām dinī, thou gavest for him a feast.

With the object in the dative we have :—

Yissū-ī dūi chēlī-kh pōthāi dinē, Jesus sent two disciples (Matt. xxi, 1).

ōrē-ī būlī-lēī suūī-kh kāfī dinē, *ōr bāta-pūḍē pōgārī dinē*, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B.—Intransitive Verbs :—

tāē sūchyā nē, *ki mē sāstar ki bōjandārō-kī bōl khōṇō-ki khātīr āyā*, think ye not that I came to destroy the law or the prophets (Matt. v, 17).

kā tū ētī āyā āmū-kh pīṛā dōṇō-kē nitē, didst thou come hither to torment us (Matt. viii, 29) ?

pārdēsō-kh nōthā, he went to a far country.

tabī tēsē-kh sūch āi, then sense (fem.) came to him.

kollā āmū-ī tā-kh dukhiyā, *kittō jēl-khānā*, *thē hērō*, *ōr taū-bhēr gōē*, when saw we Thee sick or in prison and went to Thee (Matt. xxv, 39) ?

kōllē dēkhō-kī khātīr tūē bāṇḍē gōē, what went ye out for to see (Matt. xi, 8) ?

tabī sō majī-mūjh rōhē, then they remained in joy.

jōjī tyār thī ōī, *sō tēs-kē sātī jajarē-kē dērē gōī*, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10).

A past participle is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

tinē sabh āṇḍō hāṭō-kō māl-mōlāh kōthō kōrō kōrō, he collected all his property.

The **Perfect** tense is formed as in Hindi, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mē surugō-kē aur tērē sāṃṇē pāp kiyā-ō, I have done sin before heaven and thee.

tērē bābā-ē dhām dinī-ō, thy father hath given a feast.

The **Pluperfect** is often used in the Gospel of St. Matthew, where we should use the Perfect.

The **Pluperfect** tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

hāū ēlā dūrē lāg nōthā-thā, I have walked a long way to-day.

sō nōṛā bī pakūchā-nū-thā, he had not even arrived near.

āmū-ī sōbbāi thān chhōḍī dinō-thē, *ōr taū-pāchh hāḍō-thē*, we have left all and followed Thee (Matt. xix, 27).

tūē-ī sunō-thō (Matt. v, 27), or *tūē-ī thō-sunō* (Matt. v, 43), ye have heard.

tūē thō-nāchē nā, ye did not dance (Matt. xi, 17).

Passive Voice.—As in Kumaunī and Rājasthānī, a passive is formed by adding *i* to the root of the verb. Thus, *hārchṇō*, to lose, *hārchīṇō*, to be lost ; *bōlī dēṇō*, to say, *bōlī dēīṇō*, to be said. Thus :—

ōjē ējī bāta syānā-kē kāṇḍō-pūḍī dēīndī bōlī, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

ēu bōli dōindō tyā-kī ād-kē nitē, this will be said for a remembrance of her (Matt. xxvi, 13).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root, as in *pakāṇō*, to cook. Sometimes, as usual, *ā* is substituted for *ā*, as in (pres. part.) *kuṇōndā lāgā*, he began to cause to hear (Matt. iv, 17).

There are numerous irregular causal verbs. Most of these also follow Hindī, e.g. *marnō*, to die; *mārnō*, to kill.

Compound Verbs.—There are the usual compound verbs.

Intensive Compounds are made, as in Hindī, with the conjunctive participle of the main verb, but, unlike Hindī, this is very often put *after* the supplementary verb. As examples of each order we may quote :—

bāṭi dīnō, he divided.

dīnī udāi (not *udāi dīnī*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote :—

tārkhōlē (ipi sōkhō), he is able to raise up children (Matt. iii, 9).

As a **Desiderative** we have :—

bōkṭū-kh khānē vāchō-thā, he was wishing to eat the husks. (See Infinitive.)

Inceptives are formed with the present participle, as in—

Yissū kōlthā kuṇōndā lāgā, Jesus began to preach (Matt. iv, 17).

As a **Permissive** we have :—

tū murda lōgī-kh āpuē-ī murdī-kh dābōṇō dē, let the dead bury their dead (Matt. viii, 22).

The ordinary **Negative** is *nā* or *nā* as in *kōē nā thā dēi*, no one was giving; *hāū tērē bēlē māphak āthī-nā*, I am not as thy son. So also in the imperative mood, *tāē tēū-kē kāmō-kī bāṭi sātyā nā*, do not ye after their works (Matt. xxiii, 3).

With *niyē*, be ye, the 2nd plural polite imperative of *hōṇā* (to be), we have a compound, *nāiyē*, be ye not (Matt. vi, 5).

Two specimens of Jaunsāri are here given, and these are followed by the Jaunsāri Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmauri character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmauri character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *tākā* is written *tōkā*, and *mē* is written *maī*. Again an initial *ē* or *ē* is invariably written *yē* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *ē* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.

[No. 1.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkō-kē āui bēṭe thā. Tihū-mūjhī jōjā kāṇehhā thā
A-certain-one-of two sons were. Them-from-among who the-younger was
 tīnē āpnē-bābā-kh bōlō jē, 'bābā, jō-kiehh dhan-tākā ō,
by-him his-own-father-to it-was-spoken that, 'father, whatever wealth-money is,
 tēihū-mūjhī jō-kiehh mērē-bāṭe-kō, sō mu-kh dē.' Tabī tīnē
that-from-in whatever my-share-of(is), that me-to give.' Then by-him
 jō-kiehh thō, sō tihū-kh hāṭi-dīnō. Thōṛē-dusū-mūjh jōjā kāṇehhā
whatever was, that them-to was-divided-out. Few-days-in who the-younger
 bēṭā thā, tīnē sabh-āpnē-bāṭō-kō māl-mōṭāh kōṭhō-kōrō kōrō
son was, by-him all-his-own-share-of property together-made was-made
 (aur) pardēsō-kh nōṭhā, aur taiikē jāriā-mūjh āpnī māl-matāh
(and) another-country-to he-went, and there debauchery-in his-own property
 sab dīni-ulāi. Jab (for jabī) tēs-bhēr kiehh-nū rōhō aur
all was-squandered-away. When him-near anything-not remained and
 taiikē kāṛ pōrā, sō mūnikā garīb gōā. Tabī sō jō taiikō-kē
there a-famine fell, he entirely poor went. Then he who there-of
 thē, tihū-mūjhī ēkō-kē ēthā rōndā lāgā, jīnē
were, them-from-among a-certain-one-of there to-remain began, by-whom
 tēsē-kh āpnē-sūgarū chārṇō-kh ḍokhrī-pūḍā bhējā, aur sō tihū-
him-as-for his-own-swine feeding-for fields-in he-was-sent, and he those-
 bōkūṭī-kh khāṇē sūchō-thā jīhū-kh sūgur khāṭh-thē; tēsē-kh sōjē
hunks (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those
 bī kōē nū thā dēī. Tabī tēsē-kh sūch āī jē, 'mērē-bābā-kē
also anyone not was giving. Then him-to senses came that, 'my-father-of
 ēthā tō kōchhē-ī pēt bhōrō, ōr hāṭ bhūkhā mōrī. Hāū āpnē-
near verily how-many belly fill, and I hungry die. I my-own-
 bābā-bhēr jāṃā, ōr tēsē-kh bōlmā jē, "bābā, mē surugō-kē
father-near will-go, and him-to I-will-say that, "father, by-me heaven-of
 aur tērē sāmnē pāp kiya-ō. Hāū tērē-bēṭō-māphak āthī-nā. Mu-kh bī
and of-thee before sin done-is. I thy-son-like am-not. Me-to also

jaisē (for jāsē) tērē ōr hāri-pāri ō tōsāi rākh." ' Tabī sō ujhūnā
 as thy other servants are so-even keep." ' Then he arose
 ujhūnā, ōr āpnē-bābā-bhērō-kh nōthā. Sō nērā bhī pahūchā-nū-thā
 arose, and his-on-father-near-to went. He near even arrived-not-was
 tōtirē tēs-kē-bābāē dēkhā. Tēs-kh dōkhi-kōri ghīpā
 immediately by-his-father he-was-seen. Him (acc.) seen-having compassion
 lāgi, ōr tēs-kē bābāē danri-kōri tēs-kō tātū-dī bāhā
 was-attached, and him-of by-the-father run-having him-of neck-on arms
 phēlāi-phēdāi tabē tēsī-kh chātā. Bētē
 having-thrown-having-thrown then him-even-to it-was-kissed. By-the-son
 bōlō jē, ' hābā, mē tērē sūmpē ōr surugō-kē sūmpē pāp
 it-was-spoken that, 'father, by-me of-thee before and heaven-of before sin
 kiya, aur hān tērē-bētē bājnō māphak rōhā-nā jō tērā bēta
 was-done, and I thy-son to-be-called like remained-not that thy son
 bājū.' Pōr tēs-kē-bābāē āpnē-naukarī-kh bōlō, ' jō
 I-may-be-called.' But by-his-father his-own-servants-to it-was-spoken, 'what
 sabū-tī āchhō kōparā ō, sō gādō gādō ōr ēsē-kh
 all-than good garment is, that take-ye-ont take-ye-out and this-one-to
 pōharāi-dē (for -dēō); ōr ēs-kē hāthō-dī chhāp, ōr gōdī-dā jūtā dēō-pōharāi;
 clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;
 ōr jō, ham khāmē ōr chhākmē. Kējā mērā bēta mōri-kōri,
 and so, we shall-eat and we-shall-feast. This my son died-having,
 jīwanā; hārchīē, phābā.' Or tabī sō nañi-mñjh rōhē.
 lived; having-been-lost, found(-is). And then they joy-in remained.

Tēs-kā jēthā bēta dōkhrē-pūḍā thā. Jabī ghōrō āndiā
 Him-of the-elder son the-field-in was. When to-the-house on-coming
 āpnē-kārē-dhāiyā pahūchā, tabī tīnē bājnō- aur nāchpō-kā śād
 his-own-house-near he-arrived, then by-him music- and dancing-of noise
 sunā. Or tīnē āpnē-naukarī-mñjhī ēkō-kh
 was-heard. And by-him his-own-servants-from-among a-certain-one-to
 āpū-dhāiyā bandi-kōri pūchhā jē, ' ējō kā hō?' Tīnē
 himself-near called-having it-was-asked that, 'this what is?' By-him
 bōlō jē, ' tērā bhāyā āyā, (aur tērē-bābāē dhām
 it-was-spoken that, 'thy younger-brother came, (and by-thy-father a-feast
 dīnī-ō, ēthū-āstē jē sō khīm-kuśar āyā). Sō rūśi-mōrā, ōr
 given-is, this-for that he in-good-health came). He became-angry, and
 bhūtē nū jāī. Tabī tēs-kā bābā bāḍā āyā, ōr
 within not would-go. Then him-of the-father outside came, and
 mōnūndā lāgi. Tīnē āpnē-bābā-kh bōlō jē, ' hān
 to-remonstrate began. By-him his-own-father-to it-was-spoken that, 'I

tō echhē-bōrsū-āurī tērī tōhal kōrñ, ōr jōjō tū bōlē sō
verily so-many-years-from thy service do, and what thou speakest that
 sunñ. Tabī hī tē kōdī mu-kh ēk chēl-kūrō-bī nñ
I-hear. Then also by-thee ever me-to one goat-young-one-even not
 dinō, jō hāñ hī ēk dās āpō-sāthī-saṅgāthī-kē-sāthē
was-given, that I also one day my-own-friends-companions-of-in-company
 majā kōrdā. Ōr jabī tērā bēṭā ējā, jīpē sabhī māl-matāh
joy might-have-made. And when thy son this, by-whom all property
 rāḍñ-kh udāō, āyā, tabī tē tēs-kē-āstē dhām dīnī.
harlots-to was-squandered, came, then by-thee him-of-for a-feast was-given.'
 Tīpē bōlō jē, 'bēṭā, tū tō sadā-nī mñ-l-dhāiyā,
By-him it-was-spoken that, 'son, thou verily always me-ever-near(art),
 ōr jō-kichh mērō hō, sō tērō-l hō; ōr ēsō bhī (for hī)
and whatever mine is, that thine-even is; and thus also
 chāhiyē-thō, kāhī-kh jē tērā bhāyā marē, jīwapā; ōr
proper-it-was, because that thy younger-brother having-died, lived; and
 hārchīē, phābā.
having-been-lost, found(-is).'

[No. 2.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHARI (JAUNSAI).

STANDARD DIALECT.

DISTRICT DEHA DUN.

SPECIMEN II.

१. जेरे लर जाँरि जेरे मर गुरे चोर
 जाँरि जेरे मर जाँरि जेरे मर चोरि दोर
 चोरि मर जाँरि जेरे मर जाँरि चोर
 जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 ५. जेरे मर जाँरि जेरे मर जाँरि मर जाँरि
 मर जाँरि जेरे मर जाँरि मर जाँरि
 जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 १०. जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 १५. जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि
 जाँरि मर जाँरि जेरे मर जाँरि मर जाँरि

[No. 2.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN II.

THE SONG OF SERIĀ.

TRANSLITERATION AND TRANSLATION.

- Ijiyē-li, māiyē, lāyē kārpi-chōi.
'Mother-O, mother, prepare lye-drippings.'
- Mōile mērē kōpīrē rē, dēnē chōiyē dhōi.
'Dirty my clothes O, gice with(-lye)-dripping washing.'
- Chōiyē hinu dhōīdi rē, jalē kōpīrē khōi.
'With-lye without by-washing O, will-go clothes spoilt.'
- Sājō lādi rē sāhinō rē, jalē phulētū hōi.
'Fresh by-preparing O soap O, will-go flower-like having-become.'
- Ōkhērū sāwatīyē sōri-jāwalā bādā. (5)
'Walnut-tree branch clothed-will-go mistletoe.'
- Kōpīrē dhōi, Śeriyā bāthā, kōi gāwē jālā?
'Clothes having-washed; Śeriyā beautiful, which village going?'
- Bāji-jālē bājīnē, bāji-jāolē bānō.
'Played-will-be musical-instruments, played-will-be the-gong.'
- Gāwē hinu yē bōliyā rē, mērē jāterī jānō.
'Of-a-village without O speaking O, my to-fair going.'
- Thēkō gōtō, rē Śeriyā bāthā, tēri budhōri māi.
'I-prohibit I-stop, O Śeriyā beautiful, thy old mother.'
- Jāterī jō pōrāyē rē, nā bhi mērā tū jāiyē. (10)
'Fair which of-strangers O, not also my thou go.'
- Thēkō gōtō, bōlā, Śeriyā bāthā, tēri pōsōri nāriyē.
'I-prohibit I-stop, says, Śeriyā beautiful, thy bed-fellow wife.'
- Jāterī jō pōrāyē rē, bōni-jāolē mārō yē.
'Fair that of-strangers O, will-happen fight O.'
- Dādē hāsō kainōrtī rē, dūni hāsōdā mōrō yē.
'On-the-hill sings cuckoo O, on-the-plain sings peacock O.'
- Khōsāni Bahmāwatī rē, tēri himū khājēri chōrōyē.
'The-Khas-women of-Bahmū O, thy castanets tambourine stolen.'

Rōgāññ-kō hōlā bhitarē jō pāñi pīñō rī (15)
'Rangāññ-(in-the-house-)of said within that water drinking of

kunḍi yē.
 pot O.

Bimū khājēri rōhñō dē-dī, dē-dī hāsuri unḍi yē.
Castanet tambourine to-remain allow, give flute here O.'

Kātē nā rē kuchāriyē, bāñi-lōilē kāpō.
'Out please O Kachāriyā, make pieces.'

Thēkō gōtō bōlā, Śeriyā bāthā, tērō buḍharō bāpō.
'I-prohibit, I stop, says, Śeriyā beautiful, thy old father.'

Gurū-sāthē bijurētiyē, dōi-sāthē gōñōyē.
Thunder-with lightning, bees-with honey-bee.

Jātērū nū jāyā, Śeriyā, ghōrē gāḍi-lēō mōñōyē. (20)
The-fair not go, Śeriyā, at-home prepared-is a-fish-poisoning-fair.'

Khōśāñiyē Bahmāwañiyē bāñō mīthōrō khāñō yē.
'O-Khas-woman of-Bahmā prepare sweet food O.'

Bōhūā-kē-sāthō-kē rē, mērō jāpiyē jāñō yē.
Daughter-in-law-of with, my will-be-gone going O.'

Phūli-jāḍlē phulētū rē, phūli-jāḍli ārū.
'Will-bloom flowers O, will-bloom peaches.'

Thōri chākiyā, Śeriyā, bāthā, Rōgāññ-kī dārū.
Little taste, Śeriyā, beautiful, Rangāññ-of wine.'

Phūli-jāḍlē phulētū rē, phūli-jāḍli dhāi. (25)
'Will-bloom flowers O, will-bloom Woodfordia-floribunda.'

Tāū tō lāgō, Anūpā rāḍē, jātērū-kō bāi.
To-thee also is-felt, Anūpā woman, fair-of desire.'

Bhawāñū rē lōhūrā, dē-dī ḍāgarē-dī pāñō.
'Bhawāñū O blacksmith, give chopper-on keen-edge.'

Jātērū jāō, Anūpā rāḍō, gōi nā rāḍō-kī bāñō.
'Fair going, Anūpā woman, goes not woman-of custom.'

Athū lāgā hōlē bōldā, jō Bhawāñū lōhārō.
Thus began to-speak speaking, that Bhawāñū the-blacksmith.

Dēkhi kōriyā, Anūpā dhiyāñi, mulikō-kā bōhārō. (30)
'Seeing do, Anūpā daughter-of-a-Rājput, country-of custom.'

Bhōāñū jō lōhārāḍē, jōrō ḍiguā tērā.
'Bhawāñū that blacksmith, garment cap thine.'

Dādiyā-kā khāwād, Śeriyā sōrā bhaujā mērā.
Elder-sister-of husband, Śeriyā real brother-in-law my.'

Phūli-jāḍlē phulētū, phūli-jāḍli dhāi.
'Will-bloom the-flowers, will-bloom Woodfordia-floribunda.'

- Bōḍēkōṭē bōlē thātō-puṇḍī lāgi jātirā jāl.
In-Barḱōṭ called open-space-in held the-fair is-being.
- Dādiyē Nagantiyē, tū bhī dādi yē dādi. (35)
O-elder-sister of-Nāgau, thou also sister O sister.
- Jarē-kāḡūrī (read jhalēkālī) kalēgi dādiyē (bādhīyē),
Shining head-ornament tie,
- dēi-nā kalēgi bādhī (for bādhī).
put-please head-ornament having-tied.
- Jōi-jālā, Anūpā, tērā kaudiyārā jūrā.
(I-)will-be-burnt, Anūpā, (by-)thy embroidered dress.
- Pōrō-kō jō bhaṅgīrō rākhō, āsū-kā mūrā.
Last-year-of this cumine kept, this-year-of parched-grains.
- Asō kōri bōlōlā rē, Kōlhē-kā bāḍī.
Thus doing speaks O, Kōlhā-of the-carpenter.
- Ūmī pōsētō āpū khāyē, tōḍē
Parched-grain poppy-seed you eat, poppy-heads
- lāyā-ohhāḍī. (40)
art-throwing-away (-at-me).¹
- Bahmū dāḍē-puṇḍā bātē bōhlā hūrū.
Bahmū hill-on air blows softly.
- Judā nāchō bōlē, Śeriyā bāḱā, judā pāgō-rā phūrū.
Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.
- Aisō kōri bōlōlā rē Dūmturā Jindā.
So doing says O Dōm Jindā.
- Bāwē pōsē bōlē dāḡrē-lāi, dahnā pōsō gōā tindā.
Left side he-says chopper-stroke, right side went wet.
- [Amlōrē-samlōriyā-kā, bāṇī-lēitā dhīmā. (45)
[Amlōrā-etcetera-of, make-do a(-poultice)-lump.
- Jātērū-kē thāt-puṇḍā bāṭō, Anūpā, bhaṅgīrē-kā khīsā.]
Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]

FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriyā, a very beautiful youth, was married to a Rājput girl of the village of Bahmū, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansā of Banyānā Khās Dwar. The lovers agreed to meet at Barḱōṭ fair. There they were surprised by Hansā, who cut off Śeriyā's head with a dāḡrā (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks.—O Mother, Mother, prepare lye.¹ My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

¹ *Lī*, 'Ash-drippings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriyā going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee, prohibiteth thee, my handsome Śeriyā. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (i.e. dancoeth) in the plain. The Khasanī of Bahmū hath stolen thy castanets and tambourine.¹

Śeriyā.—There is a waterpot for drinking in the house of the Raṅgānūs. Keep my castanets and tambourine, and give me my flute.² Cut thou *kachāriyā* into pieces for me.³

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a fair for poisoning fish.⁴

Śeriyā.—Khasanī of Bahmū (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.⁵

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānū's family.

Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue.—The flowers will bloom, and the *dhārī*⁶ will bloom.

Thou art eager to go to the fair, Anūpā.⁷

He addresses a blacksmith.—O Bhawānū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājput's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

¹ The wife is a Khas Rājput woman of Bahmū, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should,—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *līnā* by 'castanets' is very doubtful.

² Śeriyā's son was married into the family named Raṅgānū, who lived at Barkōt, where the fair would be held. The *ṭupā* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rā*, *rā*) as the post-codice of the genitive. It is the regular form in most Western Pahāgi dialects.

³ *Kachāriyā* is the name of an edible root. He is telling her to prepare food for his expedition.

⁴ Preparations are being made for a joint expedition for fish-poisoning. In these Hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayan Districts*, II, 32.

⁵ As already said, his son was married into a Rājput family of Barkōt, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their parents' houses on such occasions.

⁶ The *Woodfordia floribunda*, which has brilliant red flowers.

⁷ In Jaunāri, the word *rāṭi* means simply 'woman,' not 'widow.'

Śeriyā (hurrying to the fair).—The flowers will bloom, the *dhāī* will bloom. Lo, there is the fair on the Barkōt plain. (He meets his sister, who is married in Nāgau),—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed¹ by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter² of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport.'

(*Hansā surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahmū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Dōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.³

¹ Note the elision of *r* in *jāī* for *jārī*.

² Note the form *bāqī* for *bāqī*, a carpenter. Such dissipation of sonant aspirates is typical of dialects further west.

³ *Amāṭī* is a plant, the leaves of which made into a poultice are said to reduce the pain of a boil, or the like. The poet sarcastically advises her to clap a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsāri.	English.	Jaunsāri.	English.
A			
Ābārā,	(adv.), late.	Ālā,	auripe, raw.
Ābār,	(noun), boil, abscess.	Ām,	we.
Āchhā, āchhā,	nice, good, better.	Āmārō,	our.
Āchhāihō,	unsafe.	Āmlā,	sour.
Āchhōi,	blackberry.	Āmā-kā,	(acc.), us.
Āā,	memory.	Āp-hyāi,	virgin.
Ālāph,	bai.	Āngāo,	hornet.
Ādāru,	bai.	Āngār,	charcoal.
Ādhā,	blind.	Āpō, āpō,	to come.
Ādī (plur. Ādīs),	bowel, entrail.	Āpō,	own.
Ālā-bādī,	barter.	Āp mālābī,	battery.
Ādā,	green ginger.	Āpō,	self.
Ād rākhāi, ād rākhāpō,	to remember, to bear in mind.	Ār,	paramour.
Āgāp,	matchlock.	Ārap, ārap,	forge, anvil.
Āgāh, āgāh,	sky, heaven.	Ārā,	looking-glass.
Āgāh,	(prep.), in front, before.	Āh,	hope.
Āgāu,	advance.	Āhā,	fallow.
Āgāu dēpō,	to give an advance.	Āhāpō, āpō,	to come.
Āgē nāhāpō,	to go ahead.	Āhō,	are, is.
Āgērō,	(adv.), two years hence.	Āhō,	light, brightness.
Āgī,	issue, family; (adv.), next year.	Āh rākhāi,	to expect.
Āgyārī,	firefly.	Āhō,	cause, (for) the sake (of).
Āijā, āijā (fam. āijī),	this.	Āhā (plur. āhā),	tear.
Āin,	udder.	Āhākhīyā,	ill.
Āirap, ārap,	forge, anvil.	Āhāhī,	sleot.
Āitār,	Sunday.	Āhā nā thā,	absent.
Ākh,	eye.	Āhāhī rōhāpō,	to fast.
Ālākh,	many.	Ākhō,	unsafe.
		Āhō,	air.

Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.	English.
B			
Bābā,	papa, father.	Bakṛṣwā,	herdsman for goats.
Babā,	father (used in the hills).	Bakṛṣet,	herdswoman for goats.
Bachh, bachhan,	the small hornet.	Bal (plur. bālī),	creeper.
Bāchhā,	king.	Bāl, bāl,	hair of human body.
Bāchhūṭi,	(fem.), calf.	Bālā,	ear-ring (for woman) worn on inside of ear.
Bāchhuyē,	(mas.), calf.	Bāman,	brāhman.
Badhāṇḍ, badhāṇḍ,	to fill.	Bap,	forest.
Bādhāṇḍ, bādhāṇḍ,	to bind, tie, wrap.	Ban,	oak.
Bādhāṇ, bādhāṇ,	carpenter.	Band,	dam.
Bādā,	cloud.	Bap dhār,	wild cat.
Bāḍā,	outside.	Ban-gār,	acorn.
Bāḍayā,	cloudy.	Bappa bīṛā, bappa bīṛā, (female) wild cat.	
Bāgh,	leopard.	Bānḍ,	to mould.
Baḡatā,	leopard-cub.	Bapḍ,	to plough.
Bāḡar,	air.	Bap āḡar,	wild hog.
Bāḡ (plur. bāḡī),	arm.	Banā,	acorn.
Bāḡāḡar,	brave.	Bā,	hair of human body.
Bāḡāḡ,	(prep., adv.), besides.	Bār,	day.
Bāḡāḡ āḡāḡ,	to come out.	Bārā,	big.
Bāḡāḡ,	many.	Bārāḡ,	axe (in Sansogh Village, Deogari Khatt).
Bāḡāḡ,	crump.	Bārāḡ, bārāḡ,	outside.
Bāḡ,	barren (a woman).	Bārāḡ rāḡāḡ,	to last.
Bāḡar,	market.	Bārāḡ āḡāḡ,	to come out.
Bārāḡ,	the retaining wall of a hill-field.	Bārāḡ,	hedge.
Bārāḡ,	fallow, barren (in agricul- ture).	Bārāḡ,	year.
Bārāḡ,	(prep.), except.	Bārāḡ rāḡāḡ,	to send to Coventry (used only on account of the enmity of a dead person).
Bārāḡ,	beautiful (general).	Bārāḡ,	fern.
Bārāḡ,	back of tree, etc.	Bārāḡ,	yearling.
Bārāḡ,	time.	Bārāḡ, bārāḡ,	sand.
Bārāḡ,	prophet.	Bārāḡ,	(mas.), bamboo.
Bārāḡ (fem. bārāḡ),	goat.	Bārāḡ,	vessels of earthen-ware or black-ware.
Bārāḡ,	hair of goats.		

Jaunsari.	English.	Jaunsari.	English.
Bān,	adze.	Bhadōḥi,	August harvest. This includes <i>okānī</i> , <i>kōḡḡ</i> , <i>jhāḡḡ</i> , and unirrigated rice.
Baṇḍ,	to abide.	Bhāḡ,	hemp.
Bāt,	wind, air.	Bhāḡḡa,	fish-dam.
Bāḡ,	way, track, path	Bhāḡḡān,	fortunate.
Bāḡā,	share.	Bhāḡi,	offering.
Bāḡ dāḡḡ,	to await.	Bhāḡiḡ, bhāḡiḡ,	committee, panchayat.
Bāḡh,	beautiful.	Bhāḡi,	younger sister.
Bāḡhā,	beautiful (a woman).	Bhāḡjūḡ,	to retire from a case.
Bāḡi,	wick.	Bhāḡḡaḡḡ,	dam.
Bāḡi,	egg.	Bhāḡḡ phirḡḡ,	to be a vagrant.
Bāḡi cāḡ,	to hatch.	Bhāḡḡ, bhāḡḡ,	burden, scotus.
Bāḡḡ,	path.	Bhāḡḡ pāḡḡḡḡ,	to procure abortion.
Bāḡḡ,	purse.	Bhāḡḡ pāḡḡḡ,	abortion.
Bāḡ, bāḡ,	sand.	Bhāḡ,	many.
Bāḡḡ,	hall.	Bhāḡi,	cooked rice.
Bāḡḡḡ,	to turn, to return.	Bhāḡḡḡ,	sufficient.
Bāḡḡ (plur. bāḡḡ),	shoulder.	Bhāḡḡi-bhāḡḡi-kḡ,	various.
Bāḡḡ lāḡi,	to swim.	Bhāḡ (plur. bhāḡḡ),	brow.
Bāḡḡḡ,	dwarf. The popular explanation is that he is only "fifty-two" fingers high. The word is really a corruption of the Sanskrit <i>vimāna</i> .	Bhāḡi,	sister-in-law.
Bāḡḡ,	haft, handle.	Bhāḡḡ-kāḡḡi,	(adv.), somehow.
Bāḡḡ,	bundle.	Bhāḡḡ-kōḡḡi,	(adv.), somewhere.
Bāḡḡ āchḡḡ,	best.	Bhāḡḡ-kāḡi,	any.
Bāḡḡ,	unwilling.	Bhāḡḡ,	black bee.
Bāḡḡ,	nine-pod.	Bhāḡḡḡ,	to fill.
Bāḡḡḡ,	certainty.	Bhāḡḡ,	vagrant.
Bāḡḡḡ,	olocene.	Bhāḡḡ,	younger brother.
Bāḡḡḡ,	woman.	Bhāḡḡ,	authority.
Bāḡḡ māḡḡḡ,	woman.	Bhāḡḡ,	mystery.
Bāḡḡḡ,	evening.	Bhāḡḡ (plur. bhāḡḡḡ),	ewe, sheep (sing.).
Bāḡḡḡ,	(adv.), yesterday.	Bhāḡḡḡḡ,	herdsman for sheep.
Bhāḡḡḡ karnḡḡ,	to shave the head.	Bhāḡḡḡḡ,	herdswoman for sheep.
Bhāḡḡḡ,	vessels of metal.	Bhāḡḡḡ, bhāḡḡḡ,	committee, panchayat.
		Bhāḡḡḡ,	to meet.

Jaunsari.	English.	Jaunsari.	English.
<i>Bhāwantt,</i>	doll (of wood or rags).	<i>Bidet,</i>	clear (of the sky).
<i>Bhijiyāṭ,</i>	wet, damp (of clothes, etc.).	<i>Bij,</i>	lightning.
<i>Bhina,</i>	elder sister's husband.	<i>Bij,</i>	grain (for seed).
<i>Bhijrō,</i>	to wear, to put on clothes, etc.	<i>Bijār,</i>	plant.
<i>Bhit,</i>	wall.	<i>Bijert,</i>	lightning.
<i>Bhitōḍi naphrō,</i>	to enter.	<i>Bikh,</i>	poison, venom.
<i>Bhūṭrī,</i>	(prep., adv.); in.	<i>Bikrō,</i>	to vend.
<i>Bhūtrāḍ,</i>	(adv.), within.	<i>Bindāṭrō,</i>	to taste.
<i>Bhō,</i>	husk of barley, <i>masūr,</i> <i>maṭ,</i> or <i>lōbiyā.</i>	<i>Bindhāṭrō,</i>	to drill holes.
<i>Bhōk,</i>	puncture, leak.	<i>Bih,</i>	broad.
<i>Bhōkṣert,</i>	a small puncture or leak.	<i>Birāt, birāt,</i>	female cat.
<i>Bhōṭrā,</i>	granary (of stone).	<i>Bisar,</i>	mistake.
<i>Bhāḍbhā,</i>	strawberry.	<i>Bish,</i>	poison, venom.
<i>Bhāḍḍḍḍḍḍḍḍḍ,</i>	to roar like a bear.	<i>Bist,</i>	delay, late.
<i>Bhāṭchāl, bhāṭchāl,</i>	earthquake.	<i>Bolh,</i>	bullock.
<i>Bhāt-chāl,</i>	pheasant.	<i>Bōd,</i>	doctor.
<i>Bhūṭchāl,</i>	earthquake.	<i>Bōr,</i>	enemy (of <i>bisair</i>).
<i>Bhājōḍ,</i>	to fry.	<i>Bōkō,</i>	bark of tree, etc.
<i>Bhāṇḍ,</i>	to bark.	<i>Bōḷi dāpō,</i>	to announce.
<i>Bhāl,</i>	mistake.	<i>Bōḷuḍ,</i>	to announce.
<i>Bhāl-bisair,</i>	mistake.	<i>Bāh,</i>	aunt, father's sister.
<i>Bhām,</i>	earth.	<i>Buḍhō par-nāḍ,</i>	great-great-grandfather.
<i>Bhō,</i>	husk of barley, <i>chaulā,</i> or <i>maḍḍḍ.</i>	<i>Bah,</i>	kidney.
<i>Bhūṭḍ,</i>	will-o'-the-wisp.	<i>Bupāḍ,</i>	to weave.
<i>Bis,</i>	dinner.	<i>Burō (fem. burt),</i>	bad.
<i>Bisrōḍ,</i>	to outrage.	<i>Bat,</i>	tree.
<i>Bichnandō,</i>	(prep., adv.), amid.	<i>Byāḷ,</i>	interest (on loans).
		<i>Byāḷhī-kā rōḷā,</i>	torch.
		<i>Bisair (pronounced boir),</i>	enmity.
C			
<i>Chāḍ,</i>	cattle.	<i>Chāḍḍ,</i>	spot.
<i>Chāḍḍḍ,</i>	to munch.	<i>Chakrūḍ,</i>	tick.
<i>Chāḍḍḍ,</i>	spoon, ladle.	<i>Chāḍḍḍ (fem. chāḍḍḍ),</i>	chakor.

Jaunsaři.	English.	Jaunsaři.	English.
<i>Chāṭi</i> ,	use.	<i>Chhauṭuṣ</i> (see <i>chhēṣ</i>),	brink.
<i>Chāṭag</i> ,	quiet.	<i>Chhauṭikṣ</i> ,	bark of tree, etc.
<i>Chāṭikṣṛi</i> ,	bird.	<i>Chhāṣṛi</i> ,	cream.
<i>Chāmbā</i> ,	marvel.	<i>Chhāṣṛ</i> ,	ashes.
<i>Chāmbhāṣ karnṣ</i> ,	to be surprised.	<i>Chhāṣṛi</i> ,	buttermilk.
<i>Chāṣṛ</i> ,	broken kernel.	<i>Chhāṣṛ</i> ,	hare.
<i>Chāṣṛchāḥ</i> ,	(adv.), suddenly, accidentally.	<i>Chhāṣṛṇāṣ karnṣ</i> ,	to destroy root and branch.
<i>Chāṣṛi</i> ,	kernel of a peach or apricot.	<i>Chhāṣṛṇāṣ ḍṣṛṇṣ</i> ,	to destroy root and branch.
<i>Chāṣṛiḥṣ</i> ,	dough (of gram).	<i>Chhāṣṛi</i> ,	hitch.
<i>Chhāṣṛṇṣ</i> ,	roof.	<i>Chhāṣṛiḥ</i> , <i>chhāṣṛ</i> (pl. <i>chhāṣṛiḥ</i> ; fem. <i>chhāṣṛi</i> , pl. <i>chhāṣṛiḥ</i>).	baby, child, boy, lad.
<i>Chāṣṛḥ</i> ,	hyena. The animal is not found in Jaunsař-Bawar.	<i>Chhāṣṛi</i> ,	chun.
<i>Chāṣṛi</i> , <i>chāṣṛiḥ</i> ,	corpulent, fat.	<i>Chhāṣṛiḥ</i> ,	shade, shadow.
<i>Chāṣṛṇṣ</i> ,	to browse.	<i>Chhāṣṛṇṣ</i> , <i>chhāṣṛ</i> , <i>chhāṣṛiḥ</i> , <i>chhāṣṛiḥ</i> , <i>chhāṣṛiḥ</i> , etc.).	side, edge (of a field, river, etc.).
<i>Chāṣṛṇṣ</i> ,	thigh.	<i>Chhāṣṛṇṣ</i> ,	black vulture.
<i>Chāṣṛiḥ</i> ,	spot.	<i>Chhāṣṛiḥ</i> ,	wife.
<i>Chāṣṛiḥṣ</i> ,	to lick, to kiss.	<i>Chhāṣṛiḥṣ</i> (see <i>chhāṣṛ</i>),	border.
<i>Chāṣṛ</i> ,	rice.	<i>Chhāṣṛiḥ</i> ,	permission.
<i>Chāṣṛi</i> ,	(prep., adv.), (fem.), up.	<i>Chhāṣṛiḥ karnṣ</i> ,	to pardon, forgive.
<i>Chāṣṛiḥṣ</i> ,	dough (of <i>chhāṣṛiḥ</i> or <i>chhāṣṛiḥ</i>).	<i>Chhāṣṛiḥ ḍṣṛṇṣ</i> ,	to desert.
<i>Chāṣṛiḥṣṛṇṣ</i> ,	to twitter.	<i>Chhāṣṛiḥṣṛṇṣ</i> ,	to forsake, to abandon.
<i>Chāṣṛiḥṣṛṇṣ</i> ,	beware.	<i>Chhāṣṛiḥṣṛṇṣ</i> ,	goat-hide.
<i>Chāṣṛiḥṣṛṇṣ</i> ,	monsoon.	<i>Chhāṣṛiḥṣṛṇṣ</i> ,	cowhide, buffalo-hide.
<i>Chāṣṛiḥṣṛṇṣ</i> ,	woman's large hat.	<i>Chhāṣṛiḥṣṛṇṣ</i> ,	ash-heap.
<i>Chāṣṛiḥṣṛṇṣ</i> ,	broad.	<i>Chhāṣṛiḥṣṛṇṣ</i> ,	(masc.), baby.
<i>Chāṣṛiḥṣṛṇṣ</i> ,	to strain.	<i>Chhāṣṛiḥṣṛṇṣ</i> ,	green walnut shell.
<i>Chāṣṛiḥṣṛṇṣ</i> ,	disciple.	<i>Chhāṣṛiḥṣṛṇṣ</i> ,	to shriek.
<i>Chhāṣṛiḥṣṛṇṣ</i> ,	kid.	<i>Chhāṣṛiḥṣṛṇṣ</i> ,	pipe, hookah.
<i>Chhāṣṛiḥṣṛṇṣ ḥṣṛṇṣ</i> ,	chapati (of <i>chhāṣṛiḥṣṛṇṣ</i>).	<i>Chhāṣṛiḥṣṛṇṣṣṛṇṣ</i> ,	to glisten.
<i>Chhāṣṛiḥṣṛṇṣ</i> ,	dough (of <i>chhāṣṛiḥṣṛṇṣ</i>).	<i>Chhāṣṛiḥṣṛṇṣṣṛṇṣ</i> ,	to build.
<i>-chhāṣṛ</i> ,	(prep.), upon.	<i>Chhāṣṛiḥṣṛṇṣṣṛṇṣ</i> ,	ant.
<i>Chhāṣṛiḥṣṛṇṣ</i> ,	apricot chutney.	<i>Chhāṣṛiḥṣṛṇṣṣṛṇṣ</i> ,	to smoothe.
<i>Chhāṣṛiḥṣṛṇṣṣṛṇṣ</i> ,	to fling, to cast stones.	<i>Chhāṣṛiḥṣṛṇṣṣṛṇṣ</i> ,	smooth.
<i>Chhāṣṛiḥṣṛṇṣṣṛṇṣ</i> ,	to vomit.		

Jaensari.	English.	Jaensari.	English.
<i>Chisnō,</i>	to fry, to burn.	<i>Chūgnō,</i>	to pinch.
<i>Chūtō,</i>	white.	<i>Chugli lān,</i>	to backbite.
<i>Chūgirdō,</i>	(prep., adv.), around.	<i>Chūgnō,</i>	to pick, to glean, to lift, to carry.
<i>Chūpur,</i>	butter.	<i>Chū,</i>	bill (of a bird).
<i>Chūpri,</i>	clay.	<i>Chūhh,</i>	lemon.
<i>Chūrai,</i>	flat, level.	<i>Chū,</i>	hearth.
<i>Chūvū,</i>	to conceal, to hide.	<i>Chū,</i>	apricot.
<i>Chūvū,</i>	to abscond.	<i>Chū,</i>	hump.
<i>Chūkh,</i>	basket.	<i>Chūkh,</i>	marriage, wedding.
<i>Chūkhō,</i>	to prick.	<i>Chūkh-myā,</i>	mushroom.

D

<i>Dānō,</i>	to press, to bury.	<i>Dānō,</i>	pomegranate.
<i>Dā,</i>	tooth, teeth.	<i>Dān,</i>	pomegranate.
<i>Dād,</i>	fine (punishment).	<i>Dān,</i>	gunpowder.
<i>Dādā,</i>	elder brother.	<i>Dādā,</i>	jaw.
<i>Dādē-ka āchō,</i>	blackberry.	<i>Dādā,</i>	(mass.), sharp.
<i>Dādā,</i>	elder sister.	<i>Dādā,</i>	(fam.), sharp.
<i>Dādān,</i>	harrow.	<i>Dādā,</i>	ladle, spoon.
<i>Dādānān,</i>	to gnash.	<i>Dādā,</i>	to burn.
<i>Dādā,</i>	mountain.	<i>Dādā,</i>	(adv.); to-morrow.
<i>Dādā,</i>	sharp.	<i>Dādā,</i>	teeth.
<i>Dādān,</i>	brethren.	<i>Dādā lān,</i>	to strangle.
<i>Dād,</i>	shale.	<i>Dādā,</i>	large walking-stick, club.
<i>Dād,</i>	vomit.	<i>Dādā,</i>	walking-stick.
<i>Dād,</i>	bundle of lighted sticks of chir-wood.	<i>Dādā,</i>	hicough.
<i>Dādā dādā kārō,</i>	to smile (in Western Par- ganas).	<i>Dādā,</i>	stone of fruit; apricot, peach or walnut-shell.
<i>Dādān,</i>	charity.	<i>Dādān,</i>	apricot, peach or nut- shell.
<i>Dād,</i>	door.	<i>Dādā,</i>	to give.
<i>Dād dādā lā,</i>	to shut (a door).	<i>Dād,</i>	god, deity.
<i>Dādān,</i>	pomegranate.	<i>Dādā dādān,</i>	to consult a brāhman if a god be angry.
<i>Dādān kārō,</i>	to request.	<i>Dād,</i>	whole kernel.
<i>Dād lān,</i>	to shut (a door).		

Jaunsari.	English.	Jaunsari.	English.
Êp̄c̄,	castor oil plant.	Êthāī,	(adv.), thus.
Êc̄ī,	(adv.), so.	Êthāī āt̄,	(adv.), therefore.
Êk̄ī,	(adv.), here.	Êthā-chh,	(prep.), upon this.
G			
Gāb-īr̄ (fem. -īr̄f),	(masc.), lamb.	Ghām īp̄p̄s̄,	to bank.
Gāchī,	girdle.	Ghāmō-kī k̄r̄p̄,	dawn.
Gāḍ,	odour.	Ghar-k̄ āt̄,	unirrigated rice.
Gāḍ,	stream.	Ghar-k̄r̄f̄,	goods and chattels and house.
Gāḍp̄ādiȳs̄,	cohabiting.	Gharṇō,	to manufacture.
Gāip̄,	sky.	Ghaṭp̄s̄,	to shorten.
Gāj̄,	muddy water or stream; echo.	Ghāḍī,	bell.
Gājāp̄,	spate.	Ghāl d̄p̄s̄,	to cover.
Gāḍī,	mesh.	Ghālī,	the second size goat-skin (of the four kinds).
Gāḍj̄,	meshes.	Ghālīp̄s̄,	to shut up.
Gāḍāp̄,	check.	Ghāḍī p̄h̄ḍāp̄i,	to complain to gods.
Gān, gāṇḍā,	mumps.	Ghaurāḍī,	water-mill.
Gān̄,	a man who has mumps.	Ghāḍīmāḍī,	sparrow.
Gān̄j̄,	bald.	Ghāḍp̄p̄,	goitre.
Gāṇḍō,	to count.	Ghēr (plur. ghērī),	abdomen, belly, stomach.
Gāḍāp̄,	pregnant.	Ghēr-īp̄r̄f̄,	stomach.
Gār̄h,	fort.	Ghērḍī, ghērḍī,	fencing-stick.
Gār̄hāp̄,	eclipse.	Ghīp̄,	pity, mercy.
Gār̄h̄,	tight.	Ghīp̄s̄,	to carry.
Gār̄p̄ān̄,	to growl.	Ghī,	chamois (Himalayan).
Gār̄s̄,	heavy.	Ghīḍā bāḍī-kārī bāḍīh̄p̄s̄,	to kneel.
Gārur,	brown vulture.	Ghīḍā (plur. ghīḍā),	knee.
Gāḍī, gāḍī,	body.	Ghīḍāh̄t̄,	dove.
Gāṇḍō,	to thaw.	Ghīḍān̄,	to snore.
Gāḍar (fem. gāḍarī),	herdsman.	Ghīḍāp̄s̄,	to swallow.
Gāḍāp̄,	to tread.	Ghī,	damp (of earth).
Gāḍ,	bell.	Gī,	ballad.
Gāḍāp̄, ghāḍāp̄,	potticost.	Gīḍā,	singer.
Ghām,	sun-warmth.		

Jaunsārī.	English.	Jaunsārī.	English.
<i>Giyā,</i>	gum (of the mouth).	<i>Gah,</i>	excrement (human).
<i>Gō,</i>	chameleon.	<i>Guis, guipō,</i>	sweet.
<i>Gāpō,</i>	to melt.	<i>Gumān,</i>	conceit.
<i>Gēbar,</i>	dung (of cattle), manure.	<i>Gēpī,</i>	ape.
<i>Gēbrās,</i>	dunghill.	<i>Gantī,</i>	faulty, sinful.
<i>Gōqē-kā chāgā,</i>	foot-print.	<i>Gural,</i>	chamois (Himalayan).
<i>Gōqā-kā gāhā,</i>	toe.	<i>Gurāo,</i>	snake.
<i>Gānī,</i>	small pickaxe.	<i>Gurāwū,</i>	sweet.
<i>Gēpō,</i>	to weed.	<i>Gārī,</i>	hip-bone.
<i>Gēpō,</i>	foot.	<i>Gurāpō, gurpō,</i>	to thunder.
<i>Gār,</i>	mud.	<i>Gāphā,</i>	thumb.
<i>Gērā,</i>	flint.	<i>Gāphī,</i>	finger.
<i>Gōpō,</i>	to surround.	<i>Gāthā,</i>	to plait.
<i>Gārā,</i>	rage.	<i>Gwāhī jāpī,</i>	to bear witness.
<i>Gāgār,</i>	incense.		

H

<i>Hāchāhī, hāhā,</i>	raspberry.	<i>Hātan-kī gāphī,</i>	finger.
<i>Hēpō,</i>	to move, to walk.	<i>Hāpō,</i>	to halloo.
<i>Hāphā,</i>	bone.	<i>Hāthī, hāthālī, hānī,</i>	palm of the hand.
<i>Hāpō,</i>	armful.	<i>Hau, hāl,</i>	plough.
<i>Hāgāhī āpō,</i>	to embrace.	<i>Hā,</i>	(adv.), yea.
<i>Hāpī, hāpī,</i>	ghost.	<i>Hau lāpō,</i>	to plough.
<i>Hāi-āpō,</i>	outcry.	<i>Hāw, hāw,</i>	sweat.
<i>Hājar,</i>	present.	<i>Hāw,</i>	wind.
<i>Hāl, hau,</i>	plough.	<i>Hēpō,</i>	to weed.
<i>Hāhā,</i>	wave.	<i>Hēnd,</i>	winter.
<i>Hāhā,</i>	to shake, to quake.	<i>Hēpō,</i>	to search.
<i>Hārī,</i>	deer.	<i>Hū, hū,</i>	mud.
<i>Hārī,</i>	verdant.	<i>Hāhā, hāhā,</i>	raspberry.
<i>Hārī,</i>	ballad (sung at the Diwālī festival).	<i>Hārī,</i>	hydrophobia.
<i>Hārī,</i>	to laugh.	<i>Hārī,</i>	mad dog.
<i>Hārī,</i>	shop.	<i>Hārī,</i>	hookah.
<i>Hārī,</i>	to cry, to call.	<i>Hārī,</i>	to be.
		<i>Hārī,</i>	(adv.), three years ago.

Jaunsakī.	English.	Jaunsakī.	English.
<i>Hṛīk,</i>	lip.	<i>Hurīṇḍ,</i>	to descend.
<i>Hū,</i>	owl.	<i>Hyḍṇḍ,</i>	avalanche (of snow).
<i>Hṛ,</i>	a ram with a flock.	<i>Hyū,</i>	snow, ice.
I			
<i>Iḥ,</i>	mother.	<i>Iniḍṛ, inḍṛ,</i>	darkness, dark.
<i>Indrā-dhara,</i>	rainbow.		
J			
<i>Jabhi,</i>	(adv.), when.	<i>Jarjard, jirjirō,</i>	tough meat.
<i>Jāchhi, jāchhi,</i>	enhancement.	<i>Jāṛ,</i>	cold.
<i>Jadiyḍḍ,</i>	wizard.	<i>Jarṛ,</i>	necessary.
<i>Jadiyḍṛ,</i>	witch.	<i>Jāḍ,</i>	(conj., adv.), as.
<i>Jadhī-aṛṛ,</i>	(conj., adv., prep.), since.	<i>Jau,</i>	barley.
<i>Jāḍṛ, jāḍṛ,</i>	hand-mill.	<i>Jau-kā kōḍuḍḍ,</i>	chapati (of barley).
<i>Jāḍḍ, jāchhi,</i>	enhancement.	<i>Jauṇṇ,</i>	younger sister's husband.
<i>Jāga,</i>	place.	<i>Jāriyḍ,</i>	fisherman.
<i>Jāḍṛḍ jāḍṛ,</i>	to wade.	<i>Jāḥ,</i>	(adv.), where.
<i>Jāṛḍ,</i>	deaf.	<i>Jāḥ,</i>	husband's elder brother.
<i>Jāj,</i>	rot.	<i>Jēḥḍ,</i>	firstling.
<i>Jākham,</i>	cold in the head.	<i>Jēḥḍ gūḥḥ,</i>	big toe.
<i>Jalḍḍḍ-kā jār,</i>	purgative.	<i>Jēḥḍ,</i>	wife's elder brother.
<i>Jāman-gaḥ,</i>	surety, bail.	<i>Jāḍḍḍ,</i>	flag.
<i>Jamāḍḍ,</i>	to yawn.	<i>Jhāgrīḥḥ kōḍuḍḍ,</i>	chapati (of <i>jhāgrīḥḥ</i>).
<i>Jamāyḥḍḍ,</i>	jaws.	<i>Jhāgrīḥḥḍḍ,</i>	dough (of <i>jhāgrīḥḥ</i>).
<i>Jāmuḍ,</i>	bail.	<i>Jhagḍḍḍḍ,</i>	to dispute.
<i>Jamḍḍ,</i>	to grow.	<i>Jhāḍḍḍ,</i>	to beat.
<i>Jān,</i>	avalanche (of stones, etc.).	<i>Jhāl,</i>	bush.
<i>Jāḍḍ,</i>	to go.	<i>Jhālā,</i>	insane, mad.
<i>Jar,</i>	fever.	<i>Jhulmālāḍḍ,</i>	to twinkle.
<i>Jaram (nī),</i>	birth.	<i>Jhāl,</i>	(adv.), soon.
<i>Jārī,</i>	fringe.	<i>Jhālḍḍ,</i>	a posthumous child.
<i>Jārī,</i>	adultery.	<i>Jhālāḍ, jhālḍ,</i>	(adv.), under, beneath.
<i>Jarī,</i>	drug, medicine.	<i>Jhālāḍ, jhālḍ,</i>	(adv.), early, morning.

Jaunsari.	English.	Jaunsari.	English.
<i>Jhob,</i>	wrinkle.	<i>Jogri</i> (fem. <i>Jogri</i>),	mendicant, beggar.
<i>Jhol,</i>	filth, dirt (of the body).	<i>Jogti,</i>	bundle of lighted sticks.
<i>Jholi,</i>	(muu.), buffalo.	<i>Jogtiri,</i>	beggar's daughter.
<i>Jholeri,</i>	weaned calf.	<i>Joj,</i>	which.
<i>Jhumka,</i>	ear-ring (for women) worn on the lobe of the ear.	<i>Jojhoda, jojhora,</i>	marriage, wedding.
<i>Jhan,</i>	moon.	<i>Jojhali,</i>	bride.
<i>Jhan-ko dho,</i>	moonlight.	<i>Jok,</i>	leech.
<i>Jhat,</i>	har.	<i>Jokhodo,</i>	to weigh.
<i>Jhattho,</i>	antrum.	<i>Jol,</i>	harrow.
<i>Jibai,</i>	tree-bridge.	<i>Jor,</i>	strength.
<i>Jind phula,</i>	violet.	<i>Jorod,</i>	to add.
<i>Jinod,</i>	to wax (the moon).	<i>Jora,</i>	wife.
<i>Jirjir, jarjar,</i>	tough meat.	<i>Jado karnod,</i>	to separate.
<i>Jis,</i>	heart.	<i>Jig,</i>	moustache.
<i>Jogri,</i>	brusly.	<i>Jiti,</i>	girl's hat.
		<i>Jodi karnod,</i>	to exercise.
K			
<i>Ka,</i>	what?	<i>Kagnu,</i>	comb.
<i>Kabila,</i>	family.	<i>Kai,</i>	(adv.), why? wherefore? (conj.), because.
<i>Kachai,</i>	deformity.	<i>Kainor, kail, kunnal,</i>	<i>koka</i> , the green pigeon.
<i>Kachhary, kachharyal,</i>	armpit.	<i>Kaj,</i> <i>kajal,</i>	a tattoo mark.
<i>Kachid, kachid</i> (fem. <i>bad</i> <i>kachit</i>),		<i>Kaji,</i>	soup.
<i>Kachid manepod,</i>	to take offence.	<i>Kaka,</i>	uncle, father's brother.
<i>Kachid nepod,</i>	nightmare.	<i>Kaku,</i>	female bamboo.
<i>Kad,</i>	arrow.	<i>Kaki,</i>	aunt, father's brother's wife.
<i>Kadai,</i>	hook.	<i>Kakyathil chilam,</i>	portable bamboo pipe.
<i>Kadli,</i>	(adv.), when?	<i>Kaila,</i>	dumb.
<i>Kadli kadli,</i>	(adv.), now and then.	<i>Kail, kainor, kunnal,</i>	<i>koka</i> , the green pigeon.
<i>Kadi,</i>	natural dike.	<i>Kalku karnod,</i>	to annoy.
<i>Kadiad,</i>	thorny.	<i>Kamag,</i>	blanket.
<i>Kagat,</i>	paper.	<i>Kamagud,</i>	to earn.
<i>Kaj,</i>	comb (for a man).		
<i>Kajeri,</i>	wrist.		

Jaunsaři.	English.	Jaunsaři.	English.
Khāṣṭap,	lid, cover.	Kōdi,	bribe.
Khāṣṭar,	(for) the sake (of).	Kōdusā,	chapāṭi (of māḍusā).
Khāṣṭar,	lattice door for a byre.	Kōh,	nest.
Khāṣṭar,	raga.	Kōhṣṭ,	story, fable.
Khāṣṭar,	chimney-hole.	Kōiṣṭ,	(adv.), where?
Khāṣṭ,	dust, ashes.	Kōlṣṭ,	pheasant.
Khāṣṭ,	to drive.	Kōlṣṭ,	nest.
Khāṣṭ,	care, grief, melancholy.	Kōṣṭ,	leper.
Khāṣṭar,	anxious.	Kōṣṭ,	to bore holes.
Khāṣṭ karṣṭ,	to mourn.	Kōṣṭ,	honey-comb.
Khāṣṭar,	to mourn.	Kōṣṭar,	granary (of wood).
Khāṣṭar,	tenant.	Kōṣṭar,	bag.
Khāṣṭar,	to slip.	Kōṣṭar,	(adv.), why?
Khāṣṭar,	pocket.	Kōṣṭar,	husk of chēṣṭ, jhāṣṭar, or karṣṭ.
Khāṣṭar,	to spoil, to waste.	Kōṣṭar,	spider.
Khāṣṭar,	to extort.	Kūṣṭ,	filthy.
Khāṣṭar,	to feed.	Kūṣṭ,	hearth-broom, made of bāṣṭ-grass.
Khāṣṭar,	cold in the head.	Kūṣṭar,	pickaxe.
Khāṣṭar,	airy.	Kūṣṭar (fem. kūṣṭar),	cock.
Khāṣṭar, khāṣṭar,	committee, panchayat.	Kūṣṭar (fem. kūṣṭar),	pheasant.
Khāṣṭar (plur. khāṣṭar),	razor.	Kūṣṭar,	chicken.
Khāṣṭar, khāṣṭar,	panchayat.	Kūṣṭar,	hen; Eve's apple (in the throat).
Khāṣṭar,	chaff, etc., removed from the threshing-floor.	Kūṣṭar,	bitch.
Khāṣṭar,	husband.	Kūṣṭar,	maize.
Khāṣṭar,	nothing.	Kūṣṭar,	puppy.
Kūṣṭar,	wedge, peg; pimple.	Kūṣṭar (fem. kūṣṭar),	dog.
Kūṣṭar,	pimples.	Kūṣṭar,	puppy.
Kūṣṭar,	matchlock.	Kūṣṭar,	conduit, canal.
Kūṣṭar,	yeast.	Kūṣṭar,	dam.
Kūṣṭar (plur. kūṣṭar- ṣṭar),	flying ant.	Kūṣṭar,	who?
Kūṣṭar,	curly.	Kūṣṭar,	family.
Kūṣṭar,	worm.	Kūṣṭar,	irrigated field.
Kūṣṭar,	(adv.), or.	Kūṣṭar,	strawberry.
Kūṣṭar,	dough (of māḍusā ṣṭar).		

Jaunsaṛī.	English.	Jaunsaṛī.	English.
Kākhā,	enokō.	Kūiyāḥā,	pine-martin.
Kurṣṛī (plur. kūrṣṛiyā),	axe.	Kūiyāḥā ḥāḥā,	to hokle.
Kurṣṛ,	fog, mist.	Kūiyāḥā,	pine-martin.
Kerjāḥā,	to vex.	Kāt,	interest (on loans).
Kurṣ,	house.	Kūni,	anybody.
Kāḥā,	misfortune.	Kar,	any.
L			
Lāhā,	leaf.	Lāḥā,	large gourd, calabash.
Lāḥā,	stutterer.	Lāḥā,	mil.
Lāḥā-karī bōḥā,	to stutter.	Lāḥā,	account.
Lāḥā,	shame.	Lāḥā-jāḥā (plur. jāḥā),	account.
Lāḥā,	wood fuel and dressed planks.	Lāḥā,	cypress.
Lāḥāḥā,	to exclaim, to cry, to shriek, to shriek like a jackal.	Lāḥā,	to bring.
Lāḥā,	ape.	Lāḥā,	corpee.
Lāḥā,	to apply.	Lāḥā,	to leap (smear with cow-dung and earth).
Lāḥā māḥā,	to slap.	Lāḥā (or Lāḥā) ḥāḥā,	to abuse.
Lāḥā,	bottle.	Lāḥā,	hine.
Lāḥāḥā,	children.	Lāḥā,	ladder of wood.
Lāḥā,	foot.	Lāḥāḥā,	napur.
Lāḥā,	dumb.	Lāḥā,	iron.
Lāḥā ḥāḥāḥā,	to kick.	Lāḥāḥā,	dysentery.
Lāḥā,	large walking-stick.	Lāḥā,	blood: creeper.
Lāḥā,	walking-stick.	Lāḥā,	to search.
Lāḥā-ḥāḥā,	walking-stick.	Lāḥā,	blackguard.
Lāḥā ḥāḥā,	to kick.	Lāḥāḥā,	cord (in Bāwar).
Lāḥāḥāḥā.	flame.	Lāḥāḥā,	shrew.
Lāḥā,	gourd, calabash.	Lāḥā,	wrinkle.
M			
Māḥā,	vegetable.	Māḥāḥāḥā,	mosquito, gnat.
Māḥāḥā (plur. māḥāḥā),	fish.	Māḥāḥāḥā,	fisherman.
Māḥāḥā-ḥā ḥāḥā,	fish-hook.	Māḥāḥā ḥāḥā,	to help.

Jaunsari.	English.	Jaunsari.	English.
Mēji,	miss.	Mupikā-thuāikō,	beat.
Makarēpō,	to deny.	Murkā,	ear-ring (for men).
Mukh,	no.	Mūshā,	rat.
Mukerēpō,	to refuse.	Mushri,	club.
Mūktō,	sufficient.	Mājh,	fist.
Mukiyā,	competent.	Mucā hucā,	dead.
Mūpikō,	(adv.), quite, entirely.		
N			
Nā,	(adv.), no.	Nauuā,	a worn-down share : it is used for ploughing ground before seed is planted.
Nachāniyā gīt, nachāniyā gīt.	ballad (song with dance).	Nāw,	name.
Nādipō,	to roar like a tiger or leopard.	Nāwā,	brook, ravine.
Nēdrā (fem. nēdrā),	little, baby.	Nāpō,	to bear off.
Nāgā,	bare.	Nāpō,	(adv.), about, near, by, beside.
Nāha,	(adv.), nay.	Nhāpō,	to bathe.
Nār,	navel.	Niārā, niārō,	green grass.
Nāj,	corn, grain.	Nich,	base.
Nālar,	complaint.	Nidān,	fool.
Nā-mardī,	coward.	Nīgālō,	low.
Nānā,	grandfather.	Nigurā,	misfortune, cruel.
Nāi,	ruin.	Nikēpō,	to climb.
Nāi bhāpō,	to destroy.	Nidālī, niāduo,	ringal-jamboo (<i>Arundinaria falcata</i>).
Nāi,	the part of a share in which an iron plough-share is fixed.	Ninijiyā rōhāpō,	to fast.
Nāi harnō,	to destroy.	Nir,	clear (water).
Nāiā,	relation.	Niābōt,	just.
Nā/hpō,	to depart.	Niāā,	hopeless.
Nātiyā,	grandson.	Nō,	naw.
Nātūā (fem. nātūā),	grandson, grandchild.	Nānā,	girl.
Nauā (fem. nauā),	now.	Nāp,	salt.
Nāp,	nail (of the body).	Nyā,	justice.
Nāpō,	to bend.	Nyātā dēpō,	to invite.

Jaunsari.	English.	Jaunsari.	English.
O			
Obāiaī,	drought.	Ōkhā,	difficult.
Ōchhōr, ōchhūr,	(adv., prep.), over, above.	Ōkhar, ōkhōr,	walnut.
Ōḡr,	cave.	Ōkhat,	medicine.
Ōhi,	alas.	Ōkhō,	difficult.
Ōj,	dew.	Ōmō,	to knead.
Ōjari,	bowel.	Ōi,	dew.
Ōkā,	other, another.	Ōjā,	basket.
Ōkārā haḡāḡō,	to call back.	Ōp,	dough (of barley).
P			
Pachhār,	cataract, waterfall.	Pājā,	cherry-tree.
Pachhāḡā,	rear.	Pājihār,	boughs for fodder, etc.
Pachhāḡ, pāchhāḡ,	(adv.), backward, behind.	Pākhā,	mature.
Pachhāḡāḡō,	to return.	Pākhāḡō,	to cook.
Pachhāḡ dḡḡō,	to give back.	Pakhāḡō,	to catch.
Pāchhāḡ nathāḡō,	to go back.	Pakhāḡāḡō,	to bake.
Pachhāḡā,	last.	Pākhā,	wink, fin, feather.
Pachhāḡā bīlāḡ nathāḡō,	to go behind.	Pākhāḡ,	persevering.
Pachhāḡō,	to digest.	Pāḡḡā,	guest.
Pachhāḡāḡ,	sharp.	Panth rākhāḡō,	to trust.
Pāḡḡā,	mint (the plant).	Pāpī,	cruel leper.
Pāḡḡāḡ,	(adv., prep.), over.	Pārāḡ,	(adv.), year before last.
Pāḡḡō,	right, straight.	Pārākhāḡō,	to examine, to prove.
Pāḡḡā,	cord, rope.	Pārāḡāḡā,	(adv., prep.), beyond.
Pāhurnō,	to wear, to put on clothes, etc.	Pār-āḡāḡ,	great-grandfather.
Pāhūchāḡō,	to approach.	Pārāḡō,	to nourish.
Pāḡḡāḡ,	birth.	Pārthāḡ, parthāḡ,	(adv., prep.), beneath.
Pāḡḡ,	fatigue.	Pārāḡāḡ,	rib.
Pāḡā, pāḡō (fam. pain), sharp.		Pārāḡāḡ,	snare.
Pāḡāḡō, pāḡḡāḡō,	to sharpen.	Pārāḡāḡ lāḡḡ,	to snare.
Pāḡāḡ karnō,	to sharpen.	Pārāḡ,	animal, beast, brute.
Pār,	ladder of stone steps.	Pārāḡāḡ,	spark.

Jaunsari.	English.	Jaunsari.	English.
<i>Pōsh,</i>	ferment.	<i>Pōyat,</i>	dāl
<i>Pōhadi,</i>	fat; corpulent.	<i>Pōyat-kō,</i>	first.
<i>Pōr,</i>	(adv.), last year.	<i>Pūqō,</i>	(prep.), in.
<i>Pōri,</i>	skin.	<i>Pōjyō,</i>	to worship, to adore.
<i>Pōrō,</i>	(adv.), day before yesterday, day after to-morrow.	<i>Pōpō,</i>	to winnow.
<i>Pōthi,</i>	book.	<i>Pūr,</i>	bridge.
<i>Pōth,</i>	stomach.	<i>Puro,</i>	full.
<i>Pōtōhō</i> (plur. - <i>hō</i>),	butterfly.	<i>Purō,</i>	priest.

R

<i>Rāquā,</i>	widower.	<i>Rit,</i>	weather.
<i>Ragariyāqā,</i> <i>ragir,</i>	backbone.	<i>Ritō,</i> (fem. <i>ritī</i>),	empty, vacant.
<i>Rājī khān,</i>	welfare.	<i>Rikhō,</i>	to abide.
<i>Rāh,</i>	torch.	<i>Rōj-kō,</i>	(adv.), daily.
<i>Rikhō,</i>	to have, to keep.	<i>Rōkt,</i>	cash.
<i>Rurhō,</i>	to slip.	<i>Rut,</i>	timber.
<i>Rātō,</i> <i>rattiyō,</i>	morning, dawn.	<i>Rajiyā,</i>	wet.
<i>Rāiyā,</i>	(adv.), early.	<i>Rajyō,</i>	to soak.
<i>Rāq,</i>	piece.	<i>Rāyō,</i>	to weep.
<i>Rikh-kā nind,</i> <i>rikh-nind,</i>	hibernation (lit., "bear's sleep").	<i>Rūr,</i>	sun-warmth.
<i>Rikhāile,</i>	bear-cub.	<i>Rāiyā-kā ākh,</i>	rabt' harvest.
<i>Rin,</i>	doubt.	<i>Rōrō,</i>	to fall.
<i>Rit, rit-rō,</i>	jealousy.		

S

<i>Sahāi,</i>	all.	<i>Sāgar,</i>	narrow lane.
<i>Sād,</i>	beggar.	<i>Sāgar bā,</i>	narrow track.
<i>Sād,</i>	sound; echo.	<i>Sāgarō,</i>	narrow.
<i>Sād,</i>	(adv.), continually.	<i>Sāg,</i>	woman's large hat.
<i>Sādī,</i>	(adv.), always.	<i>Sagan,</i>	omen.
<i>Sāg,</i>	doubt.	<i>Sāgyārō,</i>	snake.
<i>Sāgā,</i>	windpipe.	<i>Sāh,</i>	bough.
<i>Sāgar,</i>	dirt (in a house, etc.).	<i>Sāh(aq),</i>	small bough.

Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.	English.
Saŭtāṇḍ,	to cherish.	Saṭā,	harm.
Saŭai,	peace.	Saṭyāṇḍ,	to gasp.
Saṭh,	partner.	Sāṁ māṇḍ,	to sigh.
Sājo,	fresh.	Saṭpḍ,	to pant.
Sākh,	honey-comb.	Saṭḍ,	cheap.
Sākh,	harvest.	Saṭṭṭḍ,	to rest.
Sākhṭ,	evidence.	Sāṭā,	mother-in-law.
Sākh pāṇṭ.	to give evidence, to bear witness.	Sāṭh,	friend.
Sākrā,	small stone, flint.	Sāṭṭ,	paddy.
Sālā, āṇḍ,	locust.	Sāṭṭ,	small bough.
Sālā,	wife's younger brother.	Sāṭhāṇḍ,	grasshopper.
Sāmā,	yoke.	Sāṭṭ-pālḍ,	barrier.
Sambhālṇḍ,	to bear.	Sāṭṭ,	den.
Sāmā,	season.	Sāṭṭā,	see dhāḍ.
Sān,	sign.	Sāṭṭ,	oath.
Sāṇḍṭṭ,	small box.	Sān,	a grave.
Sāṇḍṭ,	chain.	Sāṇḍ,	desire.
Sāṇḍṭ,	chain.	Sāṇḍ karṇṭ,	to swear.
Sāṇḍṭṭ,	to dispose (e.g. of a dead body).	Sāṇḍ,	porcupine.
Sān māṇṭ,	to wink.	Sāṇḍ,	level.
Sāpath,	oath.	Sāṇḍ,	chimney-hole.
Sārah,	road.	Sāṇḍ,	after-birth.
Sāṇḍṭ,	to corrupt.	Sāṇḍ, sāṇḍṭ,	nut, dry walnut-shell, egg-shell.
Sāṇḍ,	shame.	Sāṇḍ,	seed-pod.
Sāṇḍ,	autumn.	Sāṇḍṭṭ,	to wither.
Sāṇḍṭ-āṇḍ,	khariṭ harvest.	Sāṇḍ,	cool, cold.
Sāṇḍ, tāṇḍṭ, tāṇḍṭ,	contract, bargain.	Sāṇḍ,	father-in-law.
Sāṇḍṭ, tāṇḍṭ,	putrid.	Sāṇḍ,	white.
Sāṇḍ,	to endure.	Sāṇḍ, sāṇḍ,	inrow.
Sāṇḍ (plur. tāṇḍṭ),	hug.	Sāṇḍ,	border.
Sāṇḍ,	hail.	Sāṇḍ,	crack (in wood).
Sāṇḍ phāṇḍ,	hay left on the ground for use in winter.	Sāṇḍ,	to sew.
Sāṇḍ,	breath.	Sāṇḍ,	right, straight.
		Sāṇḍ,	tiger.

Jaunsari.	English.	Jaunsari.	English.
<i>Sikap</i> ,	lignite.	<i>Sua</i> ,	parrot.
<i>Sikāpāḍ</i> ,	to teach.	<i>Suāṇ</i> ,	broom.
<i>Siki karī</i> ,	crawling.	<i>Sugand</i> ,	oath.
<i>Sil, sila, sila</i> ,	moist.	<i>Sugand karai</i> ,	to swear.
<i>Simat</i> ,	seemal (cotton-tree).	<i>Sūgar, suṅgar</i> ,	hog, pig.
<i>Siṅg</i> ,	horn.	<i>Sūṅṭa</i> ,	sucking pig.
<i>Siṅghuḍ</i> ,	to smell.	<i>Sūṅṭuḍ</i> ,	to search.
<i>Sina, sil, sila</i> ,	moist.	<i>Sūṅṭiyā</i> ,	sucking pig.
<i>Sir, sir</i> ,	sinew, nerve.	<i>Sukhai</i> ,	(adv.), easily.
<i>Sirf</i> ,	syrup.	<i>Sukha</i> ,	easy.
<i>Sirānt</i> ,	pillow.	<i>Sukha karī</i> ,	(adv.), easily.
<i>Sirānt</i> ,	Government.	<i>Sukhāṇ, sukhiyā</i> ,	acid, dry.
<i>Sirkhāt adāt</i> ,	tenant, paying rent to Government.	<i>Sukhā</i> ,	white.
<i>Sitā</i> ,	lead (the metal).	<i>Suk-tārā</i> ,	evening star.
<i>Sitānḍ</i> ,	to cook.	<i>Suk-tārā</i> ,	evening star.
<i>Sitka</i> ,	wax, beeswax.	<i>Sukiyā, sukhiyā</i> ,	dry.
<i>Sinā, si</i> ,	furrow.	<i>Sūkhā ghāṇ</i> ,	hay.
<i>Si</i> ,	he, she.	<i>Sūgar, sūgar</i> ,	pig, hog.
<i>Sṭānḍ</i> ,	flat.	<i>Sūṅḍ</i> ,	to listen.
<i>Sadā</i> ,	question.	<i>Sunā</i> ,	gold.
<i>Sānḍ</i> ,	to brush.	<i>Sūpānḍ</i> ,	serpent (ophiophagus and cobra class).
<i>Sānā</i> ,	leisure.	<i>Sūpā</i> ,	winnowing-aleve.
<i>Sāchāḍ</i> ,	to consider.	<i>Sār</i> ,	spirituons liquor.
<i>Sajā</i> ,	he.	<i>Sāṅṅarāṅḍ</i> ,	to whistle.
<i>Sōji</i> ,	she.	<i>Sat</i> ,	interest (on loans); crack (in stone, etc.).
<i>Sōḍi</i> ,	that very, the same.	<i>Sāṭh</i> ,	dry ginger.
<i>Sōṇḍ</i> ,	to deliver.	<i>Sātāḍ</i> ,	to sleep.
<i>Sōrḍ</i> ,	to scratch.	<i>Sotḍ</i> ,	dream.
<i>Sṇā</i> ,	club.	<i>Sotḍ dākhḍ</i> ,	to dream.
<i>Sṇat, tādā</i> ,	locust.	<i>Syāl, tyā, tyāḍā</i> ,	jackal.
T			
<i>Tāḍi</i> ,	(adv.), then, however.	<i>Tāḍi</i> ,	copper.
<i>Tāḍi tu</i> ,	(adv.), therefore.	<i>Tāḍḍ</i> ,	to catch.

Jaunsāri.	English.	Jaunsāri.	English.
Tākhari,	balasce.	Thālē,	(adv.), beneath.
Tāl,	pond.	Thangō,	cool.
Tāl,	bell, such as is fastened to the neck of a cow, etc.	Thapō,	mortgage.
Tambū,	bath; basin.	Tharō,	to wait.
Tamākhā, tamākhā,	tobacco.	Thāpō kōpā,	to stand.
Tamākhā khāpō,	to smoke.	Thāthkō,	to decide.
Tamākhā āpō,	to smoke.	Thāt(ā),	jest, banter.
Thāpō gīt,	ballad (sung in chorus).	Thāl(h) (plur.),	banter.
Thāpō,	spark.	Thāpā, thāpā,	arrow with a barbed point.
Thāp-hā,	thee.	Thāpō,	to prohibit.
Thāp,	fever.	Thāpōpō,	to stumble.
Thā,	star.	Thā khāp,	to stumble.
Thākhā,	carpenter.	Thāp lāp,	to trip.
Thāpō,	tough leather.	Thā (plur. thāp),	battock.
Thāpā,	sword.	Thāp,	short.
Thāp,	(adv.), at that very time.	Thāpō kōpō,	to abate.
Thāp,	warm, hot.	Thāpō thāpō,	economically.
Thāp,	neck, throat.	Thāth,	snout.
Thāp,	(adv.), after.	Thāpō,	to spit.
Thāp,	veranda.	Thāp, (hāp),	fat, corpulent.
Thāpō-kā rōp,	chapōl (of wheat, fried in oil).	Thāp (plur. thāpōp),	nostril.
Thāp,	holiday.	Thāp-kō,	her.
Thāp,	fecid.	Thāp,	hill.
Thāp,	(adv.), there.	Thāp,	(adv.), soon, early.
Thāp,	(adv.), beyond.	Thāpōp,	(adv.), early.
Thāp-kā,	him.	Thāpō (thāp),	(adv.), quickly.
Thāp-kā,	his.	Thāpōp,	moon.
Thāp,	maize.	Thāp-kā kōp,	to repair.
Thāp (āp) kōp,	avāgh (of Indian corn).	Thāp,	wet, damp (of clothes, etc.).
Thāp-kā,	(adv.), upon that.	Thāp,	drop.
Thāpōp (hāp kōpōp),	chapōl (of maize).	Thāp,	hive (in a dwelling house).
Thāpōp,	to conceive, to catch, to hold.	Thāpō,	sloping.
Thāp,	irrigated field.	Thāp,	thirst.
		Thāp,	thirsty.

ENGLISH-JAUNSĀRĪ VOCABULARY.

English.	Jaunsārī.	English.	Jaunsārī.
A			
Abandon (vb.),	chhāṇṇāṇṇ.	Afternoon (1 to 4 p.m.),	phāṇṇāṇṇ.
Abate (vb.),	chhāṇṇāṇṇ.	Again,	phāṇṇ.
Abduct (vb.),	uṇṇāṇṇā uṇṇāṇṇ (fem., as the verb refers to abducting a woman).	Ague,	dhāṇṇāṇṇ or (pl.) dhāṇṇāṇṇ.
Abdomen,	ghāṇṇ.	Air,	dhāṇṇ, dhāṇṇ, dhāṇṇ, dhāṇṇ.
Abide (vb.),	chhāṇṇāṇṇ, dhāṇṇ.	Airy,	dhāṇṇ, dhāṇṇ.
Abile-bodied,	dhāṇṇ.	Alas,	dhāṇṇ, dhāṇṇ.
Abortion,	dhāṇṇāṇṇ. To procure abortion, dhāṇṇāṇṇ parāṇṇ.	All,	dhāṇṇāṇṇ.
About,	dhāṇṇ (near), dhāṇṇāṇṇ-parāṇṇ.	Alone,	dhāṇṇ.
Above,	dhāṇṇ, dhāṇṇ, dhāṇṇ.	Always,	dhāṇṇ.
Abscess,	dhāṇṇ.	Anid,	dhāṇṇāṇṇ, dhāṇṇāṇṇ.
Abscond (vb.),	dhāṇṇāṇṇ.	Animal,	dhāṇṇ.
Absent,	dhāṇṇāṇṇ.	Ankle,	dhāṇṇāṇṇ, dhāṇṇāṇṇ (pl. -āṇṇ).
Abuse (vb.),	dhāṇṇāṇṇ, dhāṇṇāṇṇ (sic).	Announce (vb.),	dhāṇṇāṇṇ, dhāṇṇāṇṇ.
Accept (vb.),	dhāṇṇāṇṇ.	Auxoy (vb.),	dhāṇṇāṇṇ.
Accidentally,	dhāṇṇāṇṇ.	Another,	dhāṇṇ, dhāṇṇ.
Account,	dhāṇṇāṇṇ, dhāṇṇāṇṇ-jhāṇṇ, pl. dhāṇṇāṇṇ-jhāṇṇ.	Aw,	dhāṇṇāṇṇ; dhāṇṇāṇṇ (pl. -āṇṇ.)
Acorn,	dhāṇṇāṇṇ, dhāṇṇāṇṇ.	Awil,	dhāṇṇāṇṇ, dhāṇṇāṇṇ.
Add (vb.),	dhāṇṇāṇṇ.	Auxious,	dhāṇṇāṇṇ.
Adore (vb.),	dhāṇṇāṇṇ.	Awy,	dhāṇṇāṇṇ, dhāṇṇāṇṇ.
Adultery,	dhāṇṇ.	Aye,	dhāṇṇāṇṇ, dhāṇṇāṇṇ.
Advance,	dhāṇṇ.	Apply (vb.),	dhāṇṇāṇṇ.
Advance (vb.),	dhāṇṇāṇṇ (to give an advance); dhāṇṇāṇṇ (to go ahead).	Approach,	dhāṇṇāṇṇ.
Advice,	dhāṇṇ.	Apricot,	dhāṇṇ.
Advise (vb.),	dhāṇṇāṇṇ.	Archer,	dhāṇṇāṇṇ.
Adae,	dhāṇṇ.	Are,	dhāṇṇ.
Afoot,	dhāṇṇāṇṇ.	Arid, dry,	dhāṇṇāṇṇ.
After,	dhāṇṇ.	Arise (vb.),	dhāṇṇāṇṇ.
After-birth,	dhāṇṇ.	Arm,	dhāṇṇ (pl. dhāṇṇ).
		Armful,	dhāṇṇāṇṇ.

English.	Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.
Because,	kaŭ.	Black,	kaŭaŭ.
Bed,	maŭjha, khaŭ,	Blackberry,	kaŭaŭ, achhaŭ, qāqā-ha achhaŭ.
Bee (honey-),	maŭs; Black bee, bhāŭs.	Blackguard,	ŭŭ.
Beehive (in the house),	maŭhā-ka ŭŭ.	Blanket,	kaŭaŭ. The large home- made blankets weighing eight to twenty seers, are kaŭaŭ, kaŭaŭ, kaŭ- ŭ.
Beeswax,	maŭs, maŭs, aŭha; honey- comb, kaŭ, aŭha.	Blind,	ŭhaŭ.
Before,	maŭaŭ, aŭaŭ.	Blood,	kaŭ.
Beggar,	jaŭra (fem. jaŭri), aŭ; Boggar's daughter, jaŭri.	Blossom,	phaŭ, phauŭaŭ, phauŭaŭ.
Behind,	paŭhaŭ.	Blow,	phaŭyaŭ.
Believe (vb.),	paŭhaŭ.	Blue,	kaŭ.
Bell,	ghaŭŭ, kaŭ (such as is fastened to the neck of a cow, etc.).	Board,	phaŭkaŭ.
Bellow (vb.),	ghaŭkaŭaŭ (of a cow); ghaŭkaŭaŭ (of a buffalo).	Body,	gaŭ, piŭŭ, gaut.
Bellows,	dhauŭkaŭ.	Boil (vb.),	uŭaŭaŭ.
Belly,	ghaŭ (pl. ghauŭ), paŭ (pl. paŭ).	Boil (noun),	aŭaŭ.
Below,	kaŭ.	Bold,	maŭha.
Bend (vb.),	naŭaŭ.	Bone,	kaŭaŭ.
Beneath,	kaŭ, kaŭaŭ, kaŭaŭ, paŭhaŭ, kaŭaŭ.	Book,	paŭhaŭ.
Beside,	maŭaŭ.	Border,	kaŭaŭ, chhaŭaŭ.
Besides,	kaŭhaŭ.	Born holes (vb.),	kaŭaŭ.
Best,	kaŭaŭ, achhaŭ, maŭaŭ- kaŭaŭ.	Borrow (vb.),	kaŭaŭ gaŭaŭ.
Better,	achhaŭ, achhaŭ (fem. achhaŭ), ghaŭaŭ.	Bath,	kaŭaŭaŭ.
Beware,	chhaŭaŭ.	Bough,	kaŭaŭ; a small bough kaŭaŭaŭ, kaŭaŭ.
Beyond,	paŭaŭ kaŭaŭ, kaŭaŭ.	Bowel,	kaŭaŭ (pl. kaŭaŭ), aŭaŭ.
Big,	kaŭaŭ, maŭaŭ.	Bow,	kaŭaŭ.
Bill (of a bird),	kaŭaŭ.	Box (small),	kaŭaŭaŭ.
Bind (vb.),	kaŭaŭaŭ.	Boy,	chhaŭaŭ.
Bird,	chhaŭkaŭ.	Brave,	kaŭaŭaŭ.
Birth,	paŭaŭ, jaŭaŭ.	Break (vb.),	kaŭaŭ.
Bitch,	kaŭaŭ, chhaŭaŭ.	Breath,	kaŭ.
Bite (vb.),	kaŭaŭ, kaŭaŭ.	Brethren,	kaŭaŭ-kaŭaŭ.
Bitter,	kaŭaŭ.	Bribe,	kaŭaŭ.
		Bride,	jaŭkaŭaŭ.

English.	Jaunsakī.	English.	Jaunsakī.
Bridge,	pōr; a rope-bridge, ṭhōgar, ṭhāgar; a tree-bridge, jibōṭ.	Brute,	paṣa.
Brightness,	ujyāṇṇ, ṭhāṣ.	Buffalo,	jhōṭā; fem. mahāṭā; un- weaned calf (fem.), kaṭrā; weaned calf (fem.), jhōṭrā.
Bring (vb.),	lēnpōṭ.	Bug,	larāṭ (pl. larāṭṭ).
Brink,	chhāṭṭṭ.	Buikh (vb.),	chīṇṇṭ.
Broad,	bāṭ, chaurō.	Bull,	banṭh.
Brook,	nāṭā.	Bullock,	bāṭk.
Broom,	huṭṭ; a hearth-broom, made of bāṭṭ-grass, bachuṭ.	Bundle,	phāṭṭṭ, bāḡār.
Brother,	dāṭā (elder), bhāḡā (younger).	Burden,	bhāṭṭ, bhāṭā.
Brother-in-law,	mīṭar, Wife's younger brother, ṭhāṭ; her elder brother, ṭhāṭṭ. Hus- band's younger brother, ṭhāṭṭ; his elder brother, ṭhāṭ. Elder sister's husband, bhāṭā; younger sister's hus- band, ṭhāṭ.	Burn (vb.),	ḡanṇṭ, chīṭṭṭ.
Brow,	bhāṭ (pl. bhāṭṭ).	Bury (vb.),	dāṭṭṭ, kāḡṭṭṭ.
Brown (vb.),	chārṇṭ.	Bush,	jhāṭ.
Bruish (vb.),	ṭhāṭṭ.	Butter,	chōṭar.
		Buttermilk,	chhāṭ.
		Butterfly,	paṭṭṭṭṭ (pl. paṭṭṭṭṭ).
		Buttock,	ṭhā (pl. ṭhāṭ).
		Buy (vb.),	mōṭṭ yāḡṇṭ.
		By,	nāṭṭ.
C			
Cage,	pīṭar.	Castor-oil plant,	ṭhāṭ.
Calamash,	ṭauko, ṭauki.	Cat (male),	ḡhāṭṭ; wild cat, han ḡhāṭṭ.
Calf,	bāḡḡṭṭ (fem. bāḡḡṭṭṭ); buffalo-calf, kaṭrā (fem. kaṭrāṭ). Cf. Buffalo.	Cat (female),	hīṭṭ, hīṭṭṭ; wild cat, bāḡṭṭ bīṭṭ, bāḡṭṭ bīṭṭṭ.
Call (vb.),	kaṭṭṭ, ṭhāṭṭṭ mīṭṭṭ; to call ṭauko, ṭhāṭṭṭ kaṭṭṭṭ.	Cataract,	paḡḡṭṭ.
Calamny,	ṭaphāṭ.	Catch (vb.),	paḡḡṭṭṭ, ṭhāṭṭṭṭ, ṭhāṭṭṭṭ.
Canal,	ṭāṭ.	Cattle,	chhāṭṭ.
Cap,	ṭop (cotton), ḡṭṭṭṭ ṭhāṭṭ (woollen).	Cause, (for) the sake (of), ṭāṭṭ.	
Care,	ḡḡṭṭ.	Cave,	ḡḡṭṭ.
Carpenter,	bāḡḡṭṭ, bāḡṭṭ, ṭarḡḡṭṭ.	Centipede,	kaṭṭṭṭ.
Carry (vb.),	chhāṭṭṭ, ḡḡṭṭṭ.	Certain,	paṭṭṭṭ.
Cash,	ṭṭṭṭ.	Certainty,	bhāṭṭṭ.
Cast stones (vb.),	paṭṭṭṭṭ, chhāṭṭṭṭ.	Chain,	ṭhāṭṭṭ, ṭhāṭṭṭ.
		Chakor,	chhāṭṭṭ (fem. ṭṭṭ).

English.	Jaunsairi.	English.	Jaunsairi.
Chamrois (Himalayan),	qaval, qhāl.	Comet,	phākhāpālā tārā.
Chapati,	of wheat, fried in oil, tauriyā-kī rōṭī; of barley, jau-kā kōdunā; of miljā, kōdunā; of jhūgā, jhūgriā-kā kōdunā; of chāni, chāniā-kā kōdunā; of maize, jēḷiyā-kā kōdunā.	Committee,	khāmā, chānīyā.
Charcoal,	ahār.	Competent,	maḥīyā.
Charity,	dān-pān.	Complaint,	nāḥā; to complain to gods, ghāt phēḷān.
Cheap,	maḥā.	Conceal (vb.),	chārnā.
Check,	galaurā.	Conceit,	gumān.
Cherish (vb.),	caṭnā.	Conceive (vb.),	dhāḥānā.
Cherry,	phūnā (pl. -vā); -tree, phājā.	Conduit,	kvā.
Chicken,	khakhāyānā.	Consider,	dhāḥānā.
Chief,	amā.	Continually,	maḥā.
Child,	chhānā (fem. -ī); children, lāḥāṭī; a posthumous child, jhāṭā.	Contract,	darīat, darīyat, darīatā.
Chimney-hole,	khāntā, āḥāw.	Cook (vb.),	phāḥānā, sīḥānā.
Chin,	chhāṭī.	Cool,	phāḥānā, dhāḥā.
Cholera,	amā, marīyā-kā dukh.	Copper,	tāḥā.
Chutney (apricot),	chhāḥā.	Cord,	phājā; in Bavār, lūḥī.
Circular,	phāḥā.	Corn,	nāḥā.
Clay,	māḥī, chōḥī.	Corpse,	dhā.
Clear (sky),	bīḥā; (water) nīr.	Corpulent,	phāḥā, dhāḥā, khāḥā.
Climb (vb.),	nīḥānā.	Corrupt (vb.),	dhāḥā.
Cloud,	ghāl.	Cost,	māḥā.
Cloud,	bāḥā.	Count (vb.),	gāḥānā.
Cloudy,	bāḥāyā.	Cousin,	(mother's side) mōḥāyā-kā bāḥā; (father's side) phāḥāyā-kā bāḥā.
Club,	amā, dhāḥā, māḥā.	Cover,	khāḥā.
Cook,	khāḥā.	Cover (vb.),	ghāḥā dhāḥā.
Cohabiting	gāḥāyā.	Coventry,	to send to, barjān vāḥān (used only on account of the enmity of a dead person).
Cold,	dhāḥā, dhāḥā.	Coward,	nā-māḥā.
Cold in the head,	dhāḥā, dhāḥā.	Cowhide,	chhāḥā (also used for buffalo-hide).
Collect (vb.),	khāḥā hāḥā.	Crab,	khāḥā.
Comh,	khāḥā; for a man, khāḥā.	Crack,	vāḥā (in stone, etc.); nīr (in wood).
Come (vb.),	dhāḥā, dhāḥā.	Cramp,	bāḥā, dhāḥā.
Come out (vb.),	dhāḥā dhāḥā, dhāḥā dhāḥā.	Crawling,	dhāḥā.
		Cream,	chhāḥā.

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
Creep(er),	lōi, lūl (pl. lālī).	Cuckoo,	kākū. After the Bishu Jātrā festival, the bird becomes ill of fever, and is silent.
Crop,	phānāl.	Cure (vb.),	khabar karai.
Crow,	kauuṣ.	Curly,	kīṇḍuṣ.
Cruel,	pāpi, nigurṣ.	Cut (vb.),	kāṭṭṭ.
Cruah (vb.),	pēchṇṇṇ.	Cypress,	lūn.
Cry (vb.),	hoṭṭṭṭ, dhṣ dīṇṇ, lūliyāṇṇ.		
Cub,	(leopard-) bagṭailṣ; (bear-) rikḥṭailṣ.		
D			
Daily,	rāj-kō, dār-kō.	Descent,	ūnṇ.
Dāl,	pōṇai.	Desert (vb.),	chhṇḍi ḍṇṇ.
Dam,	hānḍuṇḍ, kēlā, band; fah-dam, dhagḍuṇ.	Desire,	kāḥ.
Damp,	gilṣ (of earth); tūṇḍ, bhijiyai (of clothes, etc.).	Destroy (vb.),	nāi bāṇṇṇ, nāi karṇṇ; to destroy root and branch, chḥṭiyāṇṇṇ bāṇṇṇ (or karṇṇ).
Darkness,	ūnṇ.	Dew,	ḍā, ḍj.
Dawn,	ghāṇṇṇ-kī krṇṇ, vāṭṭiyṇ.	Difficult,	ākhṣ, ākhṣ.
Day,	dhā, bār.	Dig (vb.),	khaṇṇṇ.
Day before yesterday, and day after to-morrow	pārṇ.	Digest (vb.),	pachṇṇ.
Dead,	muriyṇ, muṇai hāuṇ.	Dike,	khaṭṭ (artificial); kōḍṭ (natural).
Deaf,	jāiṇṇ.	Dinner,	bāi.
Debt,	rīn.	Dirt,	jhāl (of the body); āḍgar (in a house, etc.).
Deceit,	pharṇṇ.	Disciple,	chēlā.
Decide (vb.),	phāṭṭṭṭ.	Dispose (vb.),	saṇḍārṇṇ (e.g., to dispose of a dead body).
Deer,	karīn.	Dispute (vb.),	phākṇṇṇ, jhaḍḍṇṇ.
Deformity,	kachalṣ.	Division of a 'Khatt',	khaḍy.
Deity,	dhō.	Doctor,	bōḍ.
Delay,	ghāl karai, bialṣ.	Dog,	kukur.
Deliver (vb.),	ṣṭṭṭṭ.	Doll (of wood or rag),	khāḍṇṇṇ.
Den,	āṭṭi.	Door,	dār: lattice door for a byre, khaḍkar.
Deny (vb.),	mukharṇṇṇ.	Doubt,	ṣṭṭ.
Depart (vb.),	naṭṭṭṭ.		
Descend (vb.),	atṇṇṇ, kurlṇṇṇ.		

English.	Jaunsaŭi.	English.	Jaunsaŭi.
Dough,	(of māṇṇā kṛdō), kṛdōṭ; (of chānāṭ or chānāṭ), chānāṭhō; (of wheat), mātō, kṛpik; (of barley), pāt; (of rice), c h ē s (ā) h o; (of jhāgōrā), jhāgōrāṭhō; (of Indian corn), jīkī āṭhō; (of gram), chānāṭhō.	Drop,	ṭṭā.
Dove,	ghāghṛt. If a dove sits on a house and coos, it is a very bad omen. The bird is killed or hunted away.	Drought,	chānāṭ.
Dowry (bride's),	pāyāṭō.	Drag,	jāṭ.
Down,	undā.	Dry,	rukīyē.
Drag (vb.),	khaichēṭ.	Dumb,	kāṭhā, lāṭā.
Dream (vb.),	soṭpō dēkhēṭ; a dream, soṭpō. Of. Nightmare.	Dung,	(of cattle) gōbar; (of goats) mājgāṭ; (mixed with litter) kārīd.
Drill holes (vb.),	bindhūṭ.	Dunghill,	gōbrāṭ.
Drive (vb.),	kāṭhāṭ.	Dusk,	īyārō.
		Dust,	dhēṭāṭ, dhṛṭ, khē.
		Dwarf,	bānāṭ. (The popular explanation is that he is only 'fifty-two' fingers high. The word is really a corruption of the Sanskrit vāmana).
		Dysentery,	lōṭpōṭh.
E			
Early,	rāṭiyāṭ, jhāṭ, jhāṭ. Adverb, tikhē, tikhārā.	Embrace (vb.),	hāṭāṭ dēṭ.
Earn (vb.),	kamāṭpō.	Empty,	riṭ.
Ear-ring,	(for men) mārī, āṭāṭ, āṭāṭ. (For women), (on edge of the ear) āṭāṭ (pl. āṭāṭ), kārīṭhāṭ. (on inside of the ear) bāṭā; (on the lobe) jhāṭhā.	Endure (vb.),	āṭāṭ.
Earth,	dhārī, māṭṭ, bhāṭ.	Enemy,	bārī.
Earthquake,	bhāṭhēṭ, bhāṭhāṭ.	Enhancement,	jāṭ, jāṭh.
Ease,	sukh.	Enmity,	bārī (pronounced bār).
Easily,	sukhāṭ, sukhāṭ kārī.	Enrage (vb.),	bāṭpōṭ.
Eat (vb.),	kāṭhāṭ.	Enter (vb.),	bhāṭāṭ mājhāṭ.
Eatable,	kāṭhāṭ jōṭ.	Entirely,	mājhāṭ.
Echo,	gāṭ, āṭ.	Entrails,	āṭāṭ.
Eclipse,	garhāṭ.	Eve's apple (in the throat),	kāṭhāṭ.
Economically,	thāṭ thāṭ.	Evening,	lāṭh.
Edge (of a field, river, etc.),	chāṭ.	Evidence,	sāṭh; to give evidence, sāṭh pāṭ.
Egg,	bāṭ, pāṭ.	Ewe,	bhāṭ.
Elope with (vb.),	sāṭh mājhāṭ.	Examine (vb.),	parāṭhāṭ.
		Except,	bāṭ.
		Exclaim (vb.),	lōṭiyāṭ.

English.	Jaunsāri.	English.	Jaunsāri.
Excrement,	gāh (human).	Eye,	ākā : one-eyed, lānā. Such persons are considered to be deceitful. Squint-eyed, pāfērō. Such persons are said to be untrustworthy.
Exercise (vb.),	ukhal lād karuō; judd karuō.		
Expect (vb.),	āi rākhāi.		
Extort (vb.),	khōs gāphuō.		
F			
Fable,	kāhāi.	Find (vb.),	mīlāuō.
Fall (vb.),	rārūā.	Fine (the punishment),	qāq.
Fallow,	bājō, ātā.	Finger,	gāhī, hātau-ki gāhī.
Family,	banbā, kabila.	Firefly,	jōgē, ggyārī.
Famine,	kār.	Firm,	maiyāi.
Far,	dār.	First,	payal-kō.
Fast (vb.),	karai rākhāuō; athāitē rākhāuō, nīnējīyā rākhāuō.	Firstling,	jāhā.
Fat,	māiā, thūā, thūā, pākūā, chapūā.	Fish,	māchhā, (pl. māchhā).
Father,	bābā; (in the hills) bābā.	Fish-hook,	māchhāi-kā kādā.
Father-in-law,	kāhā.	Fisherman,	māchhār, jāriyā.
Fatigue,	pāij.	Fist,	māh.
Fatten (vb.),	māiā bāphūō.	Plug,	jhāqā.
Faulty,	gunāi.	Flame,	lanhīyārā.
Feather,	pākh.	Flat,	chāra, sōāgō.
Feeble,	mārā.	Flattery,	āp matlabī.
Feed (vb.),	khōsāpāuō.	Flea,	pīā.
Ferment,	pākh.	Fleah,	mauesō.
Fern,	bārūā.	Fling (vb.),	chhāqāuō.
Fetid,	tāhār.	Flint,	gārā, tākārā.
Fetus,	bhārā.	Floor,	(of mud) māyān; (of stone) māyān; (of planks) pāyān.
Fever,	tāp, jār.	Flower,	phal.
Field,	qākhā; irrigated field, thāqī, kānō, dīā.	Floweret,	phulāq, phulāq, phulār.
Fig-tree,	phājā; (fruit) phāqā-kā ādā.	Fly (the insect),	māhō.
Fill (vb.),	bāghuō, bādhyō, bhauruō.	Fly (vb.),	uqāuō.
Filth,	jhāl.	Fog,	kārē.
Filthy,	kachī, phār.	Fool,	mīdā.
Fin,	pākh.	Foot,	gāqā, lāi.
		Foot-print,	gāqā-kā chāgā.

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
Forehead,	māihō.	Friend,	sīhi, māihō.
Forest,	loq.	Fringe,	jāri.
Forge,	āraŋ.	Frog,	māqlo.
Forgive (vb.),	chhōnā karnā.	Front,	agāhō, āgāhō.
Forsoke (vb.),	chhōghō.	Front,	pānā.
Fort,	garh.	Frown (vb.),	urōrō hōrnō.
Fortunate,	hāghōnā.	Fry (vb.),	bhājūō, chīghō.
Fox,	phāl akhūrā.	Full,	parō.
Fresh,	ājō.	Furrow,	āl, sūn.

G

Gasp (vb.),	rahiyā.	Gold,	nanō.
Gather (vb.),	kaŋhō karnō.	Good,	āchhō.
Ghost,	haid, haiy.	Goods and chattels and house,	ghar-keŋi.
Ginger,	(green) ādō; (dry) fūh.	Gourd,	lauk, (large) lauss.
Girdle,	manjhā, pāchh.	Government,	sikhār.
Girl,	chhauŋi, nōnā; (married girl at her father's house) dhāŋiŋi, dhāŋi.	Grain,	āj; (for food) khāj; (for seed) bhj.
Give (vb.),	dāghō.	Granary,	(of stone) khōrā; (of wood) khōhār, ghōr.
Glass (looking-),	āsi.	Grandchild,	nāŋi/ā; (fam.) -ti.
Glean (vb.),	chāghō.	Grandfather,	nānō; great-grandfather, par-nānō; great-great-grandfather, baŋhō par-nānō.
Grassh (vb.),	dāh kārēghō.	Grandson,	nāŋi/ā, nāŋiyā.
Grat,	machhnyārā.	Grass (green),	niārā, niārō.
Go (vb.),	jāghō.	Grasshopper,	khārōg, latkunnā.
Goat, -	bāhrā (fem.) bāhri. A goat sitting upon its hind legs is a very bad omen, and the animal is killed and sold at once. Goat-hide, chhōr; goat-skin bag, khālā. There are four kinds of goat-skins. The biggest is called khāl; then ghāl; then khālā; and the smallest khālāŋi.	Grave (noun),	ghōr, khāl, khālā, lau.
God,	deo.	Grief,	khāj.
Goitre,	ghōppā.	Gristle,	khāj.
		Grow (vb.),	jamnō.
		Growl (vb.),	gurrānō.
		Guest,	pāghā.
		Gum (of the month),	ghyā.

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
H			
Haft,	ḥḍḍ.	Hedge,	bārk.
Hall,	ḥarā, ḥarā.	Heel,	(of the foot) ḥāyānā.
Hair,	(of human head) ḥāḥḥ; (of human body) ḥāḥ; ḥāl. Hair on the breast denotes truthfulness. A man without hair is suspected of being unreliable. Hair of goats, ḥāḥḥ.	Help (vb.),	maḥaḥ dāy.
Halloo (vb.),	ḥaḥḥḥ.	Hemp,	bhāḥḥ.
Halo,	ḥarāḥ.	Hen,	ḥāḥḥḥ.
Haplie,	ḥāḥ.	Her,	ḥā-ḥ.
Handmill,	ḥāḥḥ.	Herdsman,	ḥāḥḥ (f. ḥāḥḥḥ); (for cows and buffaloes) maḥi-ḥāḥḥ (f. maḥiḥḥḥ); (for goats), ḥāḥḥḥ (f. ḥāḥḥḥ); (for sheep) ḥāḥḥḥḥ (f. ḥāḥḥḥḥ).
Hard,	ḥarāḥ.	Here,	ḥāḥ.
Hare,	ḥāḥḥ, ḥāḥ.	Hero,	maḥḥ.
Hare-lip,	ḥāḥḥḥ.	Hibernation,	ḥāḥḥ-ḥāḥ ḥāḥḥ, ḥāḥḥ-ḥāḥḥ (lit. "bear's-sleep").
Harlot,	ḥāḥḥ.	Ricecough,	ḥāḥḥ.
Narrow,	ḥāḥḥḥ, ḥāḥ.	Hide (vb.),	ḥāḥḥḥ.
Harvest,	ḥāḥḥ. (Kharif harvest) ḥāḥḥḥ-ḥāḥ ḥāḥḥ; (Rabi harvest) ḥāḥḥḥ-ḥāḥ ḥāḥḥ; (August harvest) ḥāḥḥḥ. The last-named includes ḥāḥḥ, ḥāḥḥḥ, ḥāḥḥḥḥ, and unirrigated rice (ḥāḥḥḥ ḥāḥḥ or ḥāḥḥ-ḥāḥ ḥāḥḥ).	High,	ḥāḥḥ.
Hasten (vb.),	ḥāḥḥ ḥāḥḥ.	Hill,	ḥāḥ.
Hat,	(woman's large hat) ḥāḥḥḥ, ḥāḥḥ; (girl's) ḥāḥḥ.	Him,	ḥāḥḥ-ḥāḥ.
Hatch (vb.),	ḥāḥḥ ḥāḥḥ.	Hip-bone,	ḥāḥḥ.
Hate (vb.),	ḥāḥḥḥḥ.	Hire,	(of land, house, etc.) ḥāḥḥ.
Have (vb.),	ḥāḥḥḥ.	His,	ḥāḥḥ-ḥāḥ.
Hay,	ḥāḥḥ ḥāḥḥ. (Left on the ground for use in winter) ḥāḥḥ ḥāḥḥ.	Hit (vb.),	maḥḥḥ.
Head,	ḥāḥḥ.	Hive (in a dwelling-house),	ḥāḥ. The hole of exit and entrance is maḥḥḥ.
* Heart,	ḥāḥ.	Hoarfrost,	ḥāḥḥ.
Hearth,	ḥāḥḥ.	Hog,	ḥāḥḥḥ, ḥāḥḥ; wild hog, ḥāḥḥ ḥāḥḥ.
Heaven,	ḥāḥḥ, ḥāḥḥ.	Hold (vb.),	ḥāḥḥḥ.
Heavy,	ḥāḥḥ.	Holiday,	ḥāḥḥ.
		Hollow,	ḥāḥḥḥ.
		Honey,	maḥḥ.
		Honeycomb,	maḥḥḥ-ḥāḥ ḥāḥḥ.
		Hook,	ḥāḥḥḥ.
		Hookah,	ḥāḥḥḥ, ḥāḥḥḥ.

English.	Jaunsāri.	English.	Jaunsāri.
Hope,	āḥ.	Husband,	khamḥit.
Hopeless,	nirāḥ.	Hush,	māḥā.
Horn,	hūg.	Husk,	tāi; (of barley) bhāḥ, bhās; (of rice) tād; (of chānt, phāgḥāḥ, or hānt) kāyur, tāi; (of pūḥā, or whant) phāphāḥ; (of māḥur, māḥ, or lābiyā) bhāḥ; (of chaulāi, or maḥuā) bhāḥ. Chaff, etc., removed from the threshing-floor is khāḥ.
Hornet,	agḥā, tumbiḥ; (the small hornet) bāchh, bāchhan.	Hyena,	chavāḥ. The animal is not found in Jaunsar- Bawar.
Hot,	tāt.	Hydrophobia,	kīḥkiyā.
House,	kūḥ.		
How?	kāḥ.		
However,	tabhā.		
Hump,	chūr.		
		I	
Ice,	kyā.	Interest (on loans),	rāt, byāḥ, kāt.
Ignite (vb.),	phāḥāḥ, dḥāḥ.	Invite (vb.),	nyāḥā dḥāḥ.
Ill,	dāḥāḥ, aḥāḥkiyā.	Iron,	lāḥ.
In,	bhāḥāḥ, pūḥāḥ.	Is,	atā.
Increase,	dhāḥ, gḥāḥ.	Isau, family,	agī.
Industrious,	dhāḥ, āḥāḥ.	Itch,	khāḥ, khāḥāḥ.
Insane,	jhāḥāḥ.		
		J	
Jackal,	dyāḥāḥ, dyāḥ, dyāḥ. Its cry at night is a bad omen.	Jest,	phāḥāḥ.
Jail,	khāḥāḥāḥ dḥāḥ (hāḥāḥ, lit. being tied to a stake or log,—an old punish- ment).	Jump (vb.),	phāḥāḥ dḥāḥ.
Jaw,	dāḥāḥ; jawā, jamāḥkiyā.	Just,	nāḥāḥ.
Jealousy,	rāt, rāt-rāḥ.	Justice,	nyāḥā.
		K	
Keep (vb.),	rāḥāḥ.	King,	bāḥāḥ.
Kernel,	dḥāḥ (a whole kernel); phāḥāḥ (a broken kernel); chāḥāḥ (kernel of a peach or apricot).	Kiss (vb.), lick (vb.),	chāḥāḥ.
Kick (vb.),	kāt lāḥāḥ, kāt chāḥāḥ.	Knead (vb.),	chāḥ.
Kid,	chāḥāḥāḥ; (female) pāḥāḥ.	Knee,	ghāḥāḥ (pl. ghāḥāḥ).
Kidney,	bāḥāḥ.	Kneel (vb.),	ghāḥāḥ bāḥāḥ-kurī bāḥāḥ.
Kill (vb.),	kāḥāḥ.	Kokla (the green pigeon).	kāḥāḥ, kannaḥ, kāt.

English.	Jaunsaŭi.	English.	Jaunsaŭi.
Labour,	<i>minant, dhāpā dhāpā.</i>	Lensuo,	<i>chākh.</i>
Lead,	<i>chhantā.</i>	Leopard,	<i>bāgh.</i>
Ladder,	(of wood) <i>lith;</i> (stone steps) <i>paup, paip.</i> The projecting stone steps in the wall of a terraced field are <i>phuiṭ.</i>	Leper,	<i>kōṛi, pāpi.</i>
Ladle,	<i>chāphā, dhakā.</i>	Lovel (adj.),	<i>mayas, chōrat.</i>
Lamb,	<i>gāb-jūph, (L. -phā).</i>	Liar,	<i>jhāṭṭā.</i>
Last,	<i>yachhā.</i>	Lick (vb.),	<i>chāphā.</i>
Late,	<i>biatā, alāra.</i>	Lid,	<i>khaṭap.</i>
Laugh (vb.),	<i>hamaṭ.</i>	Lift (vb.),	<i>chāghā.</i>
Lead (the metal),	<i>stā.</i>	Light,	<i>āṭ, ajyāṭ.</i>
Leaf,	<i>lāh.</i>	Lightning,	<i>bijur, bij.</i>
Leak,	<i>dhāṭā; (a small leak) dhāṭ-jāp.</i>	Lip,	<i>lāṭh.</i>
Loan,	<i>paṭṭā.</i>	Liquor (spirituous),	<i>sur.</i>
Leap (vb.),	<i>uṭṭā.</i>	Listen (vb.),	<i>sunā.</i>
Lense,	<i>pāṭā.</i>	Little,	<i>nāṭā.</i>
Leech,	<i>jā.</i>	Lizard,	<i>ph (chameleon).</i>
Leap (smear with cow-dung and earth) (vb.),	<i>lāṭā.</i>	Loam,	<i>khāt māṭṭ.</i>
Leisure,	<i>abā.</i>	Locust,	<i>lōng, lāṭ.</i>
		Loft,	<i>epā pā, uparā pā.</i>
		Low,	<i>nāṭā.</i>
		Lunch,	<i>dhāpā.</i>

M

Mad,	<i>dhāṭā; a mad dog. kykha.</i>	Marvel,	<i>chamā.</i>
Maid,	<i>khāṭ, dhāṭ.</i>	Matchlock,	<i>dhā-kā dhā, āṭ, khāṭ.</i>
Mallet,	<i>māṭṭ.</i>	Mature,	<i>yāṭ.</i>
Man,	<i>māṭṭ, māṭṭh.</i>	Me,	<i>maṭ.</i>
Manufacture (vb.),	<i>ghāṭ.</i>	Meat,	<i>maṭ.</i>
Measure,	<i>gāṭ, kāṭ.</i>	Medicine,	<i>jāṭ, dhāṭ.</i>
Mazy,	<i>dhāṭ, dhāṭ, dhāṭ.</i>	Meat (vb.),	<i>dhāṭ.</i>
Mark (tattoo),	<i>kāṭ, khāṭ.</i>	Melancholy,	<i>dhāṭ.</i>
Market,	<i>bāṭ.</i>	Melt (vb.),	<i>ghāṭ.</i>
Marriage,	<i>jāṭ, dhāṭ, chāṭ.</i>		

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
Memory,	ad.	Mosquito,	manhāngdā.
Mend (sb.),	bānō.	Mother,	jit.
Mendicant,	jōgā.	Mother-in-law,	asā.
Mercy,	ghāp.	Mould (clay, loam),	hāiet, māfīt.
Mesh,	gāh (pl. gāhā).	Mountain,	qāqā.
Mill (water-),	ghaurāl; hand-mill, jādā, jādā.	Mourn (vb.),	kāhājā, kāhāj karui.
Mine,	mār.	Moustache,	jāgā.
Mint (the plant),	padmā.	Month,	khab.
Miser,	mājī.	Move (vb.),	kāqā.
Misfortune,	karamphāṭā, nigār, kafāṭ.	Mud,	kāḍ, gār, hāl.
Mist,	hār.	Muddy (of water or a stream),	qāj.
Mistake,	bhāl, bīar, bhāl-bīar.	Mumps,	ganā. A man having mumps is called gānā, and the mumps them- selves are called gān.
Moist,	āl, ālō, ānō.	Munch,	chabāq.
Monsoon,	chamāsā.	Mushroom,	chāṭ-myaṭ.
Month,	māhās.	Musk-pod,	bōnā.
Moon,	tārā, jān.	My,	mār.
Moon-light,	jānā-lō āl; clear moon- light without a cloud, phāl bīyāṭ.	Myself,	ap.
Mortgage,	thapā.	Mystery,	bhāl.
Morning,	estāl, jhāl.		

N

Neil (of the body),	nang.	Nest,	kāh, kōlāl.
Name,	nān.	Now,	nō, nōw, (f. nant).
Narrow,	sāgarō; a narrow lane is sāgar.	Nice,	amāl, dchhā.
Navel,	nāl.	Nightmare,	kachō mēpō. A night- mare portends disaster or a tumble soon. A person gnashing his teeth in sleep portends death to his parents. If he sobs or weeps in his dreams it is a very good sign. To laugh in his dreams is a very bad sign. To see water or a corpse in a dream is bad. So also to see a buffalo. To see a snake in a dream means that the god is angry and a Brāhman (bōman) must be consulted (dō dchhānā).
Nay,	nāhā.		
Near,	nārō, dhāiyā, ghāiyā; near the head māf nārō.		
Necessary,	jār.		
Neck,	fāl.		
Needle,	(a large one for sewing home-made woollen cloth), and sāl.		
Nerve,	str.		

English.	Jaunsaři.	English.	Jaunsaři.
No.	nā.	Nourish (vb.),	paṛṇō.
Nostril,	chēṇṭ (pl. thāṇṭyāṣ).	Now,	eb, qhāṭ; now and then. kadhī kadhi.
Nothing,	kicch-nā.	Nut,	śekhā, śekjā.

O

Oak,	bān, uḍrā, kharṭā.	Our,	amāṛ.
Oath,	ṭuṭ, ṭagand, ṭapath.	Outcry,	hāi-ṭhā.
Obscene,	bē-taram.	Outside,	bārāṭi, bēḍḍ, bārāṭi.
Odour,	gāḍ.	Over,	cehḷeṛe, pādānt.
Offence (to take) (vb.),	kachlō mānāṇḍ.	Owl,	he. The owl is not permitted to utter his ill-omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.
Offering,	bhail.	Own,	apṛ.
Omen,	ṭagān.	Owner,	mīlak.
Open (a door) (vb.),	upāṛṇō.		
Opium,	phim.		
Or,	ḷ-ḷ.		
Other,	ḷā, ḍuṭjā.		

P

Paddy,	ḷāṇ, dhān.	Persevering,	ḷiyar, pāḷwā.
Pain,	pīr.	Petticoat,	phāgher, phāghrā.
Palm (of the hand),	hātai, hathi, hāḷḷai.	Pheasant,	būkhṛā (f. būkhṛi), kahlāṭ, bhūḷ-āḷḷ, nūṇān.
Pant (vb.),	saṭpō.	Pick (vb.),	chāḷgūḍ.
Papa,	bāḷā.	Picture,	hāṭi, kahlāṭ; a small one, gōḍai.
Paper,	kāḡai.	Piece,	ṛḷḷ.
Paramour,	ar.	Pig,	ṣāḡar, suḡar.
Pardon (vb.),	chḷiṇā karṇi.	Pillow,	āṛāḡi.
Parrot,	ṛḷḷ.	Pine-martin,	kahlāṭ, kahlāḷḷ.
Partner,	ṣāḷi.	Pimple,	ḷḷ (pl. ḷḷḷ).
Partridge,	ḷiṭā, (f. ḷiṭi).	Pinch (vb.),	chāḷḷḷ.
Path,	ḷai, ḷaiḷḷ.	Pipe,	chilam; a portable bamboo pipe kalyāḷḷi chilam; the part which holds the fire and tobacco is ḷip.
Peace,	ṣafai, māl.		
Peg,	ḷḷ.		
Permission,	chḷiḷ.		

English.	Jaunsaḥī.	English.	Jaunsaḥī.
Pit,	khāḥ.	Precipice,	q̄hāy, q̄hāq̄h.
Pity,	ghā.	Pregnant,	ḡot-bhārt, d̄e-pastā, qurbhāp.
Place,	jāgā.	Present,	hājār.
Plait (vb.),	ḡēthap̄.	Press (vb.),	dābap̄.
Plant.	bilāp, pōḥ.	Prick (vb.),	chubāp̄.
Plough,	han, hāt.	Friend,	purat.
Plough (vb.),	hāp̄, han hāp̄.	Profit,	phāyā.
Ploughshare (iron),	phāḥ. The part of the share in which the iron ploughshare is fixed is nāḥ or p̄ḥ. When worn down the share is called nāḥ and is used for ploughing ground before seed is planted.	Prohibit (vb.),	chēk̄p̄.
Plover,	ghā.	Promise,	karār.
Pocket,	khāḥ.	Prophet,	bākt.
Pod (seed-),	ghāt.	Proud,	mauprā.
Poison,	bīh, bīh.	Prove (vb.),	parēk̄p̄.
Pomegranate,	dārā, dārāp̄, dārīm.	Punchayat,	hhāḥ, khāḥ.
Pond,	tāl.	Puncture,	hhāḥ; a small one, hhāḥ.
Peer,	maḥ.	Puppy,	khāḥ, khāḥ.
Porcupine,	tāyā.	Purgative,	ghāḥ-kā jār.
Powder (gunpowder),	dārā.	Purse,	hājā.
		Push (vb.),	dhāḥp̄.
		Put (on clothes, etc.) (vb.),	paharnā, bhāḥ.
		Putrid,	ghāḥ, ghāḥ.
Q			
Quake (vb.),	hāḥ.	Quickly,	ghāḥ ghāḥ.
Quarry,	khāḥ.	Quiet,	chāḥ.
Queen-bee,	maḥ-kā ghā.	Quite,	maḥp̄.
Question,	ghā.		
R			
Rags,	hhāḥ, ghāḥ.	Ravine,	ghāḥ.
Rainbow,	indrā-dhāḥ.	Raw (crops),	ghāḥ.
Ram.	khāḥ; a ram with a flock is hār.	Razor,	khāḥ, (pl. khāḥ).
Raspberry,	hhāḥ, hhāḥ.	Reaper,	ghāḥ.
Rat,	maḥ.	Rear,	ghāḥ.

English.	Jaunsāri.	English.	Jaunsāri.
Stutter (vb.),	lāḡā-hari bāḡā.	Surround (vb.),	gāḡā.
Stutterer.	lāḡā.	Swallow (vb.),	ghāḡā.
Sucking pig.	āḡāḡā, āḡāḡā.	Swear (vb.),	āḡāḡā karat, āḡā karat.
Suckle (vb.),	āḡāḡā āḡāḡā, āḡā āḡā.	Sweat,	hāḡā, hāḡā.
Suddenly,	chāḡā.	Sweet,	māḡā, gāḡā, gāḡā, gāḡā.
Sufficient,	hāḡā, māḡā.	Swell (vb.),	hāḡā.
Sun,	āḡā. Sun-warmth, ghāḡā.	Swim (vb.),	hāḡā lāḡā.
Sunday,	āḡā.	Sword,	āḡā.
Surety (bail),	ghāḡā-ghāḡā.	Syrup,	āḡā.
Surprise (vb.),	chāḡā karat.		

T

Tail,	phāḡā, phāḡā, āḡā.	This,	āḡā, āḡā, tem. āḡā.
Taste (vb.),	hāḡā.	Thorny,	hāḡā.
Teach (vb.),	hāḡā.	Thread,	hāḡā.
Tear,	āḡā (pl. āḡā).	Threat,	āḡā.
Tear (vb.),	hāḡā.	Thumb,	gāḡā.
Teat,	āḡā, āḡā.	Thunder (vb.),	gāḡā, gāḡā.
Tenaz (wool) (vb.),	hāḡā.	Thune,	hāḡā.
Teeth,	hāḡā.	Tick,	chāḡā.
Temple,	hāḡā.	Tickle (vb.),	hāḡā lāḡā.
Tenant,	hāḡā; (if paying rent to Government) āḡā-āḡā.	Tie (vb.),	hāḡā.
Teither,	hāḡā.	Tiger,	āḡā; tigress, āḡā.
Thaw (vb.),	gāḡā.	Tight,	gāḡā.
Their,	hāḡā.	Time,	hāḡā.
Thice,	hāḡā.	Tinder,	hāḡā, hāḡā.
Then,	hāḡā.	To,	hāḡā; To the head, āḡā-āḡā.
There,	hāḡā.	Toad,	hāḡā.
Therefore,	hāḡā āḡā, hāḡā āḡā.	Tobacco,	hāḡā, hāḡā.
Thigh,	hāḡā.	Toe,	gāḡā-kā gāḡā; big toe, hāḡā gāḡā.
Thin,	hāḡā.	Together,	hāḡā.
Thirst,	hāḡā.	To-morrow,	hāḡā, hāḡā, hāḡā.
Thirsty,	hāḡā.	To-night,	hāḡā.

English.	Jaunsāri.	English.	Jaunsāri.
Tooth,	dāḍ.	Tread (vb.),	gēḥḥḥḥḥ.
Top,	māḍiḥḥḥḥ.	Tree,	baḥ.
Torch,	rāḥḥ, byāḥḥḥḥ-ḥḥ rāḥḥ : (a bundle of lighted sticks) ḥḥḥḥ ; (of chir-wood) dāḥḥ.	Trickle,	ḥḥḥḥ-ḥḥḥḥ.
Tough (of meat),	ḥḥḥḥḥ, ḥḥḥḥḥ ; Tough (of leather) ḥḥḥḥḥ.	Trip (vb.),	ḥḥḥḥ ḥḥḥḥ.
Track,	bāḥ ; a narrow track, ḥḥḥḥḥ bāḥ.	Trust (vb.),	ḥḥḥḥ rāḥḥḥḥḥ.
		Turn (vb.),	ḥḥḥḥḥ, ḥḥḥḥḥḥ.
		Twinkle (vb.),	ḥḥḥḥḥḥḥḥ.
		Twitter (vb.),	ḥḥḥḥḥḥḥḥḥ.

U

Udder,	oḥ.	Entrust,	ḥḥḥḥḥḥ.
Uncle,	(father's brother) ḥḥḥḥ ; (mother's brother) māḥḥ ; (husband of father's sister) ḥḥḥḥḥ ; (husband of mother's sister) māḥḥḥ.	Unwilling,	bḥḥḥ.
Under,	ḥḥ, ḥḥḥḥ, ḥḥḥḥḥ ; under the head māḥ-ḥḥ.	Up,	ḥḥḥḥ (fem. ḥḥḥḥ), ḥḥḥḥ.
Unripe,	āḥ.	Upon,	-ḥḥ ; upon the head, māḥḥ-ḥḥ ; upon this, ḥḥḥ-ḥḥ ; upon that, ḥḥḥḥ-ḥḥ.
Unsafe,	ḥḥḥḥḥḥ. unḥḥḥ.	Us (acc.),	ḥḥḥḥ-ḥḥ.
		Use,	ḥḥḥ.

V

Vacant,	ḥḥḥ (fem. ḥḥḥ).	Vessels (of metal),	bḥḥḥḥ ; (of earthen-ware or basket-ware), ḥḥḥḥ.
Vagrant,	bḥḥḥḥ, bḥḥḥḥ ḥḥḥḥḥ (to be a vagrant).	Vex (vb.),	ḥḥḥḥḥḥ.
Various,	bḥḥḥḥ-bḥḥḥḥ-ḥḥ.	Violet,	ḥḥḥḥ ḥḥḥḥḥḥ.
Vend (vb.),	bḥḥḥḥ.	Virgin,	ḥḥ-ḥḥḥḥ.
Venom,	bḥḥ, bḥḥḥ.	Vomit,	ḥḥḥ.
Veranda,	māḥḥ, ḥḥḥḥ.	Vomit (vb.),	ḥḥḥḥḥḥḥ.
Verdant,	ḥḥḥ.	Vulture (brown),	ḥḥḥḥ ; (black) ḥḥḥḥḥḥ.

W

Wade (vb.),	ḥḥḥḥḥ ḥḥḥḥ.	Wall,	bḥḥḥ ; the retaining wall of a hill-field, bḥḥḥḥ.
Wait (vb.),	ḥḥḥḥḥ.	Walnut,	ḥḥḥḥ, ḥḥḥḥ.
Wake (vb.),	ḥḥḥḥḥ.	Wane (vb.),	māḥḥḥḥ (e.g. of the moon).
Walk (vb.),	ḥḥḥḥḥ, ḥḥḥḥḥ.		

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
Warm,	gāṭh.	Whisper,	hānā hāṭh.
Waste (vb.),	hānāṭh.	Whistle (vb.),	hāṭhāṭhāṭh.
Waterfall,	paṭhāṭh.	White,	hāṭh, chāṭh, lāṭh.
Wave,	hāṭhāṭh.	Who?	hāṭh.
Wax,	maṭh, maṭh, aṭh.	Why?	hāṭh, hāṭhāṭh.
Wax (vb.),	gāṭh (e.g. of the moon).	Wick,	hāṭh.
Way,	hāṭh.	Widower,	hāṭh.
We,	hāṭh.	Wife,	gāṭh, chāṭh.
Weak,	maṭh.	Will-o'-the-Wisp,	hāṭhāṭh.
Wean (vb.),	hāṭh hāṭh.	Wind,	hāṭh, hāṭh.
Wear (vb.),	hāṭh, hāṭh.	Windpipe,	hāṭh.
Weather,	hāṭh.	Wink,	hāṭh.
Weave (vb.),	hāṭh.	Wink (vb.),	hāṭh hāṭh.
Wedding,	gāṭh, chāṭh.	Window (vb.),	hāṭhāṭh, hāṭh.
Wedge,	hāṭh.	Winnowing-sieve,	hāṭh.
Weed (vb.),	hāṭh, hāṭh.	Winter,	hāṭh.
Weep (vb.),	hāṭh.	Witch,	hāṭh.
Weigh (vb.),	hāṭh.	Wither (vb.),	hāṭh.
Welfare,	hāṭh hāṭh.	Within,	hāṭh.
Wet,	hāṭhāṭh, hāṭh, hāṭh.	Wizard,	hāṭh.
What?	hāṭh.	Woman,	hāṭh māṭh, hāṭh.
When,	hāṭh.	Wood,	(fuel and dressed planks), hāṭh; (boughs for lodder, etc.) hāṭh.
When?	hāṭh.	Worm,	hāṭh.
Where,	hāṭh.	Worship (vb.),	hāṭh.
Where?	hāṭh.	Wrap (vb.),	hāṭh.
Wherefore?	hāṭh.	Wrinkle,	hāṭh, hāṭh.
Which,	hāṭh.	Wrist,	hāṭh.
Y			
Yawn (vb.),	hāṭh.	Yeast,	hāṭh.
Year,	hāṭh, hāṭh; last year, hāṭh; year before last, hāṭh; three years ago, hāṭh; next year, hāṭh; two years hence, hāṭh.	Yellow,	hāṭh.
Yearling,	hāṭh.	Yes,	hāṭh.
		Yesterday,	hāṭh.
		Yoke,	hāṭh, hāṭh.

SIRMAURI.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows:—
Where spoken. south-west, south and south-east lie, in order, the District of Ambala, the State of Kalsiā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindī, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patiālā, in which the language is, here, Baghātī. To its north-east lies the State of Jubbal, and to its east, the Jaunsār-Bāwar tract of Dehra Dun. The language spoken in the last-named is Jaunsāri, the most eastern of the Western Pahāri dialects. The language of Jubbal is the same as that of Sirmur. Leaving Jubbal, for the present, out of the question, we find that, as regards languages, Sirmur has Baghātī to its north-west, Western Hindī to its south-west, south, and south-east, and Jaunsāri to its east.

The language of Sirmur itself is called Sirmauri. This language is not, however, confined to this State. It is also spoken in some hill tracts of
Name of the language. Ambala, bordering on Sirmur, and over most of the State of Jubbal.

The river Giri runs through the State of Sirmur from the north-west to the south-east and divides the State into two nearly equal portions.
Sirmur Dialects.

The south-western of these tracts is called Girī-wār or Cis-Giri, and the north-eastern is called Girī-pār or Trans-Giri.

Three ranges of hills intersect the Cis-Giri country, and, from the name of one of these, the local dialect of Sirmauri is called Dhārthī. The dialect of the Trans-Giri country is called simply Giripāri. These two dialects are much alike. The main difference is that Dhārthī, as might be expected from its vicinity to the Western Hindī of Ambala, is not so distinctively Pahāri as Giripāri. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects.

The State of Jubbal consists of two portions—the main portion, or Jubbal proper, lying immediately to the north-east of Sirmur, and the outlying
Jubbal Dialects. Barāṛ tract lying still further to the north, and separated from Jubbal proper by the State of Tarboch (in which the Kirni dialect of Kiūṭhali is spoken), and the Punur tract of Keonthal. This Barāṛ tract, further, has to its east Kotkhai, and to its north the State of Bashahr.

The dialect spoken in Jubbal proper is a form of Giripāri locally known as Bikan. The dialect of Barāṛ and the neighbourhood is called Barāṛī, and is more closely connected with Kiūṭhali than with Sirmauri. It is dealt with under the head of the Kiūṭhali Group on pp. 599 ff.

The following is the estimated number of speakers of the various forms of Sirmauri :—

Dhā-ṭhī							
Ambala	.	.	.	.	.	.	6,075
Sirmur	.	.	.	.	.	.	76,664
							<hr/>
							82,739
Girpārī							
Sirmur	.	.	.	.	.	.	24,364
Jubbāl (Bissau)	.	.	.	.	.	.	17,450
							<hr/>
							41,814
							<hr/>
TOTAL							124,553
							<hr/>

Nothing of consequence has hitherto been written concerning Sirmauri, nor, so far as the present writer knows, does it possess any literature.

SIRMAURĪ DHĀRṬHĪ.

The materials for the illustration of this dialect are very insufficient: They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

Alphabet.—The alphabet used is a variety of the Tākri alphabet, known as Sirmaurī, of which we have already seen specimens in the Jaunsāri section of the Survey.

The following table shows this alphabet, as it has been employed in writing the specimens:—

The Sirmaurī Alphabet.

a	3	da	ε
ā	3)	dha	εs
ī, ī & ð	6 or 5	na	7
u & ū	3	pa	5
ē	3 or 5	pha	5h
ai	3)	ba	9
ō & ô	3)	bha	9
au	3)	ma	7
ka	x	ya	5
kha	5	ra	7
ga	3)	la	7
gha	5	wa	9
cha	7	śa	9
chha	8	sha	5
ja	7	sa	6
jha	7	ha	ε
ṭa	ε	kā	x)
ṭha	6	kī, kī	x)
ḍa	5	ku, kū	x)
ḍha	5	ko, kō	x)
ṇa	7	kai	x)
ta	7	ko, kō	x)
tha	5	kau	x)

Pronunciation.—The vowel scale is very uncertain. The letter *a* is pronounced like the *ō* in 'hot' and is sometimes written *a*, sometimes *ō*, and sometimes *au*. Thus, the word pronounced *ghôr*, a house, is sometimes written घर, *ghar*, and sometimes चौर, *ghôr*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *ō* represents a short *ō*, it will be transliterated *ō*. Thus, घर will be transliterated *ghar*, and चौर will be transliterated *ghôr*. This *ō* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ō*, so there is a short *ē*, sounded like the *ē* in 'met.' This is sometimes written *i* and sometimes *ē*. Thus, तैस, *tēs*, him, is sometimes written तिस, *tis*, and sometimes तेस, *tēs*; so सैति, *sēti*, with, is sometimes written चिते, and sometimes सेते. Here I shall follow the same system as in the case of *a*. When *ē* is represented by *i*, I shall transliterate it by *i*, thus, तिस, *tis*, but when it is represented by *ē*, I shall transliterate it by *ē*, thus, तेस, *tēs*.

The vowels *i* and *ē* are freely interchangeable. Thus we have both सै and सē, he, and ऐ and ēk, one, बाँढ़ी दीया or बाँढ़े दीया, he divided.

Similarly *ū* and *ō* are freely interchanged. As, however, *u* is always written instead of *ū*, the result is an apparent interchange of *u* and *ō*; thus, गुआ or गूआ, he went.

We have also other interchanges, such as *ē* and *ai* in बेंआ or बाँआ, a son; *khēch* or *khaich*, pull; *ō* and *au*, as in *ghōrā* or *gaurā*, a horse; *mō* or *maū*, by me; and even *ā* and *ō* in *hā* or *hō*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hā* or *ā*, I; *āth*, a hand; *iran*, a deer; *ōpā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *jh*, *qh*, *dh*, *bh* is dropped, as in *gaurā* or *ghōrā*, a horse; *ghôr* or *gôr*, a house; *bād* (not *bādh*), bind; *bāyā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hōr*, and.

There is a tendency to soften hard consonants, as in the word *dād* (for *dāt*, a tooth; *pāj* (for *pāch*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hisam* (for *hissā*), a share; while a medial *g* is dropped in the word *lāpā* for *lagānā*, to apply.

In Hindi the letter *ś* (pronounced like the *sh* in 'shine') generally becomes *s*, but here it is preserved, as in *bīs*, twenty; *pajās*, fifty; *san*, a hundred. The Sanskrit *ś* (च) becomes *ś* as in *mānās*, a man, sometimes written *mānachh*, which points to interchange between *chh* and *ś*.

Nouns.—In most forms of Central Pahārī 'Tadbhava' nouns which in Hindi end in *ā*, end in *ō*. But in Jamsāri, the most Eastern form of the Western Pahārī group and lying immediately to the east of Sirmauri they end optionally either in *ā* or in *ō*. In Sirmauri the ending in *ā* is much the more common, *ō* being rarely met with. Examples of such nouns are *gaurā*, a horse; *kutā*, a dog; *bēfā*, a son; and *bāṇḍā*, a share. These, as in Hindi, form their oblique singulars and nominative plurals in *ē*. Thus, *gaurē*, *kutē*, *bēfē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gaurō*, *kutō*, etc.

¹ A *tadbhava* noun is one which has descended to Sirmauri from Sanskrit through Prakrit, and which has not (like *bānās*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *paṛ-khēhē*, under the tree; *bāc-khē*, (he said) to his father; *mānās*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ō*. Thus, *ēki jōnē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēdī-rō*, having called a servant; *dār dēsō-khē*, to a far country; *latō-khē*, for the foot; *ghōrō-rē nēpē*, near the house; *nōkrē*, (my father's) servants eat; *nāch-gītō sunē*, dancing and songs were heard; *thōpē dīnō pāchhē*, after a few days; *nōkrō-dā*, (put me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ō* as in *nālō ditti*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kāchhē bēlē bōlō*, the younger son said; *bhūkhē*, (I am dying) of hunger; *bācē dēkhā*, the father saw him; *sāduē ditti*, the complainant gave (a false charge); *sōbyē* (for *sōbi-ē* or *sōbē-ē*) *chōraj mānō*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are:—

Instrumental	ē or dā
Dative	khē or gē
Ablative	dā
Genitive	rā
Locative	dā, in; mō, in; pādē, on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā*, *kē*, *ki*. Thus we have *rā* (or *rō*), *rē*, *rī*; *dā* (or *dō*), *dē*, *dī*. Similarly, *pādē* is an oblique masculine adjective, and has its feminine *pādi*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kāchhē bēlē dār dēsō-khē dō-gōwā*, by the younger son it was gone away to a far country; i.e. the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī, when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative:—

muktī rōṭi khāō, they eat much bread.

ai rupayā tēs dē, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, i.e. may end in *ē*, as in *bhūkhē*, by hunger, already quoted, and *bōltē chitē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāguī-dā bāḍ*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are:—

āpae bāc-khē bōlō, he said to his father.

dār dēsō-khē dō-gōwā, he went away to a far country.

sē āpae bāc-gē dōā, he went to his father.

The **Ablative** also uses the postposition *dā* (*dō*) as in *sē kas-dā lōa*, from whom did you buy that?

gāc-rē bāṇiyē-dō, from a shop-keeper of the village.
bāc-dā chīk khaich, draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindi *kā*, is adjectival. Examples of the masculine singular are:—

tēs-rā jēthā bēṭā, his eldest son.
bāc-rā nāc Sādō, (my) father's name (is) Sādō.

The usual postposition of the **Locative** is again *dā*. *Mō*, too, meaning 'in,' and *pādē*, on, are also used. Examples are:—

mērā bāpū tēs chhaufē-sē ghōr-dā rañ-sa, my father lives in that small house.
tēnyē tēsī bāgrī-dā sūrfū jāgā lāyā, he put him in the field to watch swine.
supād gauṛē-rī jīn ghōr-mō sa, in the house is the saddle of the white horse.
sē gauṛē pādē asa, he is on a horse.
mī-pādē pharādīā, he will make a charge upon (i.e. against) me.

Adjectives are declined exactly as in Hindi. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *i* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc., are adjectives, and agree, like adjectives in *ā*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms:—

gāc-rē bāṇiyē-dō, from a shopkeeper of the village.
tērē bāc-rē ghōr-dē kaitnē bēṭē, how many sons are there in your father's house?
mērā chāchē-rē bēṭē-rā bayāh tēs-rī bōbō aāthē hōa, the son of my uncle is married to his sister.
ēs gauṛē-rī umar kā, what is the age of this horse?
ghōr-dē kaitnē bēṭē, how many sons in the house?
maū tēs-rē chhōṭē-dē bōhtē chhāṭē lāē, I applied many blows upon his son.
Kāsmīr āē-dī kaitnī dūr, how far is Kashmir from here?

The postposition *pādē* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pādī*. Thus:—

sē gauṛē-pādē asa, he is on a horse.
sē ṭibē-pādē dāgar chār, he is grazing cattle (masc. plur.) on the hill top.
hōmē ēkī ghōnē pādē dōē, we (masc. plur.) went on (i.e. about) a wall.
tēs-rī pīthī-pādī jīn pā, put the saddle (fem.) upon his back.

Comparison is effected as in Hindi, the thing with which comparison is made being put in the ablative. Thus:—

tēs-rā bhāi tēs-rī bōbō-dā bayā asa, his brother is taller than his sister.
sōhī dā āchhā, best of all, best.

PRONOUNS.

The pronoun of the first person is :—

sing. nom.	<i>hā, ā, hō, or āw.</i>
ag.	<i>mē, mā, mō, mōē.</i>
obl.	<i>mēh, mī, mī, mā.</i>
gen.	<i>mērā, mēhrā.</i>
plur. nom.	<i>hām, hāmē, hōmē.</i>
ag.	<i>hāmē, hōmē.</i>
obl.	<i>hāmō.</i>
gen.	<i>mārā.</i>

The pronoun of the second person is :—

sing. nom.	<i>tū.</i>
ag.	<i>tē, tā, tōē.</i>
obl.	<i>tāi.</i>
gen.	<i>tērā.</i>
plur. nom.	<i>tum.</i>
ag.	<i>tumē.</i>
obl.	<i>tumo.</i>
gen.	<i>tumārā.</i>

A few examples may be given of some of these forms :—

- hā bhūkhē mōrnē lāgā*, I am dying of hunger.
hō tērā bēfā bōlē-khē nā ōā, I am not (worthy) to be called thy son.
āw pañchō lē-rō gōā-thū, I had taken away assessors.
ā āj bahōt chālā, I walked much to-day.
mā pāp kiā, I did sin.
mōē sādū nā ohētā, I did not beat the plaintiff.
mī āpūē nōkrō-dā rūkh-lō, place me amongst thy servants.
hīsah mā-khē dē, give the share to me.
mērā bāpu tēs ghōr-dā raū-sa, my father lives in that house.
hām ghōnē-gē pājē, we arrived at the wall.
hōmē ēkī ghōnē-pāde dōē, we went about a wall.
hāmō khusī hōyē pōrō, for us rejoicing is proper.
nā hāmō-dā kōjyā ōā, there was no quarrelling among us.
tā mērā sāthī sōdā rōyā, thou wast always with me.
tāi parāvan-chāri lāi, thou preparedst a feast.
tōē mī ik bākū bī nā diyā, thou didst not give me even one kid.
tērā hukam nā mōrā, (I) did not disobey thy order.

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are :—

<i>ai</i> , this, sing. obl. <i>ēs</i> ; plur. <i>ai</i> , obl. <i>in</i> or <i>inī</i> .
<i>sē</i> , he, she, that ; ag. <i>tēyē</i> or <i>tēyē</i> , obl. <i>tēs</i> , <i>tēsī</i> ; plur. <i>sē</i> , ag. <i>tiyē</i> , obl. <i>tīn</i> , <i>tīnī</i> .

Examples are :—

- ai rupayā tēs dē*, give this rupee to him.
ai gaurā kitnē dīn-rā, how old is this horse?

ēṣ gaṇṇē-rī umar kō, what is the age of this horse?
sē ṭibē-pāḍē dāgar chār, he is grazing cattle on the hill-top.
tēṇiyē ṭipī-khē hisab baṇḍē-diyā, he divided the shares to them.
tēṇyē mānō burā, he considered (it) bad.
tēṇyē tēsī bāgrī-dā lāgā, he sent him into the field.
sē tēs-rē bāwē dēkhā, his father saw him.
sē āṇyā ōjrā ṭipī-rē chhāṇē chhālkē khāy-rō bhōrnē lāgā, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its agent sing. also *jaiē*, but in other respects is declined like *sē*. Thus:—

ik bāktū jaiē khusī lācāḍā, a kid, with which I might have made merry.
tērā dūjā bōḷā jēṇiyē tērī māl laḷāy-diyā, thy second son, who squandered thy wealth.

The **Interrogative** Pronouns are *kūṇ*, who, obl. *kas* (*kōs*); and *kā*, what? As examples we have:—

tāi-pāchhē kas-rā chhāḷū ō, whose boy comes behind you?
sē kas-dā lōḍā, from whom did you buy that?
tērā nāṁ kā, what is your name?
kōi is 'anyone' and *jō-kīē* is 'whatever'; thus:—
kōi tēsī khāṇē-khē nā dēḍ-thā, no one was giving him to eat.
jō-kīē mī-gēchhē ōsdiyā, whatever is mine. (But the correctness of this sentence is doubtful.)

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows:—

Singular.	Plural.
1. <i>asū, ōsū</i>	<i>asa, ōsō</i>
2. <i>asē, ōsē</i>	<i>asa, ōsō</i>
3. <i>asa, ōsō, ōsō</i>	<i>asa, ōsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ōsō*).

The Past is *thiyā* or *thā*, was, plur. *thiyē* or *thē*; fem. (both numbers) *thī*. Like the Hindi *thā*, it does not change for person.

From the verb *hōṇā* or *ōṇā*, to become, we may quote the past participle *hōḍā* or *ḍā*; conjunctive participle *ōi-rō*; imperative sing. 2. *ō*; and present subjunctive *ōṇ*, I may be.

As examples of the use of these as verbs substantive we may quote:—

tēs-rā bhāi tēs-rī bōbō-dā baṇā asa, his brother is bigger than his sister.
jō-kīē mī-gēchhē ōsdiyā, tērā ōsō, whatever is mine, is thine. In this example the meaning of *ōsdiyā* is not clear. It may be a present participle of *asa*.
jēṭhā bēṭā bāgrī-dā thā, the elder son was in the field.
ēki jōṇē-rē dū bēṭē thiyē, of a certain man there were two sons.
hāmō khusī hōṇē pōṇō, it is proper for us to be joyful.

kō bōlē-khē tērā bēlā nā ōā (or *hōā*), I became not (i.e. I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *ōā* and in the other *hōā*.

B. Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *nā* to the root. Thus, *ṣipnā*, to beat, the act of beating. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r* or *ṣ*, then *nō* is added instead of *nā*. Thus, *marnā*, to die. This is, however, only a matter of pronunciation, as the Sirmauri character does not distinguish between *n* and *ṇ*. As in the case of nouns we sometimes have *ō* in place of the final *ā* of the infinitive. Thus, *ṣippō*. As examples of the infinitive we may quote:—

xūrṭū jōgnē lāyā, he was appointed to watch swine.

ōjrā bhōrnē lāgō, he began to fill his belly.

kōi tēsī khāṇē-khē nā dēō-thā, no one used to give him (anything) for eating.

hōṭṇē-rī pāwan-chārī, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *dā* to the root as in *ṣipdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *ṣipā*, beaten; *ōā*, become. Sometimes, as usual, we have *ō* instead of *ā*, as *ṣipō*.

There are the usual irregular past participles; we may quote:—

karnā, to do

dēnā, to give

lēnā, to take

jānā, to go

āyā, to come

marnā, to die

Past Participle.

kīyā or *kōrā*

dīyā or *dittā*

liyā or *littā*

gunā or *gōā*

āyā

mōā

With all these there are variations of spelling. Thus, *gōā* may be found spelt *gucā* or *gōcā*.

The **Conjunctive Participle** is formed by adding *i* (or, after *ā*, *y*) to the root. Thus, *ṣipī*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *ṣipī-rō*, having struck. As irregular, we may quote *mōi*, having died, from *marnā*.

Examples are:—

nōkrō bēdī-rō, having called a servant.

taras khāy-rō, having eaten (i.e. felt) pity.

khōi-khāṇḍāy-rō, having lost and squandered.

Owing to the frequent interchange of *i* and *ē*, we have forms like *bāpḍē-diyā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rōṇē-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *ic*. Thus:—*ṣip*, beat thou; *pā*, put (the saddle on his back); *dē*, give; *lēō* or *lō*, bring ye; *dēō* or *dō*, give ye; *gāw*, sing ye; *khāw*, eat ye.

The plural imperative of *bōlā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The Old Present, used chiefly as a present subjunctive, is thus conjugated :—

I may strike, etc.

Sing.	Plur.
1. <i>ṣipū, ṣipū</i>	<i>ṣipū, ṣipū</i>
2. <i>ṣipē</i>	<i>ṣipō</i>
3. <i>ṣip, ṣipō, ṣipō</i>	<i>ṣipō, ṣipō</i>

Similarly we have *chōlū*, let me go (to my father); *bōlū*, let me say to him.

sē ṣibē-pādē dāgar chār, he grazes cattle on the hill top.

tāi-pāchhē kas-rā chhōṭū āre, whose boy comes behind you?

pōrō, it is proper (for us to be joyful).

muktī rōṭi khāō dēō, they eat much bread (and) give (it away).

The List of Words gives the following forms for the Future :—

I shall strike.

Sing.	Plur.
1. <i>ṣipūē</i>	<i>ṣipōgē</i>
2. <i>ṣiplā</i>	<i>ṣiplē</i>
3. <i>ṣiplā</i>	<i>ṣiplē</i>

The only other examples are both in the second specimen, viz. : *kōricē*, for *kōrūē*, I will make, and *pharādā*, he will complain.

The Definite Present is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *ṣipō sa*, he is striking; *raṣ sa*, he dwells (sentence 223).

Similarly the Imperfect is formed by suffixing *thā*, as in *ṣipō thā*, he was striking; *nā dēō-thā*, no one was giving.

The Past Conditional is formed by using the present participle, exactly as in Hindī. Thus, *lāwdā*, I might have arranged (a feast with my friends).

The Past, Perfect and Pluperfect are formed from the Past Participle, exactly as in Hindī, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlū*, to say, is, in Sirmaurī, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples :—

ā āj bahōt chālā, I walked much to-day.

kāl pōrā, a famine fell.

bēṭē āpnē hāc-khē bōlō, the son said to the father.

bācē āpnē nōkrō-khē bōlā, the father said to the servants.

tēs-rē bācē pāpē diyē, his father gave (him) kisses.

tērē bācē pāwan-chārī kōrī, thy father made a feast.

mōi gucā thā, he had died.

Compound Verbs are as in Hindī. Intensives are common, and often drop the final *i* of the conjunctive participle. In other cases there is the usual change of *i* to *ē*. Thus :—

mōi gucā thā, he died.

sārā māl laṭāy hōlā, all the property was squandered.

ḍō-gācā, he went away (to a far country).
rākh-lō, put (me among thy hired servants).
hisab bāḍḍē-diyā, he divided the share.

As examples of **Inceptives** we may quote:—

sē rōṇē lāgā, he began to dwell (with a man of that country).
bhōrnē lāgā, he began to fill (his belly).
hā mōrnē lāgā, I began to die, i.e. I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.

[illegible]

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēkī-jōnē-rē dū hēlē thiyē. Kānchhē-bētē āpnē-bāw-khē
One-man-of two sons were. By-the-younger-son his-own-father-to
 hōlē, 'bāpū, mērē-bāndē hisab mā-khē dē.' Tēniyē
it-was-said, 'father, (of-)my-portion the-share me-to give.' By-him
 tīnī-khē hisab bāndē-diya. Thōrē-dinō-pāchhē kānchhē-bētē
then-to the-share was-divided-out. A-few-days-afterwards by-the-younger-son
 āpnā-bāndā hisab lē-rō (for lēi-rō) dūr-dēsō-khē dō-gōwā, hōr
his-own-portion share taken-having a-far-country-to it-was-gone-away, and
 āpnā māl khōi-khapdāy-rō gōway-diya. Jōhē sārā māl
his-own property lost-squandered-having was-wasted. When all the-property
 laṭāy-hōtā, tōhē tēsī-dēsō-dā kāl pōrā, hōr sē tabē kangāl
was-spent-away, then that-country-in a-famine fell, and he then poor
 hō-gōā. Tēsī-dēsō-rē ēkī-jōnē-rē sāthī sī (for sē) rōnē lāgā.
became. That-country-of a-man-of with he to-remain began.
 Tēniyē tēsī bāgrī-dā sūrtū jāgnē lāyā. Sē āpnā oṭrā
By-him as-for-him the-field-in wine to-watch he-was-put. He his-own belly
 tīnī-rē chhāgē-chhūlkē khāy-rō bhōrnē lāgā; hōr kōi tēsī
them-of abandoned-busks eaten-having to-fill began; and anyone to-him
 khāpē-khē nā dēō-thā. Jōhē tēsī hōs āyā, tō samā (for jāpā)
eating-for not giving-was. When to-him sense came, then he-said
 jē, 'mērē-bāw-rē itnē-nōkrō muktī rōṭī khāō dēō, hōr
that, 'my-father-of so-many-servants much bread eat (and) give-away, and
 bā ēthī bhūkhē mōrnē lāgā. Hā āpnē-bāpū-gō (or -khē) chāḍḍ hōr
I here by-hunger to-die began. I my-own-father-to may-go and
 bōḷḷ, "hai bāpū, māi tērē-āgē, Rām-jī-sitī pāp kiya; hō
may-say, "O father, by-me of-thee-before God-with sin was-done; I
 tērā bētā hōlpē-khē nā oā. Mī blū āpnē-nōkrō-dā
thy son calling-for not became. Me also thine-own-servants-among
 rākh-lō." Tōhē sī (for sē) āpnē-bāw-gē dōā. Hēlhiyē dūr-kē thiyā,
put." Then he his-own-father-to went. As-yet distant he-was,
 sē tēs-rō-bāwō dākū. Taras khāy-rō, tēsī gōlō
he by-his-father was-seen. Compassion eaten-having, him on-the-neck

lay-rō milā, hōr pāpē diyā. Tēs-rē-bētē bōlā,
applied-having he-was-met, and kisses were-given. By-his-son it-was-said,
 'hē bāpā, mō tērā-āgē Rām-jī-sēli pāp kiyā, hō bōlnē-khā
 'O father, by-me of-thee-before God-with sin was-done, I calling-for
 tērā bētā nā hōā.' Tōhē bāwē āppē-nōkrō-khē bōlā,
 thy son not became.' Then by-the-father his-own-servants-to it-was-said,
 'bōlō, āchhī bāmpā lēō, bāmpē-khē dēō; gūthī-dā chhālā, hōr
 'say, good clothes bring, for-clothing give; the-finger-on a-ring, and
 lātō-khē chhitā dō. Khāw, piō, māngal gāw; mērā bētā
 the-foot-for a-shoe give. Eat, drink, songs-of-joy sing; my son
 mōi-guwā-thā, giri jiwā; rāchē-gōwā (for gōā)-thā, giri milā.' Tabē
 dead-gone-was, again lived; lost-gone-was, again was-got.' Then
 tēpyē khusī lāi.
 by-him rejoicing was-arranged.

Tēs-rā jēthā bētā bāgrī-dā thā. Jōbē
 Him-of the-elder son the-field-in was. When
 sī (for sē) ghōrō-rī (for rē) nērē āyā, tēpyē nāch-gītō supē.
 he the-house-of near came, by-him dance-songs were-heard.
 Tō nōkrō bēdi-rō śayā, 'bōlō, kā uchhab
 Then a-servant called-having it-was-asked, 'say, what festival
 lay-rākhā?' Tēpyē bōlā kē, 'tērā bhāyā āy-rōā,
 has-been-arranged?' By-him it-was-said that, 'thy brother come-has,
 tērē-bāwē tēs-rē rāji-khusī hōtē-rī pāwan-chārī kōrī.' Tēpyē
 by-thy-father him-of safe-happy arriving-of a-feast was-made.' By-him
 mānō burā; tīs-rē-ghōrē-khē dāīwdā bhājā. Tēs-rā bāwā bāīdā
 it-was-thought bad; his-house-to entering he-refused. His father outside
 āyā, tēsī manāw. Bētē bōlā, 'bōlō, māū tērī tōl
 came, him remonstrated-with. By-the-son it-was-said, 'say, by-me thy service
 itnī-bōrsō kī; tērā hukam nā mōpā, tōē mī ik
 for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one
 baktā hī nā dimā (for diyā) jālē hō āppē-mitrō-sōgē khusī
 kid even not was-given by-which I my-own-friends-with rejoicing
 lāwdā. Jōbē tērā dūjā bētā āyā, jēniyē tērī māl
 might-have-arranged. When thy second son came, by-whom thy property
 kañjanī-rōrā-khē latāy-diyā, tāī tēsī-khē parāwan-chārī lāi.
 harlots-to was-squandered, by-thee him-for a-feast was-arranged.'
 Bāwē bōlā, 'hē bētā, tū mērā sāthī sōdā rōyā;
 By-the-father it-was-said, 'O son, thou my companion always remained;
 jō-kīē mī-gēchhē ōsdiyā, tērā ōsō. Hāmō khusī hōnē pōrō, ērō
 whatever me-to is, thine is. For-us happy to-be is-proper, because
 kē tērā bhāyā mūi-gōā-thā, sī (for sē) jīw-gōā; rāchē-gōā-thā, mīfī-gōā.
 that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTĪ DIALLECT.

SPECIMEN II.

ਭਾਗੇ ਗਾਭੁ ਭਾਘੇ ਗਾਭੁ ਨ ਗਾਭੁ
 ਭਾਘੇ ਗਾਭੁ ਖਾਭੁ ਭਾਘੇ ਗਾਭੁ ਗਾਭੁ
 ਖਾਘੁ ਨ ਭਾਘੁ.

ਭਾਘੇ ਭਾਘੁ ਭਾਘੇ ਭਾਘੁ ਗਾਘੁ
 ਭਾਘੁ ॥ ਭਾਘੇ ਭਾਘੁ ਗਾਘੁ ਗਾਘੁ
 ਭਾਘੁ ਭਾਘੁ ਭਾਘੁ ਭਾਘੁ ॥ ਭਾਘੇ ਭਾਘੁ
 ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ ॥ ਭਾਘੇ ਭਾਘੇ ਭਾਘੁ
 ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ ਭਾਘੇ
 ਭਾਘੁ ॥ ਭਾਘੇ ਭਾਘੁ ਭਾਘੇ ਭਾਘੁ

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērō nāw Mādhō, Bāw-rā nāw Sādō, jāṭ Kanait, rūṇēālā
My name Mādhō, Father-of name Sādō, caste Kanait, inhabitant
 gāw Kōṭi-rā ōsū.
village Kōṭi-of I-am.

Sāduē mō-pādē jhūṭhī nālsō diti (for ditti). Mōē
By-Complainant me-upon false complaint was-given. By-me
 Sādu nā chhētā, nā hāmō-dā kōjyā ōā. Hōmē
the-Complainant not was-beaten, not us-among quarrelling became. We
 ēkī-ghōnē-pādē dōē. Tōthō āw pañchō lē-rō ghōnē-rī sīō
a-wall-upon went. There I assessors taken-having the-wall-of foundation
 lāwnē lē-gōā-thā. Jōbē hām ghōnē-gē pūjē, tō Sāduē
to-mark brought-had. When we the-wall-to arrived, then by-the-Complainant
 sōbī-khē gālī dī. Jōbē mī tīpdā dōrā, sōbyō
all-to abuse was-given. When to-me beating he-ran, by-all
 chōraj mānō, āpṇē-āpṇē-ghōrō-khā bhāgē. Hō hī tni-dā
amazement was-felt, each-his-own-house-to fled. I also him-from
 dōrē pōrā bhāgā. Bhāgdē-bhāgdē mērō lāt thōkurwā.
in-fear fallen ran-away. In-running-running my foot was-hurt.
 Ghōrō-dā tīn-dinō bēsud pōrā rōhā. Sāduē
House-in for-three-days unconscious fallen I-remained. By-the-Complainant
 thāpā jē, 'mī-pādē gālī-rī tāi pharādā.
it-was-considered that, 'me-upon abuse-of for he-will-make-a-charge.'
 Nālsō raknē (for rōknē)-rē (for rī) khātrī Sāduē jhūṭhī pharād
Complaint stopping-of for by-the-Complainant false charge
 kī. Gālī jō mī-khē dī, tēs-rī pharād kōrwē.
was-made. Abuse which me-to was-given, that-of charge I-will-make.
 Sahī, Sadhu (for Mādhō) Bādū.
Signed, Mādhō Bādū.

SIRMAURI GIRIPĀRĪ.

I. Vocabulary.—The Vocabulary of Giripāri Sirmauri contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan Languages spoken to the south and east. We have met a certain number of such words in the Pahārī languages spoken more to the east, such as Jaunsārī, Garhwālī and Kumaunī, and we shall meet many more in the Western Pahārī languages still remaining to be dealt with. As it is in Giripāri that they first become a prominent feature of the Vocabulary of Sirmauri, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khaśa language formerly spoken before the Rājput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khaśa languages with the Pisācha languages of the North-West Frontier—Shinā, Khōwār, Bashgalī Kafir, etc.

āchī jānā, to be lost.

āgli, sin.

ājnā, to come.

aulāō, a shoe.

bāgnā, the foot.

banṭyā, beautiful.

ḍāḍh, all, entire.

chhēicā, a man.

chhēicī, a woman.

chīn or *chōn*, three.

chīś, water.

chīśnā, to give.

chhōfā, a son.

dēś, a day.

dōionā, to go.

dhiṭū, a daughter.

dōnā or *dānā*, to run.

gāś, *gāśī*, *gēś*, or *gēśī*, up, upon.

hōrnā, to run.

hōfnā, to move, to go.

jhāgnā, to beat.

jhēṭnā, to see.

kā, a house, home.

khech, a field.

lāl, the foot.

mādāl, hair.

pānā, to cause to fall, used in compound verbs as the equivalent of the Hindi

ḍalnā.

pōrnā, to be proper, to be meet.

rigar, a servant.

sāḍnā, to commit (sin).

ṣānā, to ask.

ṣūfnā, to run.

The verb *jānā*, to go, is also used, but principally in compound verbs. *Dēcnā* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *fū* is often added to a noun without changing its meaning. Thus, *sūḥ-fū*, a pig; *chhēt-fū*, a kid; *dhi-fū*, a girl; *pāgē-fū*, a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhi-fū*, a good girl.

II. Pronunciation.—The spelling of Sirmaurī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *o* in 'hot.' In the local character this sound is indicated at random by *a* and by *o*. Thus, *jabē*, when pronounced *jōbē*, is sometimes written जवे and sometimes जोवे. In transliterating the *o*, when it is certain that it has the sound of *o*, is represented by *o*, not by *ô*. Thus, जवे is transliterated *jabē*, and जोवे by *jōbē*. Other examples are *dēśa* and *dēśō*, the oblique form singular of *dēś*, a country; *raā* and *rōā*, (he) remained; *ghar* and *ghōr*, a house; *mardā* or *mōrdā*, dying. Sometimes this *o* sound is broadened to *au*, as in *gharchē* (घरचे) or *ghaurchī* (घौरची), property. We shall see a similar broadening of the same sound in Kiūthālī, in which dialect *ghar*, a house, often appears as *gaurh*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrka* or *dūrkō*, distant; *dāyā* or *dōyō*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ā*, and in Western Pahārī in *ō*. In Sirmaurī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhākhā*, hungry; but *ṣānō*, gold; *āchhō*, good; *nāchhō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhūṛā*, sent; *sūchō*, thought, and so on. In other Western Pahārī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *e*, sounded like the *e* in 'met.' This is sometimes written *i* and sometimes written *ē*. Thus, *tēśi*, him, is written both तियो and तेयो. In such cases I shall transliterate *i* by *i*, but *ē*, when it represents *e*, by *e*.

The vowels *e* and *i* are absolutely interchangeable. Thus, *ēki* or *īki*, oblique form of *ek*, one; *bhēṭnō*, *bēṭnō*, or *bīṭnō*, to find; *kāi* or *kāē*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *i*. Thus, *gharchi* or *ghaurchē*, property; *bār-bauchī* or *bār-bauchē*, fields; *āpṇē ghaurchī*, for *āpṇi gh*, his own property; *bēkē*, for *bīkī*, having sold; *bōṇi* or *bōṇē*, a sister. As examples of the reverse, in which *i* is used for *e*, we have *rīgarō-rī* (for *-rē*) *sāthī*, with the servants; *itnī* (for *itnē*) *barsō*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *dō* (sentences 104, etc.) and sometimes *dū* (ib. 231, 235, 237, 241).

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hōṭnā* or *ōṭnā*, to go; *arin* (for *harin*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Piśācha languages). Thus, *bhēṭnō*, *bēṭnō*, or *bīṭnō*, to find.

There is no doubt that the cerebral *ṣ* is as common as in the other Pahārī languages, but the dental *s* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *ṣ* is in the word *Paṣṣur*, a corruption of *Parmēsur*, God.

Two consonantal changes are noteworthy, as they are typical of the Piśācha languages. There are the change of *t* (derived from an ancient *tr*) to *ch*, as in *chīn*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēṣūj* for *bēṣūd(h)*, senseless, and *dālīj* for *dālīd*, poor. Especially interesting is the root *jhēt*, see, derived from the Prakrit *ditṭha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jh*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisī*, and much more often *tēśī*, him, and *dēś*, a day, representing an older *dīcasa*. So also an original *ś* is preserved, whereas, in Hindī, it always becomes *s*. Thus, *kūyō* (Hindī *sunā*), heard; *dēś* (Hindī *dēs*), a country. The Sanskrit *śa* (श) also becomes *ś*, as in *mānaś* (Sanskrit *mānusha*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *pīṭulā*, or *pīṭuā*, I shall beat; *dōnā* (for *daur(a)nā*), to run; *pānā*, to cause to fall, for *pārṇā*. So also, an initial *r* is dropped in the phrase *āchī-gōā*, he was lost, for *rāchī-gōā*.

Consonants are sometimes transposed, as in *pīṭnā* or *ṭipnā*, to beat. With this we may compare the transfer of aspiration in *jhēt* for *jīṭh*, mentioned above.

NOUNS.

Gender and Case.

As in Dhārthī, masculine *tadbhava* nouns, which in Hindī end in *ā*, also usually end in *ā*, though a termination *ō* also occurs. Thus, while we have *chhōṭā*, a son, and *bāḍā*, a share, we have also words such as *kūnō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānaś*, a man, the agent is *mānēē*, by a man, and from *ghōr*, a house, the locative is *ghōrē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*ō*) or *ō* to the noun. Thus, *pōrdēsā-khē*, to a foreign country; *lātō-khē*, on the foot. The nominative plural is the same as the singular, as in *rīgār*, servants, and the oblique plural is the same as the oblique singular, as in *rīgārō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sādūē*, by the complainant (Specimen II).

Feminine nouns, which in Hindī end in *ī*, in Girīpārī also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bār-bauchī* and *bār-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important.

Instrumental.—This case is usually treated like the agent, and takes *ē*. Sometimes it has the postposition *rē*.

Accusative-Dative.—*khē, ēkh, gē*, to or for; *rī (rē)-tāī*, for.

Ablative.—*dō (or dū)*, from.

Genitive.—*rā*.

Locative.—*dā, mē, mūjē*, in; *gē, gēsi, gāsi*, on.

We may therefore thus decline *chhōfā*, a son:

	Singular.	Plural.
Nom.	<i>chhōfā</i>	<i>chhōfē</i>
Agent	<i>chhōfē</i>	<i>chhōfē</i>
Acc.	<i>chhōfā</i> or <i>chhōfē-khē</i>	<i>chhōfē, chhōfē-khē</i>
Instr.	<i>chhōfē</i>	<i>chhōfē</i>
Dat.	<i>chhōfē-khē</i>	<i>chhōfē-khē</i>
Abl.	<i>chhōfē-dō</i>	<i>chhōfē-dō</i>
Gen.	<i>chhōfē-rā</i>	<i>chhōfē-rā</i>
Loc.	<i>chhōfē-dā</i>	<i>chhōfē-dā</i>
Voc.	<i>hē chhōfā</i>	<i>hē chhōfē</i>

We may quote the following examples:—

Nominative.—*jēfhā chhōfā khēchō-dā thiyā*, the elder son was in the field.
ēki chhēwē-rē dū chhōfē thē, there were two sons of a certain man.

Agent.—*kauchhē chhōfē āpnē bābā-khē bōlō*, the younger son said to his father.
(Here note that the oblique form of *bābā*, a father, is sometimes *bābā*, and sometimes *bāwē*.)

sādū ēri jālsāji kī, the complainant has made a causelessly false complaint (Specimen II).

Accusative.—*ē rupayā ēs-khē dē*, give this rupee to him.

sūrṭū-rē chhārē śalēkrē khāy-rō, having eaten the husks left by the swine.

Instrumental.—*pāgēṭūē bān*, tie (him) with ropes.

chhēṭṭū, jē-rē mō āpnē mītrō sāthē khūṭi lāwōdā, a kid, by means of which I might have rejoiced with my friends.

Dative.—*āpnē bābā-khē bōlō*, he said to his father.

mērē lātikh thōk lāgi, a blow happened to my foot (Specimen II).

pharādō rōknē-gē, for stopping the complaint (Specimen II).

For *rē-tāī*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

Ablative.—*kūē-dū chīē gāṣō*, draw water from the well.

In sentences 104, etc., the postposition is written *dō*.

Genitive.—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstānī *kā* becomes *kē* and *kī*. But, as *ē* and *i* are interchangeable, we often find *rī* instead of *rē* and vice versa. Examples are:—

mērē bāpā-ra nāw Sādō, my father's name (is) Sādō (Specimen II).

tēṭi dēṭō-rē īki mānō-rē sāth, with a certain man of that country.

āpuē riyaṛō-rī (for *-rē*) *sāthī* (for *sāthē*), with one of your own servants.
sūrṭū-rē chhārē salēkrē, the abandoned husks of the swine.
tēs-rī pīṭhē-gāṣī jīn pāṛō, put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nālīsh*, a complaint of this, is evidently borrowed from Hindī.

Locative.—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus:—

tēṣī dēṣa-dā ghāṭā āyā, a famine came in that land.
tēārē bāwē-rē ghar-dē kōtē chhōṭē sa, how many sons are there in your father's house?
jō ghar-gharchē mērē bādē-dā ājō, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are:—

gāic Kōṭī-mē rōṭū, I live in village Kōṭī (Specimen II).
nā āpō-mūjē ṭipayē-ghūlayē, we did not quarrel among ourselves (Specimen II).
Sādūē mō-gēs ēri jālsājī kī, the complainant made a causelessly false complaint on me (Specimen II).
mō-gēsē (for *-gēsī*) *gāṭī dēṣē-rī pharād karnī*, a complaint of giving abuse will be made upon me (Specimen II).
tēs-rī pīṭhē-gāṣī jīn pāṛō, put the saddle on his back.

Note that here *pīṭhē* itself is in the locative.

ghōrē hōṭdā bhājā, he refused to go into the house.

Vocative.—

hē bābā, O father, (I have sinned).
hē chhōṭā, O son, (thou art ever with me).

Adjectives.—The rules are as in Hindī. Adjectives in *ā* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *ī* (or *ē*) in the feminine.

Comparison is also made as in Hindī. Thus:—

tēs-rā dādā tēs-rī dādī-dū lābā sa, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *īkē* (or *īkī*), as in *ēkī chhēwērē-rē*, of a certain man (there were two sons); *tēṣī dēṣō-rē īkī mānāō-rē sāth*, with a certain man of that country.

PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms:—

FIRST PERSON.		
	Singular.	Plural.
Nom.	<i>hāwē, āwē, ā, mō.</i>	<i>hāmē, āmē, hāwē.</i>
Agent	<i>mū, mō, māū, mā, mā, mā.</i>	<i>hāmē, āmē.</i>
Obl.	<i>mō, mō, mā, mā, mā.</i>	<i>hāmō, āmē.</i>
Gen.	<i>mērā.</i>	<i>āmērā.</i>

SECOND PERSON.

	Singular.	Plural.
Nom.	<i>tū, tū.</i>	<i>tūē.</i>
Agent	<i>tūē, tōī, tā.</i>	<i>tūē.</i>
Obl.	<i>tū, tō.</i>	<i>tāmū.</i>
Gen.	<i>tērā, tēārā, tuākā.</i>	<i>tumrā, tuārā.</i>

Of the above, the Agent forms *maū, mā, maī, tā, āmē* and *tūē* (plur.) will be found in the List of Words (Nos. 185 ff.); and *āic, āmē, āmrā, tū, tēārā, tuākā, tūē* (nom. plur.), *tuārā*, and *tumrā* in Nos. 14 and ff. The following are examples of the other forms:—

- hāicē ōrē lācā nāyā-thā*, I had gone to fix the boundary (Specimen II).
ē tērā chhōfā bōlnē jōgā nā rōā, I am not worthy to be called thy son.
mō bhākā mōrdā lāgē rāā, I am dying of hunger.
mō sādū nā jhāgā, I do not beat the complainant (Specimen II).
mō āgli sādī, I have committed sin.
sādūē mō-gēs ērī jālsūjī kī, the complainant has made a causelessly false charge upon me (Specimen II).
jō mō-khē asō, what is to me (is thine).
mō bī āpāc rīgarō-rī sātī rīgar thō, make me also a servant with thy servants.
sē mū dē, give that (share) to me.
mūkh jō gālī ditti, the abuse which was given to me (Specimen II).
mērē bābā-rē itnē rīgar as, there are so many servants of my father.
jōbē hāmē xī-kāē hōjē, when we arrived near the boundary (Specimen II).
hāicē khuśī hōnā pōrō, it is proper for us to rejoice.
sādūē hāmēkh gālī ditti, the complainant gave abuse to us (Specimen II).
tū ma sātē dēyā rōā, thou art always with me.
tūē sē kas-dū ginā, from whom didst thou buy that?
tōī mū chhēlfū bī nā ditiō, thou didst not even give a kid.
sē tō-khē thōi-thō, (whatever is mine) that was kept for thee.
tērā chhōfā pūjā, thy son arrived.
tāmū-dē pāchhē kas-rā chhōfā āj, whose boy comes behind you?

The **Demonstrative** pronouns, which are also employed as pronouns of the 3rd person, are:—

- ē*, he, she, this; sing. obl. *ēs* (or *ēs*): plural, *ē*, obl. *in* or *inī*.
sē, or *sē-jē*, he, she, that; ag. *tēnē, tīniyē* or *tēnyē*; obl. *tēs* (or *tēs*), *tēsī* (or *tēsī*), *tīsī* (or *tīsī*); plur. *sē*; ag. *tēniē*; obl. *tin* or *tinī*.

The forms with *n* (*in, inī, tēnē, tīniyē, tēnyē, tēniē, tin* and *tinī*) should all probably have cerebral *n*, but this distinction is not observed in writing. The forms with *s* (*ēs, tēs, tēsī, tīsī*) should all probably have *s*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

- ē rupayā ēs-khē dē*, give this rupee to him.
ēs ghōrē-rē kū umar sa, how old is this house?
sē tīr-gāki bāchē chār sa, he is grazing cattle on the hill.

sē mū dē, give that to me.

tēnyē āpūā bāḍā bēhē-chīṭi pāyā, he sold and gave away his share.

tōhē tīniyē sūchō, then he considered.

tēs-rē bābē sē jhētū, his father saw him.

tēsī dēḷa-dā ghātā āyā, in that country a famine came.

tisī kīyē bī nā dēndā-thā (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpūā*, and its oblique plural *āpō*. Thus :—

jōbē āpūā bāḍā lai pāyā, when (the younger son) had got his own share.

nā āpō-mūjē ṭipayē-ghūlayē, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēs*, but no example occurs. We have :—

jō mō-khē asō, what I have (is thine).

jō ghar-gharchē bār-bauchē mērē bāḍē-dī ājō, the property, fields, etc. which come into my share.

jēnyē tērī garicēchī khalāi, (he) who caused thy property to be devoured.

The correctness is very doubtful of :—

jō-rē mō āpūā mitrō sāthē khukī lāḷcūdā, (a kid) with which I might have rejoiced with my friends. We should expect *jēs-rē*.

The **Interrogative** pronouns are *kunē*, who? and *kā*, what? The agent of the former is probably *kunē*, but no examples occur in the specimens. The oblique form is *kas* (*kōs*), as in *tāmū-dē pāchhē kas-rā chhōḷā āj*, whose boy comes behind you? *tūē sō kas-dū gīnā*, from whom did you buy that? For *kā* we have :—

kā asō, what is it?

tumrā kā nāio sa, what is your name?

There are no examples of the oblique form of *kā*.

kōi is 'any one,' 'some one,' and

kīyē is 'anything,' 'something.'

tisī kīyē bī nā dēndā-thā, to him (anyone) was not giving anything.

VERBS.

Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.	Plural.
1. <i>sū</i> or <i>sā</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
2. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
3. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *assō* and *ōseō*, after

the analogy of other Western Pahārī dialects, but the written character of the specimens makes no distinction between single and double letters.

The past (I was, etc.) is *thā* (*thō*) or *thiyā* (or *thiyō*), plural *thē*; feminine (both numbers) *thī*.

Examples of the Verb Substantive are :—

tumrā kā nāw sa, what is your name?

mēṛē bēhā-rē (tne rigay as, jō mukṭi rūṭi khānē-dēnē-khē asō, how many servants are there of my father, so that there is for eating and giving much bread.

tīārē bāwē-rē ghar-dē kēṭē chhōṭē sa, how many sons are there in your father's house?

abyē sē dūrkō thiyā, he was yet afar off.

ēkī ohhēwṛō-rē dū chhōṭē thē, of a certain man there were two sons.

sē tū-khē thōi thō, that was kept for thee.

Instead of *sē*, etc. we often find *raā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ā tērā ohhōṭā bōlnō jōgā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōā* or *ōā*, as above.

Active Verb.—The **Infinitive** or **Verbal Noun** is no doubt formed, as in other cognate languages by adding *nā* (or *nō*) to the root, but as, in writing, distinction is seldom made between *n* and *u*, this always appears in the specimens as *nā* (or *nō*). Thus, *pīṇā*, or *pīṇō* (for *pīṇā*), to beat. If the root of the verb ends in *ḍ*, *ḍh*, *ṇ*, *r*, or *r*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *nē*). Examples are :—

tēkī dēō-rē ikī mānō-rē sāth rōnē lāgā, he began to dwell with a man of that country.

mukṭi rūṭi khānē-dēnē-khē asō, there is much bread for eating and giving away.

nāchnō kūṇō, he heard dancing.

pharādō rōknō-gē, in order to stop the claim (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *pīḍā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōrē hōḍā bhājā*, he refused to go into the house; *hāicē ōṛē lāwdā nāyā-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahārī dialects. For the ordinary sense of the participle, we have :—

jabē mū-kāi-khē tīpdā dōyō, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *ṣīṇā*, to beat, the same word as *pīṇā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *pīḍā*, beaten. There are the usual irregular past participles. We may quote :—

karnā, to do
dēnā, to give
lēnā, to take
jānā, to go
ājnā, to come
marnā, to die
laggnā, to be attached

Past Participle,
kīyā
dittā
littā
gōā or *gēyā*
āyā
muā
lāgā

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād karnī*, a claim is to be made, i.e. will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *i* (*ē*) (or, after *ā*, *y*) to the root. Thus, *pīṣi*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sūr(fū-rē) chhārē śalēkṛē khāy-rō*, having eaten the husks left by the swine. In *hōri-dē-rō*, having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōiyā*, having become; *pītiyā*, having beaten; and with this we may probably connect *bōjyē*, having arisen (he went to his father), and *bāḍyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhi also forms a conjunctive participle by adding *yō*.

A kind of **Continuative Participle** appears to exist in *hāḍrē-yūḍā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus:—

dē, give thou me (the share); *dēō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated:—

I may strike, etc.

Singular.	Plural.
1. <i>pīṣi</i> , <i>pīṣē</i>	<i>pīṣi</i> , <i>pīṣē</i>
2. <i>pīṣē</i>	<i>pīṣē</i> , <i>pīṣi</i>
3. <i>pīṣi</i> , <i>pīṣē</i> , <i>pīṣō</i>	<i>pīṣē</i> , <i>pīṣi</i>

It will be observed that *pīṣē* may be used for any person of either number. Examples are:—

gāw Kōṣi-mē rōḍi, I dwell in the village of Kōṣi (Specimen II).

jō ghar-gharohē bāṛ-bauchē mērē bāḍē-di ājō, the property, etc. which comes into my share.

tāmū-dē pāchhē kas-rā chhōṣā āj, whose boy comes behind you?

hāḍcē khuṣi hōnā pōṛō, it is proper for us to rejoice.

The **Future** is conjugated as follows:—

Singular.	Plural.
1. <i>pīṣulā</i> , <i>pīṣūḍē</i> , or <i>pīṣicā</i>	<i>pīṣulē</i>
2. <i>pīṣelā</i> , <i>pīṣlā</i>	<i>pīṣelē</i> , <i>pīṣlē</i>
3. <i>pīṣlā</i>	<i>pīṣlē</i>

Examples are:—

āpṇē bāucē āgē ōṣūḍē hōr bōlūḍē, I will go before my father, and will say.

uālīs kōṛicā, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus:—

I strike, etc.

Singular.	Plural.
1. <i>pīṣi</i> <i>ōṣi</i> (or <i>sa</i>)	<i>pīṣi</i> (or <i>pīṣē</i>) <i>sa</i>
2. <i>pīṣē</i> <i>sa</i>	<i>pīṣē</i> (<i>pīṣi</i>) <i>sa</i>
3. <i>pīṣi</i> (or <i>pīṣē</i>) <i>sa</i>	<i>pīṣē</i> (<i>pīṣi</i>) <i>sa</i>

Similarly we have :—

I go, etc.

	Singular.	Plural.
1.	<i>ḍewā sū</i>	<i>ḍewē sa</i>
2.	<i>ḍewē sa</i>	<i>ḍewē sa</i>
3.	<i>ḍewē sa</i>	<i>ḍewē sa</i>

As an example, we have :—

sē līr-gāhī bāchē chār sa, he is grazing cattle on the top of the hill (sentence 229).

mērā bābā tēs chhōḥē ghara-dā raū (for raō) sa, my father lives in that small house (sentence 233).

A **Definite Present** is formed with the past or perfect tense of *lāgū* (or *lāgi*) *rōnā* added to the present participle, as in :—

mórdā lāgē raū, I am dying (of hunger).

āw pīḍā lāgē raū sū, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus :—

āw pīḍū thā, I was striking (List No. 192).

ōjrā bhōrō thā, he was filling his belly.

sē lō-khē thōi (for thōē) thō, that was being kept for thee. In this sentence *thōi* exactly corresponds to the Kāshmiri *thōw*.

tisī kiyē bī nā dēndā-thā, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindī.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindī, e.g.—

bōḥā sa, he is seated, he has sat, in sentence 230, and

muā-thā, he had died.

The **Passive** is formed with *jānā*, as in Hindī. See List of Words Nos. 202-204.

Causal Verbs are made as in Hindī. As an irregular, we may quote *khalānā*, to cause to eat (in the phrase, "thy son who devoured thy living among harlots").

Compound Verbs do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *i*, as in *āchī-jānā*, to be lost.

In these compounds, the verb *pānā*, to cause to fall, is used when in Hindī we should use *ḍālnā*. Thus, *lāi pāyā*, he took away completely; *békē (for biki) chīḥī pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindī. *Rōnē lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

SPECIMEN I.

एकौ छेवड़े रे दू छोटे धे । कणछे छोटे आपणो बाबा खे बोल्तो जे जो घरघरचे बाड़वौचे मेरे बाँडे दी आजो से मूँ दे । तेन्ये आपणो घरघौरचौ बाड़वौचौ दूइने छोटे बाँड्यो दिती । कणछे छोटे जीवे आपणा बाँडा लई पाया तो पोरदेश खे दूरका छोटा । तेन्ये आपणा बाँडा वेके चौशी पाया । जवे आपणा बाँडा खोलथेरी पाया तो तेशी देश दा घाटा आया । से दालिज खंखामाली हो गोआ । तेशी देशो रे ईकी मानशो रे साथ रोने लागा । तेशी मानशे तिसौ खेचो दा सूरटू चाराई खे छाड़ा । सूरटू रे छाड़े गलेकड़े खाय रो ओजरा भरो या । होर तिसौ कौये बी ना देंदा या । तोवे तिनिये सूँचो जे मेरे बवा रे इतने रीगड़ अस जो मुकती रुटौ खाने देने खे असो । मौ भूखा मोरदा लागे रखा । आपणो बावे आगे ओटूँ होर बोलूँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणो रीगड़ो रो साथी रीगड़ ठो । होर बोज्ये आपणो बावे काँई होटा । अये से दूरको थिया तेसरे बावे से भेटा । तेसी धिन वेदन लागी । होड़ीदेरो कुमड़ाई पाया होर पोकटी दिती । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणो रीगड़ो खे बोला जे तेसी वानख्या परावा देंचो । गूठी खे काप होर लातो खे औलाओ देंचो । खाव पीवे राजी हो की मेरा छोटा मूआ या जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जवे से घर रे नेड़े पूजा होर गीत व नाचनो शूणो तो रीगड़ बेद्यो थाया के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बावे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने रो आदरो की । से रुग्वा । घरे होठदा भाजा । तेस रा बाबा

बाइँडा आया तेसी सरचा परचाओ । छोटे बोलो मों तेरी इतनी बोरसो
 टोहल कौ । तेरा बोल मानो । तोईँ मूँ छेलटू बी ना दित्तो जे रे मों
 आपणे मितरो साथे खुशी लाँवदा । जवे तेरा छोटा पूजा जेन्ये तेरी गरवेची
 राँडो छेवड़ी खे खलाई तोईँ तेस री चादरो दित्ती । बावे बोलो हे छोटा
 तू म साथे देखा रोआ । जो मो खे असो से तो खे घोइ यो । हाँवे खुशी
 होना पोड़ो केथ के तेरा दादा मू गोआ था जी गोआ । आँची गयो थियो
 बेटा गयो ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRIFĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Eki-chhōwrē-rē dū chhōtē thō. Kanēbhē-chhōtē āpnē-bābā-khō bōlō
One-man-of two sons were. By-the-younger-son his-own-father-to it-was-said
 jē, 'jō ghar-gharchē bār-bauchē mērē-bādē-dī ājō, sē mū dē.' Tēnyē
that, 'what house-property fields-etcetera my-share-in comes, that to-me give.' By-him
 āpnē ghar-gharchē bār-bauchē dūnē-chhōtē bādyō ditti.
his-own house-property fields-etcetera (to-)both-sons having-divided were-given.
 Kanēbhē-chhōtē jōbū āpnā bādā laī-pāyā, tō pōrdēśā-khē
By-the-younger-son when his-own share was-taken-completely, then a-far-country-to
 dūrkā-hōtā. Tēnyē āpnā bādā bēkē-chiśī-pāyā. Jabē āpnā
far-away-he-went. By-him his-own share was-sold-given-completely. When his-own
 bādā khōlthērī-pāyā, tō tēśī-dēśā-dā ghātā āyā. Sē
share was-squandered-completely, then that-country-in a-famine came. He
 dālij khañkhāmālī hō-gōā. Tēśī-dēśō-rē ikī-mānsō-rē sāth rōnē
poor left-without-eating became. That-country-of one-man-of with to-remain
 lāgā. Tēśī-mānsē tisi khēchō-dā sūrtū chārāī-khē chhārā.
he-began. By-that-man as-for-him the-field-in swine feeding-for he-was-sent.
 Sūrtū-rē chhārē śalēkrē khāy-rō ōjra bhōrō-thā, hōr tisi
The-swine-of abandoned husks eaten-having the-belly he-filling-was, and to-him
 kiye bī nā dēndā-thā. Tōhō tūniyē sūchō jē,
anything even not he-giving-was. Then by-him it-was-thought that,
 'mērē-bābā-rē itnē rigar nā, jō muktī rūti khānē-dēnē-khē
'my-father-of so-many servants are, so-that much bread eating-giving-for
 asō. Mō bhūkhā mōrdā-lāgē-nā. Āpnē-bāwē āgē ōtūē hōr bōlūē,
is. I hungry dying-am. My-own-father before I-will-go and I-will-say,
 "mō tērē āgē hōr Rām-jī āgē āgli sūdi. Ā tērā chhōtā
"by-me of-thee before and God before sin was-committed. I thy child
 bōlnē jōgā nā rōā. Mō bī āpnē-rigarō-rī sāthī rigar
to-say worthy not remained. Me also thine-own-servants with a-servant
 thō." 'Hōr bōjyē āpnē-bāwē kālī hōtā. Ahyē sē dūrkō
make." 'And having-risen his-own-father to he-went. Yet he distant

thiyā, tēs-rē-bābē sē jhētā. Tēsi ghin-bēdan lāgi. Hōpi-dē-rō
was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having
 kumrāi-pāyā, hōr pōkti ditti. Ohhōtō bolā, 'hē
he-was-embraced-completely, and kiss was-given. By-the-son it-was-said, 'O
 bābā, mō tērē āgē āgli sādī. Tērā chhōtā bōlnē jōgā
father, by-me of-thee before sin was-committed. Thy son to-say worthy
 nā hōā.' Tēnyē āpuē-rīgarī-khō bolā jē, 'tēsi bāntya
not (I)-was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful
 parawā dēō. Gūthī-khō chhāp hōr lātō-khō aulāō dēō. Khāō-piwē rāji
suit give. Finger-to ring and feet-to shoe give. Eat-drink happy
 hō, kē mērā chhōtā muā-thā, jiwō-gōā; āchi-gōā, bhōtō gōā.
be, because my son dead-was, alive-went; lost-went got went.'

Tēs-rā jēthā chhōtā khāchō-dā thiyā. Jabē sē ghara-rē
Him-of the-elder son fields-in was. When he the-house-of
 nērē pūjā, hōr git wa nāchnō sūnō, tō rīgar
near arrived, and song and dancing was-heard, then a-servant
 bēdyō sāyā kē, 'kā asō?' Tēnyē tēsi bolā
having-called it-was-asked that, 'what is?' By-him to-him it-was-said
 jē, 'tērā dādā āyā. Tērē-bābē tēs-rē rāji khuṣī
that, 'thy brother came. By-thy-father him-of happy joyful
 hītnē-pājnē-rē tūi khānē-rī ādrō kī.' Sē rūāwā,
meeting-arriving-of for eating-of respect was-made.' He became-angry,
 ghōrē hōtdā bhājā. Tēs-rā bābā bāidā āyā, tēsi
in-the-house going refused. Him-of the-father outside came, him
 sarehā-parchāō. Chhōtā bolō, 'mō tērī itnī bōrsō
remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years
 tōhal kī. Tērā hōl mānō. Tōī mūi chhēltā bī nā
service was-made. Thy word was-obeyed. By-thee to-me a-kid even not
 dittō, jē-rē mō āpuē-mitrō sāthē khuṣī lāwdā.
was-given, which-by I my-own-friends with rejoicing might-have-celebrated.
 Jabē tērā chhōtā pūjā, jēnyē tērī garwēchi rādi-chhēwī-khē
When thy son arrived, by-whom thy property harlot-girls-for
 khalāi, tōī tēs-rī ādrō ditti.' Bābē
was-caused-to-be-devoured, by-thee him-of respect was-given.' By-the-father
 bolō, 'hē chhōtā, tū ma sāthē dēsyā rōā. Jō mō-khō
it-was-said, 'O son, thou me with always remainedst. What me-to
 nsō, sē tō-khē thōī-thō. Hāwē khuṣī hōnā pōrō, kēth-kē
is, that thee-for being-kept-was. We rejoicing to-be it-is-proper, because
 tērā dādā mū gōā-thā, jī-gōā; āchi gēyō-thiyō, bētā gēyō.
thy brother dead gone-was, alive-went; lost gone-was, got went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRIPĀRĪ DIALECT.

SPECIMEN II.

मेरा नाव माधो । मेरे बाप-रा नाव सादो । जात कोनेत । गाँव
कोटी मे रोज़ ॥

सादूए मों गेश एरी जालसाजी को । मों सादू ना भाँगा ना आपो
मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाया था । जोवे
हामे सौ काँए होटे तवे सादूए हामेख गाली दिती । जवे मूँ काँई खे
टीपदा दोयो सोवे जोने चोरज मानो । आपणे आपणे का खे होटे हाडरे
यूँडा दायो दायो दायो मेरे लतिख ठोक लागी । आपणे घेरे चीन देशे
वेशूज रोआ । सादूए सूँचो जो मों गेशे गाली देणे री फराद कारनी ।
फरादो रोकने मे तेने एरी नालिश को । मूँख जो गाली दिती इसके
नालिश कोरवा ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

Mērā nāw Mādhō. Mērō-bāpa-rā nāw Sādō. Jāt Kōnēt.
My name Mādhō. My-father-of name Sādhō. Caste Kanēt.
 Gāw-Kōṭī-mē rōṭ.
Village-Kōṭī-in I-dwell.
 Sādūē mō-gēs ēri jālsājī kī. Mō
By-the-complainant me-upon causeless forgery was-made. By-me
 sādū nā jhāgā; nā āpō-mūjē ṭipayē-ghūlayē.
the-complainant not was-beaten; not ourselves-among were-quarrels-et-cetera-made.
 Hāwē āpnē-dāichārē ṛē lāwdā nāyā-thā. Jōhē hāmē
I (with-)my-own-brethren the-boundary (to-)fixing gone-was. When we
 sī-khē hōṭē, tabē sādūē hāmēkh gālī ditti.
the-boundary-near arrived, then by-the-complainant us-to abuse was-given.
 Jabē mū-kāi-khē ṭipdā dōyō sōhē-jōnē chōraj mānō.
When my-direction-to beating ran by-all-people astonishment was-experienced.
 Āpnē-āpnē-kā-khē hōṭē, hāṛē-yūḍā dāyō-dāyō-dāyō mērē-lātikh
Our-own-our-own-homes-to we-went, while-going running-running-running my-foot-to
 thōk lāgi. Āpnē-ghōrē chān-dēsē bēsūj rā.
a-blow happened. In-my-own-house for-three-days senseless I-remained.
 Sādūē sūchō jō 'mō-gēsē gālī dēpē-rī pharād
By-the-complainant it-was-thought that 'me-upon abuse giving-of claim
 kārni.' Pharādō rōknē-gē tēnē ēri nālīs kī.
will-be-made.' The-claim stopping-for by-him a-causeless complaint was-made.
 Mūkh jō gālī ditti is-kē nālīs kōrwā.
Me-to what abuse was-given that-of complaint I-will-make.

BISSAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jaunsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Bissau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barāri. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Bissau	17,459
Barāri	3,898
Other languages	55
Total population of Jubbal (1891)	21,412

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pahāri, the dialects not being defined.

Of the two dialects, Bissau and Barāri, the latter is a form of Kīñṭhālī, and will be described later on (pp. 599 ff.). Here we are only concerned with Bissau.

As specimens of Bissau, I give the usual list of words on pp. 591 ff. and also a short extract from the version of the Parable. These will show that Bissau is identical with Giripāri. It will be seen that there are only a few differences of spelling, such as *chhōafā* for *chhōfā*, a son. We may also observe that, in this specimen the cerebrals *ṣ* and *ḷ* are carefully written where they occur.

एकी मांछेरे दुई छोचटे धिये । काणछे छोचटे आपणे बाबे खे लिखो
जे ए बाबा जो मेरा बाँडा पड़ तेई मूँ ओरा दे । तेणिये आपणे बाँडी घरचे
बरोबर दुई बाँडे दे बाँडे । काणछे छोचटे ज आपणा बाँडा बाँठ लये पा त
एकी दूर देश दा डेवा । जू-कौये तेस कौं धो बाँठ खरचो । ज तेई बाँठ
खरचौ चुका तेया पड़ा काळ । से गोइया दोळिज । तेणे तेस देश रे एकी
वसण साथे साथ कियो ॥

TRANSLITERATION AND TRANSLATION.

Ēkī-māñchhē-rē	duī	chōātē	thiyē.	Kāñchhē-chhōātē	āpṇā-bāwē-khē
One-man-of	two	sons	were.	By-the-younger-son	his-own-father-to
likhō	jē,	'ē	bābā,	jō	mērā
it-was-written	that,	'O	father,	what	my
dē.	Tēṇiyē	āpṇē-bāḍī-gharchē	barōbar	duī-bāḍē-dē	bāḍē.
gice.	By-him	his-own-share-property	equally	two-shares-in	was-shared
Kāñchhē-chhōātē	ja	āpṇā	bāḍā	bāṭh	layē-pā,
By-the-younger-son	when	his-own	share	all	was-taken,
				then	a-far-country-in

dēwā. Jū-kiyē tēs-kō thō bāṭh kharchō. Ja tēṭ bāṭh
he-went. Whatever him-near was all was-spent. When he all
 kharchi-chukā, tēthā paṛā kāl. Sē gōiyā (for gōā) dālij.
had-spent-completely, there there-fell a-famine. He went poor.
 Tēpē tēs-dēśa-rē ēki-basā sāthē sāth kiyo.
By-him that-country-of a-diceller with accompanying was-done.

BAGHĀṬĪ.

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dharampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmauri of the State of Sirmaur, to its north the Kīṭhālī of the Śrinagar Thānā of Patiala, to its west the Handūri of Mailog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows:—

Baghat	7,337
Patiala	6,000
Simla (Bharauli)	4,000
Kuthar	3,789
Bija	1,069
TOTAL	22,195

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmauri. Its principal point of difference is the universal use of the letter *ā* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dū* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghāṭī that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

Pronunciation.—The pronunciation of Baghāṭī does not differ from that of Sirmauri and other cognate languages. There is the same confusion between *a* and *ō*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *bī* for *bhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *māvrā* for *māhārā*, our; *gōhrā* for *ghōrā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *ś*, where Hindī has *s*, as in *daś*, ten. The letter *t* (representing an original *tr*) becomes *ch* as in *khēch* (Hindī *khēt*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārā*, to graze (cattle); *tsāzā-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Piśācha languages of the North-West Frontier, including Kāsh-

mīrī. In this connexion we may note the use of the word *tē* for 'and', a word also occurring in Kāshmirī under the form *ta*.

Declension.—In the case of all nouns the termination of the agent and of the locative case is always *ē*.

*Tadbhava*¹ nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *ēā* in the singular, and to *ēō* in the plural. Thus, *gōhrā*, a horse; *gōhrē-rā*, of a horse; *gōhrē*, horses; *gōhrē-rā*, of horses; *gōhrēā*, O horse! *gōhrēō*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ē*, in the vocative singular they add *ā*, and in the vocative plural *ō*. For all other cases of both numbers they add *ā* to form the oblique case. Thus, *bāw*, a father; *bāwā-rā*, of a father; *bāw*, fathers; *bāwā-rā*, of fathers; *bāwē*, by or in a father or by or in fathers; *bāwā*, O father! *bāwō*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghātī.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthī*, an elephant or elephants; *hāthī-rā*, of an elephant or of elephants; *hāthīē*, by or in an elephant or elephants; *hāthīā*, O elephant! *hāthīō*, O elephants!

Irregular is *gaur*, a house, which becomes *garā*, *garē*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *gaur* in the nominative singular and plural. There is a similar change in Kāshmirī, in which, e.g., *kar*, a bracelet, becomes *kor* in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *ē*. Thus nouns ending in a consonant or in *i* take *ē* in the agent and locative and *ā* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *baiḥ*, a sister; *baiḥā*, sisters; *baiḥā-rā*, of a sister or sisters; *baiḥē*, by or in a sister or sisters; *baiḥē*, O sister! *baiḥō*, O sisters! So *dī*, a daughter; *dīā*, daughters; *dīā-rā*, of a daughter or daughters; *dīē*, by or in a daughter or daughters; *dīē*, O daughter! *dīō*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gāi*, the agent and locative being *gāiē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghātī noun.

The above forms are succinctly shown in the following table:—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrē</i>	<i>gōhrē</i>	<i>gōhrēā</i>	<i>gōhrēō</i>	<i>gōhrē</i>	<i>gōhrē</i>
<i>bāw</i>	<i>bāw</i>	<i>bāwā</i>	<i>bāwō</i>	<i>bāwē</i>	<i>bāwē</i>
<i>hāthī</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīō</i>	<i>hāthīē</i>	<i>hāthīē</i>
<i>baiḥ</i>	<i>baiḥā</i>	<i>baiḥē</i>	<i>baiḥō</i>	<i>baiḥē</i>	<i>baiḥē</i>
<i>dī</i>	<i>dīā</i>	<i>dīē</i>	<i>dīō</i>	<i>dīē</i>	<i>dīē</i>

¹ See note on p. 379 ante.

The commonest postpositions are:—

Accusative, *khē*.

Instrumental, *sāi*, with.

Dative, *khē*, to or for; *kāē* or *kāē-khē*, to, towards; *rī-tāi*, for.

Ablative, *dē*, from; *mē-dē*, *mē-dē*, from in, from among.

Genitive, *rā*.

Locative, *mē*, *mē*, *manjhē*, in; *dē*, in, on; *pādē*, on; *pāē*, on.

As examples of the above we may quote the following:—

Nominative. *chhōfā baġhēr chafā gōā*, the younger son went away.

ēkī admī-rē dō baġhēr thiyē, of a certain man there were two sons.

Accusative.—This takes *khē* where in Hindi *kō* would be used. Otherwise it is the same as the nominative. Thus:—

āpnā pēf bharnā chāō-thiyā, he was wishing to fill his belly.

rōfī pākō, they cook bread.

sūr tsārñē bhējyā, sent him to feed pigs.

mōē ts-rē baġhērā-khē khūb fipā, I have well beaten his son.

Instrumental.—

raśśī-sāi bān, bind him with ropes.

āu majī sūt khāndā, I might have eaten with pleasure.

sāi also means 'together with', as in—

tū sadā-i mā-sāi ōssō, thou art ever with me.

Dative.—

dūjē mulkā-khē chafū-gōā, he went away to another country.

āpnē āpnē garā-khē chālē gōē, they went away, each to his own house.

bāwē āpnē nōkrā-khē bōlyā, the father said to his servants.

mā-khē tsāpē-rī tāi, for stopping me.

Ablative.—

kūē-dē pāñi ān, draw water from the well.

itnē barsā-dē, from so many years.

gharchi-mē-dē jō mērā hīsā ē, (that) which may be my share from in (i.e. of) the property.

tēs mulkā-rē raupēcālē-mē-dē, (with one) from among (i.e. of) the inhabitants of that country.

Genitive.—The postposition *rā* is, of course, an adjective. Feminine *rī*; masc. sing. obl. and plural, *rē*. Thus:—

mērē chāchē-rā baġhēr tēs-rī baihnā-sāi byā ōā, the son of my uncle is married to his sister.

mērē bāpū-rā uāē, the name of my father.

kitnē bāfī-rē khāpē-dē, from the food of how many servants.

ēkī admī-rē dō baġhēr thiyē, of a certain man there were two sons.

tēs mulkā-rē raupēcālē-mē-dē, (one) from among the inhabitants of that country.

bājē-rī gāpē-nāchñē-rī wāj, the sound of music, of singing (and) dancing.

dhaulē gōhrē-rī jīn garē ōssō, the saddle of the white horse is in the house.

The postposition *rā* is often added to adjectives and participles without affecting their meaning. See under Adjectives.

Locative.—

luchpanē-mē din gujārdē gujārdē, passing his days in debauchery.

tēnyē sē āpnē khēchā-mē bhējyā, he sent him into his fields.

jēshā bēṭā khēchā-dē thā, the elder son was in the field.

hāthā-dē ohhāpā, pairā-dē jōṛā panyāō, put a ring on his hand, shoes on his feet.

hamē sab ādmī sūwā-pāḍē pōchē, we all arrived upon (i.e. at) the boundary.

sē gōhrē pāē charē rōā, he is seated on a horse.

The postpositions *pāē* and *pāḍē* are often added to the locative in *ē*, as in:—

jīn pīthē-pāē rākhō, put the saddle on his back.

sē tībē-pāḍē dāngrā tsārō, he is grazing cattle on the hill-top.

Vocative.—The only examples are *bācā*, O father, (I have sinned), and *bēṭā*, O son, (thou art ever with me).

Adjectives.—All adjectives except those ending in *ā* are indeclinable. Those ending in *ā* exactly follow the rules of Hindī. Thus, *chāngā*, good; masc. obl. sing. and all cases of the plural *chāngē*; fem. throughout both numbers *chāngī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *tsazā-rā*, good, beautiful; masc. obl. sing. *tsazā-rē*, and so on. This termination will also be noted in Kiññahī, and we may recall the fact that the Khas-kurā of Nepal also adds the termination *kō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Piśācha languages of the north-west frontier, in which some form of *kō* or (its derivative *gō*) is often added to adjectives and participles, as, for instance, the Pashai *hanī-k*, struck; the Khōwār *ganī-ka*, taking; the Shinā *shidē-gō*, struck; and the Veron *pesuntio-gō*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēki*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bāyyā tēs-rī baihpā-dē lābā ōsō*, his brother is taller than his sister; *sabbhī-dē tsazā-rē jālkhū*, the clothes better than all, the best clothes.

PRONOUNS.

The **Personal Pronouns** are declined as follows:—

I.		Thou.
Sing. Nom.	<i>ai</i>	<i>tū</i>
Ag.	<i>mōē</i>	<i>tōē</i>
Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur. Nom.	<i>hamē</i>	<i>tumē</i>
Ag.	<i>hamē</i>	<i>tumē</i>
Obl.	<i>hammā</i>	<i>tummā</i>
Gen.	<i>mārā, mārā</i>	<i>tārā, tārā</i>

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mā̃* and *tā̃* for the locative singular, giving *mā̃ manjhē* and *tā̃ manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khēsē* and *tā-khēsē* as alternative forms. The ablatives singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns:—

aū bhūkhā marū, I die hungry.

mōē pāp kiā, I have sinned.

mā-khē bī āpnē kulī-mō-dē ēkī harābar samjhē, consider me also as one of thy coolies.

sē mā-khē dēē-dē, give that to me.

man-dē-ūōkā hanḍ, walk before me.

jō mērā hīsā ō, what may be my share.

hamē khāū, let us eat.

tū sadā-ī mā-sāi ōssō, thou art ever with me.

tōē mā-khē ēk chhiltū bī nā diltā, thou didst not give me even a kid.

tā khūfi dā chāyō-thā, it was proper for thee to become happy.

jō-kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

tāhrā bāyyā āē-rō, tārē bāwē tsazā-rā khānē-khē pakāē rākhā, your brother having come, your father has cooked a good (feast) for eating.

The **Pronouns of the third person** and the **Demonstrative Pronouns** are as follows. In the oblique cases they have feminine forms,—thus, *tēs-rā*, of him; *tēā-rā*, of her.

He, she, it, this.		He, she, it, that.	
Mas.	Fem.	Mas.	Fem.
<i>Sing.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>ē</i>	<i>ē</i>
Ag. <i>ēnnē, ēnyē</i>	<i>ē</i>	<i>ēnnē, ēnyē</i>	<i>tēē</i>
Obl. <i>ē</i>	<i>ē</i>	<i>tēs, tyē</i>	<i>tēā</i>
<i>Plur.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>ē</i>	<i>ē</i>
Ag. <i>ēnnē</i>	<i>ēnnē</i>	<i>ēnnē</i>	<i>ēnnē</i>
Obl. <i>ēnnē</i>	<i>ēnnē</i>	<i>ēnnē</i>	<i>ēnnē</i>

Mr. Bailey gives *innē* and *tinnē* as optional forms of the locative plural, beside *ēnnē-mē* and *tinnē-mē*. He also notes the use of *janā*, as a mere expletive after these pronouns, as in *sē janē rupayyē*, those rupces; *tēs janē garā-manjhē*, in that

house. We may compare the *jō* of the Jaunsāri *sōjō*, that. The following examples of the use of these pronouns are taken from the specimens:—

ēh kāk ōssō, what is this?

sē rupayyē ēs-dē lō, take those rupees from him.

ēs-rī nālās ab karūē, I will now make a complaint of this.

jabbē sē sab-kuchh dūbāē mukyā, when he had completely squandered everything.

sē mā-khē dēē-dē, give that to me.

tēnyē tinnā-khē āpū gharchi bāḍē-dittī, he divided to them his property.

bāwā-khē tēs dēkhē-rō dayā āi, to the father, having seen him, compassion came.

tēs-khē kōi kuchh nā dēō-thiyā, no one was giving anything to him.

tēs-rā bāw tēs-khē manūpē lāgyā, his father began to advise him.

tēs mulkō-dē barā kāl parē-gōā, a great famine fell in that country.

mērā bāpū tēā (fem.) *chhōḷi chhānā-dē raub*, my father lives in that small house (sentence 233).

sē khūṣī ōē, they became happy.

tinnā-mē-dē chhōḷē, from among them the younger (said to his father).

The **Reflexive Pronoun** is probably *āpū*, self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpūā*, which is of frequent occurrence in the specimens, and is used exactly as in Hindi.

The **Relative Pronoun** is *jō*, sing. ag. *jānnō* or *jēnyē*, obl. *jēs*; plur. nom. *jō*, ag. *jīnē*, obl. *jīnnū*. No feminine forms (sg. ag. *jēē*, obl. *jēā*, plur. ag. *jinnī*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun:—

chhīlū, jō aū āpūē sāthī-mē majī-sāi khāndā, a kid, which I might have eaten pleasantly with my own companions.

ēh chhōkrā jēnyō tōrī daulat khūḷsi, jēs-i bakhtā āyā, this son, who caused thy wealth to be eaten up, at what very hour he came (at that time thou preparedst a feast).

The **Interrogative Pronouns** are:—

kūṇ, who? and *kāk*, what? The sg. ag. of *kūṇ* is *kūṇē* and its obl. *kōs*; plur. nom. *kūṇ*, ag. *kīnnē*, obl. *kīnnā*. *Kāk* has its sing. obl. *kannī*.

Examples of these are:—

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you?

sē tumē kōs-dē lōā, from whom did you buy that?

tārā kāk nāw, what is your name?

ēh kāk ōssō, what is this?

The **Indefinite Pronouns** are *kōi*, anyone, someone; *kuchh*, anything, something. *Kōi* has a sing. ag. *kūṇē*, and an obl. *kōs*. *Kuchh* does not change in declension. *Jō kōi* is 'whoever', and *jō kuchh*, whatever. Examples of these are:—

tēs-khē kōi kuchh nā dēō-thiyā, no one was giving anything to him.

jō kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows:—

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssō</i>

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindi.

There is a negative verb substantive *nīhai*, I am not, not changing for person or number. Mr. Bailey also gives *nīh āthī*, used in the same way, with which we may compare the Jaunsāri *āthī nā*, I am not.

Examples of this verb are:—

- tū sadā-i mī-sāi ōssō*, thou art ever with me.
jō kuchh mērā ōssō, whatever is mine.
tēs-rā jēthā hēlā khēchā-dē thā, his elder son was in the field.
sē dūr-hī thā, he was still afar off.
dō baghēr thiyē, there were two sons.

The past tense *rōā*, of the verb *raṇṇā*, to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagē-rōā* is used to form a present definite.

Corresponding to the Hindi *hōnā*, we have *ōad*, to become, to be. Its past participle is *ōā*, and its present is:—

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

Thus:—

- mērē chāchē-rā baghēr tēs-rī baithā-sāi byā ōā*, the marriage of the son of my uncle with his sister has taken place.
tabbē sō khufi ōē, then they became happy.
nā mārī kabbē larāi ōi, no fighting ever took place of (i.e. between) us.
jō mērā hīsā ō, that which may be my share.

B. Active Verb. The Infinitive, or Verbal Noun, is formed by adding *nā* to the root.

If the root ends in *n*, *r*, or *ṛ*, *nā* is used instead of *ā*. Thus, *ṣipnā*, to strike; but *baṇnā*, to become; *ṭārnā*, to graze; *paṛnā*, to fall.

Examples of the use of the infinitive are:—

- sūr ṭārnē bhējyā*, he sent him to feed swine.
au tērā put baṇnō jōgā nīhai, I am not worthy to be made thy son.
gāṇē nāchṇē-rī wāj, the sound of singing and dancing.
mā-khē ṭipṇē āyā, he came to beat me.
mā-khē ṭāṇē-rī tātī, in order to stop me.

The **Present Participle** is formed by adding *dā* to the root as in *ṣipdā*, striking. If the root ends in a vowel, an *n* is inserted, as in *ḍndā*, being; *khānā*, eating. When put in the oblique form and repeated, this participle implies continuous action.

Thus:—

luḥpauḥ-mē din gujārdē gujārdē, passing his time in debauchery.

naḥdē naḥdē mērē pairā-dē pīr lagī, as I ran, I hurt my foot.

A similar force of the present participle is observable in:—

jabbē sē āundē-bārē parā nērē pōchya, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *ṣipdē-i* or *ṣipdē-i-sār*, in striking, and *ṣipdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose.

Thus:—

tēs chēwā-rē sīne lāndē baṇḍār lēē gūā-thā, I had gone with the neighbours to fix the boundary of that wall.

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *ṣipā* or *ṣipyā*, struck. Mr. Bailey does not mention the form *ṣippā*, which is probably borrowed from Pañjābī. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *ṣipā-dā*, fem. *ṣipī-dī*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kitāb rakkhīdī ḍssō yā nāh āthī*, as for his (affair) has the book been placed or not? i.e. has he placed the book or not? The same construction is followed in the future passive participle.

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular:—

<i>karnā</i> , to do.	Past participle	<i>kīyā</i> .
<i>dēṇā</i> , to give.	"	<i>dittā</i> .
<i>lauṇā</i> , to take.	"	<i>lōā</i> , <i>lāwā</i> .
<i>jāṇā</i> , to go.	"	<i>gūā</i> .
<i>rauṇā</i> , to remain.	"	<i>rōā</i> .
<i>marnā</i> , to die.	"	<i>muā</i> .
<i>auṇā</i> , to come.	"	<i>āyā</i> .

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *ṭipnā*, it is to be beaten, i.e. (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case; as in the case of the past participle in *dā*.

Thus:—

mērē . . . āpṇē bāicē-kāē-khē jāṇā, *tēs-khē bōḷṇā*, I must (i.e. I will) go unto my father, and will say to him; *lit.* as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *ṣipē-rō*, having struck. *Rauṇā*, to remain, makes *rōē-rō*, and *auṇā*, to come, *āē-rō*.

Examples are :—

sab-kuchh kaṭṭhā karē-rō dūjē mulkā-khē chaḷā-gōā, having collected everything,
he went to a far country.

tētti-dē jāē-rō, having gone from there.

bāwā-khē tēs dēkhē-rō dayā āi, hōr daupē-rō, tēs-rō gaḷā-dē lapēṭē-rō, to his father,
having seen him, compassion came, and having run, having embraced him,
(he kissed him).

tāhrā bāyyā āē-rō, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindi.

The **Noun of Agency** is formed by adding *icāḷā* to the oblique infinitive, as in *tipṭē-icāḷā*, a striker; *raupē-wāḷā*, an inhabitant.

The **Imperative** singular is the same in form as the root. Thus, *ṭip*, strike thou. Its plural takes *ō*. Thus, *ṭipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

jō mērā hīsā ō, sē mā-khē dēē-dē, give the share which falls to me.

tēs khūb mār, hōr raṭṭi-sāi bān, beat him well, and tie him with a rope.

sabbhī-dē tazarā-rē ṭāḷkhū tēs-khē paināō paīrā-dē jōrā panyāō, dress ye
him in the best garment put ye shoes on his feet.

ch rūpayyā tēs-khē dō, give ye this rupee to him.

sē rūpayyē ēs-dē lō, take ye those rupees from him.

In *mā-khē bī ōpāē kulī-mē-dē ēkī harāhar samjhē*, consider me also as equal to one of your coolies, *samjhē* is probably an honorific imperative, equivalent to the Hindi *sam-jhiyē*.

The **Present Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

I strike, I may strike, etc.

	Sing.	Plur.
1.	<i>ṭipū</i>	<i>ṭipū</i>
2.	<i>ṭipō</i>	<i>ṭipō</i>
3.	<i>ṭipō</i>	<i>ṭipō</i>

Some verbs have slightly irregular forms. We may quote :—

	1 Sing.	3 Sing.
<i>onā</i> , to become,	<i>ōū</i>	<i>ō</i>
<i>raupā</i> , to remain,	<i>rōū, rauū</i>	<i>rō, rauō</i>
<i>laupā</i> , to take,	<i>lāū</i>	<i>lō</i>

The following are examples of the use of this tense :—

āū bhūkhā marū, I die of hunger.

sē ṭibbē-pādē daṅgrā tēārō, he is grazing cattle on the top of the hill.

mērā bāpū tēā chhōṭī chhānā-dē rauō, my father lives in that small house.

tārē puchhkā hōs-rā baghēr āō, whose boy comes behind you?

khānē-dē jādē rōṭī pākō, they cook bread more than (sufficient for) eating.

A more distinctly **Definite Present** is formed with the oblique infinitive and *lagē-* or *lagē-rōā*, as in *āũ itnē barsā-dē tērī sēicā karnē lagē-rōā*, I, from so many years, am doing (and have all along been doing) thy service.

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

āpnā pēf bharnā chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā, he was wishing to fill his belly, and no one was giving him anything.

Or we may say : *āũ tīpnē lagē rōā-thā*, I was striking.

The **Past Conditional** is formed from the Present Participle, as in Hindi.

Thus :—

āũ āpnē sathī-mē majī-sāi khāndā, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR		PLURAL	
Masc.	Fem.	Masc.	Fem.
1. <i>tpāš</i>	<i>tpāš</i>	<i>tpāš, tpmš</i>	<i>tpmī</i>
2. <i>tpāš</i>	<i>tpit</i>	<i>tpāš</i>	<i>tpit</i>
3. <i>tpit</i>	<i>tpit</i>	<i>tpit</i>	<i>tpit</i>

As examples, we may quote :—

ēs-rī nālaš ab karūē, I will now make a complaint of this.

mērī gālī-rī nālaš karlā, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

garē tīn dērē parē rōā, (I) remained lying down in the house for three days.

āũ āz bahut-hī hanḍā, I walked a long way to-day.

chhōṭā baghēr dūjē mulkā-khē chālā-gōā, the younger son went to another country.

tēs mulkā-rē raunḍicālē-mē-dē ēkī-rē (hāṭē raunḍē lāgyā, he began to dwell with one of the inhabitants of that country.

jabbē sē pōchayā, when he arrived.

jabbē hamē sab ādmī sīcā-pāḍē pōchē, when we all arrived at the boundary.

sab ādmī qarē-gōē, āpnē āpnē garā-khē chālē gōē, all the men became afraid, (and) went each to his own house.

hācā-khē tēs dēkhō-rō dayā āi, compassion came to the father on seeing him.

mērē pairā-dē pīr lagī, a hurt happened to my foot.

B. Transitive Verbs :—

mōḥ pāp kiya, I did sin.

mōḥ tēs-rē baghērā-khē khūb ṭipā, I beat his son well.

chhōḷē āpnē bācā-khē bōlyā, the younger said to his father.

sē tumḥē kōs-dē lōā, from whom did you buy that?

tēnnyē tinnā-khē āpnē gharchi bāḍē ditti, he divided out his property to them.

gāṇē-nāchṇē-rī wājṇi, (he) heard the sound of singing and dancing.

jhūḥi jāl-sājī kī, (he) has made a false forgery.

The **Perfect** is formed as in Hindi. Thus, *mōḥ ṭipā ḥssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindi. Thus, *mōḥ ṭipā-thā* (or *thiyā*), I had struck. So :—

bahut din nā ḥḥ-thiyē, many days had not passed.

mūā-thō, he had died.

sūr lāndē baṇḍār lēḥ gōā-thā, I had gone with the neighbours to fix the boundary.

Causal Verbs are formed as in Hindi. Thus :—

ṣuṇāṇā, to cause to hear; *mārṇā*, to beat. Irregular is *khuḷāṇā* or *khḷāṇā*, to give to eat, to feed.

Compound Verbs.

Intensives are formed with the Conjunctive Participle as in Hindi. Thus :—

dēḥ-dēṇā, to give away.

parē-jāṇā, to fall, to happen.

lēḥ jāṇā, to take away.

charē-raṇṇā, to be mounted.

Completives, as in *ḍubāḥ mukyō*, he had squandered completely.

Desideratives :—

āpnē pēḥ bharnā chāḥ-thiyā, he was wishing to fill his belly.

lāḥ khūṣī ḥṇā chāyō-thā, it was proper for you.

Inceptives :—

raṇṇē lāgyā, he began to dwell.

manāṇē lāgyā, he began to advise.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (BAGHATI).

SPECIMEN I.

एकी आदमीरे दो बघेर धिये । तीना-में-दे छोटे आपणे बाबा-खे बोल्या
 बाबा आपणी घरची-में-दे जो मेरा हिंसा ओ से मा-खे देइ दे । तवे तिन्ये
 तीना-खे आपणी घरची बाँडि दिती । बहुत दिन ना ओए धिये के छोटा
 बघेर सब कुछ कठा करि-रो दूजे मुलका-खे चळा गोआ । तेती लुचपणे-में
 दिन गुजारदे गुजारदे आपणी घरची डुवाइ दिती । जवे से सब कुछ डुवाइ
 मुक्का तवे तेस मुलका-दे बड़ा काऊ पड़ि गोआ हर से गरीब ओइ गोआ ।
 तेती-दे जाइ-रो तेस मुलका-रे रौणेवाळे-में-दे एकी-रे ठाएँ रौणे लाग्या ।
 तिन्ये से आपणे खेचा में सूर चारने भेज्या । से तीना-रे जूठे छिलका साई
 आपणा पेट भरना चाओ धिया होर तेस खे कोई कुछ ना देखो धिया ।
 जवे तेस खे होण आई तवे तिन्ये बोल्या मेरे बाबा-रे कितने हाऊरे खाणे-दे
 जादे रोटो पाको हर ओ भूखा मरू । मेरे जठि-रो आपणे बाबे काए-खे
 जाना तेस-खे बोलणा बाबा मोएँ सुरगा-रे वरोध हर तेरे सामणे पाप किया
 ओ तेरा पुत बगने जोगा नौहै । मा-खे बी आपणे कुली में दे एकी बराबर
 समझे । तवे से जठि-रो आपणे बाबे काए-खे गोआ । पर से दूर-ही था
 कि तेस रे बाबा-खे तेस देखि-रो दया आई होर दौडि-रो तेस-रे गळा-दे
 लपेटि-रो तेस-दा फाँयाँ लाया । बेटे तेस-खे बोल्या बाबा मोएँ सुरगा-रे
 वरोध हर तेरे सामणे पाप किया । ओ तेरा पुत बगने जोगा नौहै । तो
 बाबे आपणे नोकरा-खे बोल्या सभी-दे चजारे टालखू तेस खे पैनाओ हर
 तेस-रे हाथा-दे छापा पैरा-दे जोड़ा पन्याओ । तवे हमें खाऊ बैठि-रो चैन
 करू । कीए के मेरा बेटा मुआ-था नइये जीआ राचि गोआ-था तइये मिला ।
 तवे से खुशो ओए ॥

तेस-रा जेठा बेटा खेचा-दे था । जवे से आउं-दे-बारे गरा नेरे पौच्या
 तवे वाले-री गाने नाचने-री वाज शुणी । अर तिन्ये आपणे नोकरा-में-दे
 एक बल्याइ-रो पछा एह काह असो । तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो
 तारे बाबे चजारा खाणे-खे पकाइ राखा कीएकी से जीउंदा आइ-गोआ । पर तिन्ये

वुरा मान्या । वीहतरे जाणे-खे तेस-रा जौउ ना बोल्या । एतेरौ-ताई तेस-रा
 बाव बाहरे आइ-रो तेस-खे मनाणे लाग्या । तिन्ये जवाव दिता औ इतने
 वरसा-दे तेरौ सेवा करने लगे रोआ कभी तेरे हुकमा-दे बाहरे नौ गोआ हर
 तोएँ मा-खे एक छिलटू बी नौ दिता जो औ आपणे साथी-मे मजौ साई
 खांदा । तेरा एह होकरा जिन्ये तेरौ दौलत रांडा-दे खुकाई जेसौ बखता
 आया तेबू तेस-खे चजारा खाणा किया । बावे तेस-खे बोल्या बेव्या तू सदाई
 मा साई असो । जो कुछ मेरा असो सब तेरा असो । तौ खुशी ओणा
 चायो-या कौएकी तेरा बाया मुआ या नइये जीआ राचि गोआ-या तइये
 मिला ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

NOTE.—In this and the following specimen, so far as was possible, words have been spelt as in the Rev. T. Grahame Smith's account of Baghātī, in his "Languages of the Northern Himalayas." For this reason, many consonants will be found to be doubled, which are written as single consonants in the version in the Nāgarī character. It is not usual to indicate the doubling in writing in that character. Moreover, in that character, there is no means for representing the short *h*, or for representing the short *ō*. The first is sometimes written as *l*, and sometimes as *h*, and the latter as *u*, or *o*. In such cases, *h* and *o* have been written in the transliteration instead of *l* or *h*, or *u* or *o*, respectively.

Ēki-ādmī-rē	dō	baghēr	thiyā.	Tinnā-mē-dē	chhōtō
One-man-of	two	sons	were.	Them-in-from	by-the-younger

āpnē-bāwā-khē bōlyā, 'bāwā, āpnī-gharchī-mē-dē jō mērā
 his-own-father-to it-was-said, 'father, your-own-property-in-from what my
 hīsā ō, sē mā-khē dē-dē.' Tabbē tēnnyē tinnā-khē āpnī
 share may-be, that me-to give-up.' Then by-him them-to his-own
 gharchī lāḍḍē-dittī. Balut din nā ōē-thiyē kē chhōtā baghēr
 property was-divided-out. Many days not become-had that the-younger son
 sab-kuchh kaṭṭhā karē-rō dūjē-mulkā-khē chajā-gōā. Tēttī
 everything together made-having another-country-to went-away. There
 lūchpāṇē-mē din gujārdē-gujārdē āpnī gharchī dūbāḍ-dittī. Jabbē
 debauchery-in days a-passing-a-passing his-own property was-squandered. When
 sē sab-kuchh ḍabāḍ-mukyā, tabbē tēs-mulkā-dē barā kāl
 he everything squandered-completely, then that-country-in a-great famine
 parē-gōā, hōr sē garīh ōē-gōā. Tēttī-dē jāē-rō, tēs-mulkā-rē
 felt-down, and he poor became. There-from gone-having, that-country-of
 raupē-wālē-mē-dē ēkī-rō thāē raupē lāgyā. Tēnnyē sē āpnē-khēchā-mē
 inhabitants-in-from one-of near to-dwell he-began. By-him he his-own-fields-in
 sūr tsārṇē bhōjyā. Sē tinnā-rē jūthē-chhilkā-sāi āpnā pēt bharnā
 swine to-feed was-sent. He them-of left-huoks-with his-own belly to-fill
 chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā. Jabbē tēs-khē
 wishing-was, and him-to any-one anything not giving-was. When him-to
 hōē āi, tabbē tēnnyē bōlyā, 'mērē-bāwā-rē kitnē-hāī-rē
 sense came, then by-him it-was-said, 'my-father-of how-many-servants-of
 khānē-dē jādē rōṭī pākō, hōr nū bhūkhā marū.
 food-from superfluous bread they-cook, and I hungry am-dying.
 Mērē ūthē-rō āpnē-bāwē-kāē-khē jānā, tēs-khē bōlṇā.
 By-me arisen-having my-own-father-near-to is-to-be-gone, him-to it-is-to-be-said,
 "bāwā, mōē surgā-rē barōdhī hōr tērē sānnyē pāp kiṇā; aū
 "father, by-me heaven-of against and of-thee before sin was-done; I

tērā put bannē jōgā nihai. Mā-khē bī āpnē-kulī-mē-dē
 thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from
 ēkī barābar samjhē." Tabbē sē ūthē-rō āpnē-bāwē-kāē-khē gōā.
 one like consider." Then he arisen-having his-own-father-near-to went.
 Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dēkhē-rō
 But he distant-even was, that him-of the-father-to him seen-having
 dayā āi, hōr daurē-rō tēs-rē galā-dē lapētē-rō tēs-dā
 compassion came, and run-having him-of neck-on wrapped-having him-of
 phāyā lāyā.¹ Bētē tēs-khē bōlyā, 'bāwā, mōē surgā-rē
 kisses were-taken. By-the-son him-to it-was-said, 'father, by-me heaven-of
 harōdh hōr tērē sāmpe pāp kiya. Aū tērā put bannē jōgā
 against and of-thee before sin was-done. I thy son to-be-made worthy
 nihai.' Tō bāwē āpnē-nōkrā-khē bōlyā, 'sabbhī-dē tsazā-rē
 not-am.' Then by-the-father his-own-servants-to it-was-said, 'all-than good
 tākhiā tēs-khē paināō; hōr tēs-rē hāthā-dē chhāpā, pairā-dē jōrā
 garments him-to put-on; and him-of hand-on ring, feet-on pair-of-shoes
 panyāō. Tabbē hamē khāu, baithē-rō chain karū. Kiē-kē mērā
 put-on. Then we may-eat, sat-having ease may-make. Because my
 bētā muā-thā, naiyē jūā; rāché gōā-thā, taiyē milā.' Tabbē
 son dead-was, now lived; having-been-lost gone-was, now was-got.' Then
 sē khūsī ōē.
 they happy became.

Tēs-rā jēthā bētā khēchā-dē thā. Jabbē sē āundē-bārē
 Him-of the-elder son the-field-in was. When he coming-at-time
 garā-nērē pōchyā, tabbē bājē-ri gāpē-nāchpē-ri wāj sunī.
 the-house-near arrived, then music-of singing-dancing-of noise was-heard.
 Or tēnnyē āpnē-nōkrā-mē-dē ēk balyāē-rō pūchhyā, 'ēh
 And by-him his-own-servants-in-from one called-having it-was-asked, 'this
 kāh ḍssō?' Tēnnyē tēs-kāē bōlyā, 'tāhrā bāyyā āē-rō,
 what is?' By-him him-near it-was-said, 'your brother come-having,
 tārē-bāwē tsazā-rā khāpē-khē pakāē-rākhā, kiē-kē sē
 by-your-father good (feast) eating-for cooking-was-caused-to-be-done, because he
 jūndā āē-gōā.' Par tēnnyē hurā mānyā. Bihtrē jāpē-khē
 lying arrived.' But by-him had it-was-thought. Within going-for
 tēs-rā jū nā bōlyā. Ētē-ri tāi tēs-rā bāw, bāhrē
 him-of the-soul not was-said. Here-of for him-of the-father, out
 āē-rō, tēs-khē manāpē lāgyā. Tēnnyē jawāb ditiā, 'aū
 come-having, him-to to-advise began. By-him answer was-given, 'I
 itnē-barsā-dē tēri sēwā karū lagē-rōā; kabhlī tērē-lukmā-dē bāhrē
 so-many-years-from thy service to-do continued; ever thy-order-from outside

¹ The last three words appear to be corrupt Panjābī.

nī gōā; hōr tōē mā-khē ēk chihlū bī nī dittā, jō sū
not I-went; and by-thee me-to a hid even not was-given, that I
 āpnē-sāthī-mē majī-sāī khāndā. Tērā eh chhōkrā jēunyō
my-own-friends-with pleasure-with might-have-eaten. Thy this son by-whom
 tēri daulat rādā-dē khulū, jēs-i-bakhtā āyā,
thy wealth harlots-on was-caused-to-be-eaten. at-what-very-time he-came,
 tēbhū tēs-khē tsazā-rā khānā kiya. Bāwē tēs-khē bōlyā,
then-even him-for good food was-made. By-the-father him-to it-was-said,
 'bēṭā, tū sadā-i mā-sāī ḍssō. Jō-kuohh mērā ḍssō, sab tērā
'son, thou always-even me-with art. Whatever mine is, all thing
 ḍssō. Tā khusī ḍpā chāyō-thā, kiē-kē tērā hāyyā muā-thā, nāiyē
is. For-thee happy to-be proper-was, because thy brother dead-was, now
 jūā; rāchē gōā-thā, tūiyē milā.
lived; having-been-lost gone-was, now was-got.'

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN II.

मेरा नाँव साधो । मेरे बापू-रा नाँव साधो । जाते-रा कनेत । गाँव
कोटो-रा जिला शिमला ।

सादूए मा पाए चाणक भगड़ा किया । मोएँ तेस-खे नी घाथा ना
मारो कवे लड़ाई ओई । एको चेवा पाँदे लड़ाई ओई । तेस चेवा-रो
सौव लाँदे बंडार लिए गोआ-या । जवे हमें सब आदमी सौवा पाँदे पोँचे तवे
सादूए सभी-खे गाली दितो । मा-खे टोपणे आया । दौड़ि-रो सब आदमी
डरि गोए । आपणे आपणे गरा-खे चाले गोए । औ बौ डरि-रो नठि
गोआ । नठदे नठदे मेरे पैरा-दे पौड़ लगी । गरे तीन देड़े पड़ि रोआ ।
सादू-खे एह सूँच पड़ी कि मेरो गाली-री नालश करला । मा-खे टाणे-री
ताँई भूटो जाल-साजी की । कोए मा-खे गाली दितो एस-री नालश अब
करुए ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Transliteration of Specimen I.]

Mērā	nāw	Mādhō.	Mērē-bāpū-rā	nāw	Sādhō.	Jātā-rā	Kanēt.
My	name	Mādhō.	My-father-of	name	Sādhō.	Caste-of	Kanēt.
Gāw	Kōti-rā,	Jilā	Śimlā.				
Village	Kōti-of,	District	Simla.				
Sādūē	mā-pāē	chāṇak	jhagrā	kiyā.		Mōē	
By-the-complainant	me-on	causeless	quarrel	was-made,		By-me	
tēs-khē	nī	ghāyā,	nā	mārī	kabbē	laṛāi	ōi.
him-as-for	not	it-was-beaten,	not	of-us	ever	fighting	became.
laṛāi	ōi.	Tēs-chēwā-rī	sīw	lāndē	bandār		lōē
fighting	became.	That-wall-of	boundary	to-put	the-neighbours	having-taken	
gōā-thā.	Jabbē	hamē	sab	ādmī	sīwā-pādē	pōchē,	tabhē
(I)-gone-was.	When	we	all	men	the-boundary-upon	arrived,	then
sādūē	sabbhī-khē	gālī	dittī.	Mā-khē	ṭippē	āyā.	
by-the-complainant	all-to	abuse	was-given.	Me-to	to-beat	he-came.	
Daurē-rō	sab	ādmī	ḍarē	gōē.		Āppē-āppē-garā-khē	
Run-having	all	men	being-afraid	went.		Their-own-own-houses-to	
chālē-gōē.	Aū	bī	ḍarē-rū	nāthē-gōā,		nāthdē-nāthdē	
they-went-away.	I	also	feared-having	ran-away,		a-running-a-running	
mērē-pairā-dō	pīr	lagī.		Garē	tin	dērē	parē
my-foot-on	pain	happened.		In-the-house	three	days	having-fallen
rōā.	Sādū-khē	ēh	sīch	paṛī	kē,		'mērī-gālī-rī
(I)-remained.	The-complainant-to	this	thought	fell	that,		'my-abuse-of
nālas	karlā.	Mā-khē	ṭāpē-rī	tāi	jhūthī	jāl-sāji	
complaint	he-will-make.	Me (acc.)	stopping-of	for	a-false	forgery	
kī.	Kīē	mā-khē	gālī	dittī,	ēs-rī	nālas	ab
was-made.	Because	me-to	abuse	was-given,	this-of	complaint	now
karūē.							
I-will-make.							

PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Panjab, has an outlying tract extending into the heart of the Simla hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirmaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thānās named, from south to north, Pinjaur, Dharampur and Śrinagar, respectively. Pinjaur and Dharampur have Sirmaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrinagar, with Keonthal to its east, the language is Kiūṭhālī. To the south of Pinjaur thānā the language is the Hindi of Ambālā.

The State returned the language of all these thānās as simply "Pahāṭī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahāṭī" in each thānā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghāṭī at 6,000 and the Kiūṭhālī speakers of Śrinagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,¹ but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

¹ One grave omission is that, throughout, no distinction is made between the cerebral *ṛ* and the dental *n*, or between the cerebral *ḷ* and the dental *ḷ*.

PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *thānā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghāṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kē*, *kī*) for 'of.' The frequent use of *kē* instead of *khē* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *ḥiyōkar*, a husk, which may be compared with the Sirmaurī *ḥalēkar*. Other reminders of Sirmaurī are *gihchē*, evidently the same as the Sirmaurī *gēḥi*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōrī rāḥē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṇ* and *ḷ*. The letter *ṣ* is represented by *sh*, and the frequent interchange of *s* and *ṣ* is shown by the occasional use of *shē* instead of *sē* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōnā* for *ōnā* and *hū* for *ū*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ū* is well represented, and so also the ablative postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khandānā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *tēnnyē*, but we also meet *taī*, *tēhnē* and *unhē*. Similarly instead of *jēnnyē*, by whom, we have *jēhē*. *Ēs*, the oblique form of *ēh*, this, is regularly represented by *ē*.

In the verbs, *ōsō* appears under the form *āsō*, and the first person of the present tense is nasalized, as in *bōlū* for *bōlō*. The suffix of the conjunctive participle is regularly *rō*, but sometimes we find *rē*, as in *āc-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jānā*, I must (i.e. I will) go (to my father).

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (BAGHATI).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایک آدمی رے در پٹے نہ نسرے چھوٹے نے باپو کے بولا کہ باپو
 مال کا بندھا جو میرا ہے میکے دبدے نب نئے مال ننانکھے بندھا دیا اور
 تھوڑے دن باچھے چھوٹے پٹے نے سب کچھ لے کر ایک دورارے ملکھا کے
 چلا گرا نئے اپنا مال بدچالی میں برباد کر دیا اور کہی نا رووا نس
 ملکھا میں بڑا کال بڑا نب سے بھوکا مرنے لگا نب نس ملکھارے ایکے
 خاندانا رے جا رووا نئے نس کے اپنے باگٹی میں سورا کے چارے بھجنا
 نس کے جیوا میں نہی تینا شیوکڑا دے جانا کے سر کھار ہوں پیٹ
 بھروں کوئی نس کے دیو نہ تھا نب عقل میں آئی رے بولا میرے
 بارا رے کتنے محنتی کے بھونے روٹی ہے آسوں بھوکھوں مروں میرے
 اٹھ رے اپنے بارا کے چلے جانا نس کے بولوں رے باپورا موں اسمانا
 اور نیرے سامنے گناہ کیا اور اب ابدے جوگا نے کہ بھر نیرا بیٹا کھاؤں
 اپنے محنتی میں دے ایکے جیسے بنا نب اوٹھے رو اپنے بارا کے کے چلا
 اور شی ابھی دور تھا نس کے دیکھے رو نسرے بارا کے دیا آئی اور دوڑے
 رو نس کے ملنے لگا اور بہت باپے لئے پٹے نس کے بولا رے باپو موں

اسمانا را اور نیرے سامنے گناہ کیا ابدے چوگا نے کہ تین تیرا بیٹا
 کوہاڑوں بارے اپنے نوکرا ہے بولا کہ اچے سے اچے کپڑے گڈ لو اور بس
 کے بہرائد اور نیرے ہاتھ مین موندی اور پیرا مین چونی بہرائ اور
 ہم کھاڑ اور مویا کروں کیونکہ میرا بیٹا مورا تھا اب جیوا ہے راج گروا
 تھا اب ملا ہے تب سے راضی ہونے لگے *

اور نیرا بڑا بیٹا باگلی مین تھا جب گھرارے نیڑے آیا گئے اور
 ناچنے رے راز سنی تب ایک نوکرا ہے ہلارے پوچھا کہ رے کا آسوں
 تین بس کے بولا کہ تیرا بھائی آ گروا اور نیرے ہارے بڑی جگ کئے
 ابدے رے خاطر کہ شی شار بھلا چنگلا دیکھا اولہین کہہجے او نہ
 چاہا کہ ہمیں جاوں تب بس کے ہارے باہر آئے او مذایا نیٹے ہارا کے
 جوابا مین بولا دیکھ انے ہرسانے تمہوں نیرے کہنو مینے کروں اور
 کبھی نیرے بولنے دے باہر نے گروا نوئے کبھی ایک باکری را چھیلو
 میکے ندیا کہ اپنے ساتھی رے گیلی راضی ہوں اور جب تیرا رے بیٹا
 آیا جہین تیرا مال رانڈا ہے لٹایا توں نیرے خاطر بڑی جگ کری تہنیں
 بس کے بولا کہ اے شی نو سدا مٹیں گہچے روا جو کچھ مین گے آسنو
 سے تیرا ہر راضی ہونا اور راضی ہونا چاہیں تھا کیونکہ تیرا بھائی مورا تھا
 اب جیوندا ہوا اور راج گروا تھا اب ملا *

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (RAGHĀṬĪ).

PINJĀUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēkī-ādmī-rē dō bēṭe thē. Tēs-rē chhōṭe-nē bāpū-khē bolā ki, 'bāpū, māl-kā bandā jō mērā hai mai-kē dē-dē.' Tēb tēnnyē māl tinā-khē baṇḍ-diyā. Aur thōṛē dīn pāchhē chhōṭe bēṭe-nē sab kuchh lē-rō ēk-dārā-rē mulkhā-khē chalā-gōā, tēnnyē apnā māl bad-chālī-mē barbad kar-diyā. Aur kahē nā rōā, tēs-mulkhā-mē baṛā kāl parā. — Tēb sē bhūkā marnē lagā. Tēb tēs-mulkhā-rē ēkī-khāndānā-rē jā-rōā. Tēnnyē tēs-khē apnē-bāgai-mē sūrā-kē tsārnē bhējā. Tēs-kē jiwā-mē thī 'tinnā-āyōkrā-dē jinā (*for* jinnā)-khē sūr khāō hū pōṭ bharū.' Kōi tēs-kē dēō-na-thā. Tēb 'aql-mē āē-rē bolā, 'mērē-bāwā-rē kitnē mēhnatī-khē bhautī rōṭī hai āsō bhūkhō marū. Mērē uṭh-rē apnē-bāwā-kē chalē-jānā, tēs-kē bolū, "rē bāpūwā, mū āsmānā aur tērē sāmnē gunāh kiya, aur ēb ē-dē jōgā nē ki phir tērā bēṭā kuhāū; apnē-mēhnatī-mē dē, ēkī jaisē banā." Tēb uṭhē-rō apnē-bāwā-kē-kahē chalā. Aur shē (*for* sē) ēbbhē dūr thā tēs-kē dēkhē-rō, tēs-rē bāwā-khē diā āi, aur daupē-rō tēs-kē milnē lagā, aur bahut pāpē laō. Bēṭe tēs-kē bolā, 'rē bāpū, mū āsmānā-rā aur tērē sāmnē gunāh kiya, ē-dē jōgā nē ki taī tērā bēṭā kuhāū.' Bāō-nē apnē-naukarā-khē bolā ki 'achchhē-sē achchhē kaprē gad-lō, aur tēs-kē pahra-dō; aur tēs-rē hāthā-mē mūdi, aur pairā-mē jūṭī pahraō; aur ham khāō, aur mōjā karū, kyōki mērā bēṭā mōā thā, ēb jiwā hai; rāch-gōā-thā, ēb milā-hai.' Tēb sē rāzī hōnē lagē.

Aur tēs-rā baṛā bēṭā bāgai-mē thiyā. Jēb gharā-rē nēṛē āyā, gānē aur nāchnē-rī wāz sunī. Tēb ēkī-naukarā-khē bulā-rē pāchhā ki, 'rē, kā āsō?' Taī tēs-kē bolā ki, 'tērā bhāi ā-gōā, aur tērē-bāō-rē baṛī jag kāi, ē-dē-rē khājir ki shē (*for* sē) shār bhalā changā dēkhā.' Unhē khijē ō na chāhā ki 'bhitar jāū.' Tēb tēs-kē bāō-nē bāhir āē ō manāyā. Tēnnyē bāwā-khē jawābā-mē bolā, 'dēkh, itnē-barsā-dē mahū tērē kahnō mai-nē karū, aur kabhi tērē-bōlnē-dē bāhir nē gōā, tū-nē kabhi ēkī-bākri-rā chhēlī-ō mai-khē na diyā, ki apnē-sāthī-rō gailē rāzī hū; aur

jēb tērā-rē bētā āyā, jēhē tērā māl rādā-khē luṭāyā, tū tēs-rē khāṭir
 bapī jag kari.' Tēhnē tēs-kē bōlā ki, 'ai bēṭē, tū sadā mōṣ giheḥē
 rōā; jō kuchh maī-gē asē, sē tērā; par rāzī hōnā, aur rāzī hōnā (*sic*),
 chāhiṣ-thā, kyōki tērā bhāī mōā-thā, ēb jīandā hōā; aur rāch-gōā-thā,
 ēb milā hai.'

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJĀUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیرے ہانہارے کیلی آری دب رکھی ہے سواں ہانہہ
 دے جانٹی ہے سامنے ڈالی ہیٹھیں حجری اور پانی را گھڑا رکھ رکھا
 ہے ایک چھوٹو بیٹھہ رہو زمیندار بیچارہ تھوڑے زانی دے اوٹھا تھا
 ہل اور بلدا کو لےو رہو بھلکے بھلکے باگٹی میں جا رہوا جب سورج
 مونڈا آؤ نو پیر روٹی لورو آئی بے ہلا ے کھول دیو بلدا ے گھا پا دیا
 آپے ہانہہ منہ دھوپو رہو سستا لیو روٹی کھاؤ حقہ پیر بلدا ے پانی
 بلا تھوڑی باری بڑ رہو رام کر لیو پیر ساگ بات لیو رہو چلی جاو کام
 بھٹا ہو نو بیچارہ سٹی دھندے میں دن کاٹ دیو نہیں نو اورو کام کرو
 جب سورج چھینے لگو نو ہلا ے اور بلدا ے لیو رہو گھرا ے آؤ مونڈا
 ے بندے گھارا لیو بلدارے آگے گھا پا دیو پیر دودھ دو رہو روٹی بکوارے
 راضی ہو رہو اپنے چھوٹو چھوٹو میں بیٹھہ رہو کھاؤ پھیر اسے مزے
 میں کھوٹی بھارے ست جاو کہ راجہ ے پھولاندے بچھاوے بندے
 بھی نصیب نہیں *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJĀUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Dākhō, dārō-hāthā-rē kālī-āwī dab-rakhī-hai, sōā-hāth-dē
See, the-left-hand-in plough-handle pressed-kept-is, right-hand-in
 jūṭī hai, sānnē-dālī-hēthē hajrī (? jajrī) aur pānī-rā gharā rakh-rakhā-hai.
ox-whip is, in-front-tree-under the-hugqa and water-of jar placed-is.
 Ek chhōṭō baith-rahō. Zimindār bēchāra thūṛī-rātē-dē
(There) a boy seated-is. The-cultivator poor-fellow in-a-little-of-the-night
 uṭhā-thā. Hal aur baldā-kō layō-rahō. Bhalkē-bhalkē
risen-had, Plough and bullocks have-been-brought. Early-in-the-morning
 bāgāī-mē jā-rahō-ā. Jēb sūraj mūḍ āō, tō bayyar
the-field-in he-has-gone. When the-sun (over)-head comes, then the-wife
 rōṭī lō-rō āi. Yihē halā-kē khōl-diyō, baldō-kē ghā
bread taken-having comes. By-him the-plough is-opened, the-bullocks-to grass
 pā-diyā, apnē hāth mūḍ dhōyō-rahō, sastā liyō. Rōṭī
is-caused-to-fall, by-himself hand face is-washed, coolness is-taken. Bread
 khāō huqqā pīō, baldā-kē pānī pīlā thōṛī
he-eats hugqa he-drinks, the-bullocks-to water having-caused-to-drink a-little
 bārī paṛ-rahō, rām kar-liyō. Bayyar sāg-pāt layō-rahō, chālī-jāō.
while he-reclines, rest takes. The-wife vegetables takes, she-goes-away.
 Kām hūtiā hō, tō bēchāra sē-tē-dhandē-mē din kāt-diyō.
Work much is, therefore the-poor-fellow that(?)-occupation-in the-day passes,
 nahī-tō aurō kām karō. Jēb sūraj chhipnē lagō,
or-else another-also work he-does. When the-sun to-be-concealed begins,
 tō bātī-kē aur baldā-kē layō-rahō, gharā-kē āō, mūḍā-kē
then the-plough and the-bullocks he-takes, the-house-to comes, head-of
 pandē ghārā layō, baldā-rē āgē ghā pā-diyō.
upon a-bundle he-takes, the-bullocks-of before grass he-causes-to-fall.
 Bayyar dūdh dō-rahō, rōṭī pakāō. E rāzī hō-rahō, apnē-chhōṭō
The-wife milk milks, bread bakes. He happy becomes, his-own-little-
 chhōṭō-mē baith-rahō khāō. Phīr aisē-mazē-mē khātē pasārē
children-among sits eats. Again such-pleasure-in legs having-spread
 sut-jāō, ki rājā-kē phūlā-dē bichhāōnē-pandē bhī naṣīb nahī.
he-goes-to-sleep, as a-king-of flowers-of bed-on even fortune is-not.

FREE TRANSLATION OF THE FOREGOING.

See, carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *huqqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *huqqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

PATIALA (DHARAMPUR) BAGHĀṬĪ.

The Dharampur dialect of Baghāṭī is practically the same as that of Pinjaur, except that the Hindi influence is not so strong. We have, however, one instance of *kō*, used instead of *khō*, and once or twice *nē* is added (without any need for it) to the case of the agent, as in *jēnnē-nē*, by whom.

There are some curious words in the vocabulary. We may note—

baḍrā, great, elder.

bāhṭū, a son.

bamānā, to clothe.

chhyūrī, a wife.

maṭānā, to be found.

mūḥṛā, younger.

rachnā, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens:—

As in Sirmaurī, nouns, adjectives, and participles sometimes end in *ō* instead of *ā*, as in *sunō*, heard; *dittō*, given. The word for both 'I' and 'by me' is *mhā*. For 'is' we have *asō*, instead of *ōssō*, which is merely a matter of spelling. In *sunō-ā*, it is heard, we have the Kiūṭhālī word *ā* for 'is.' The past participle of *dēṇā*, to give, is sometimes *dinā*, and sometimes *dittā*, and the past participle of *marnā*, to die, is *mōāwā*.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایک آدمی رے دو ہاتھو نیچے مائٹھڑے ہاتھو اپنے بارا کے بولا
 کہ رے بابو مالدار بانڈا جو میرا بیٹھو ماکہ دے نب نٹے مال
 نڈا کے بانٹ دیتا تھوڑے دنوں میں مائٹھڑے ہاتھو سب مال جوڑو ایک
 دروازے ملکھارا سفر کیا اور نٹے اپنا مال بدچلنی میں کھر دیتا جب
 سبھ کھر مکا نب تس ملکھا مکھتا کال پڑا اور سے غریب ہوئے لگا
 نب تس ملکھارے راجہ رے نوکر رھگوا سے تسکے اپنی ہاگنی میں سورا
 چگانے بھجا اور سے چاہو تھا کہ اونہ چھلکھ سانھی جو سور کھاڑ اپنا
 بیٹ بھرے کہ کوہن تسکے نہ دیو تھا نب عقلا میں آرو بولا کہ میرے
 بارا رے موکھتے نوکرا کو مکھتی روٹی اسو اور مہون بھوکھا مہون مہون
 اوٹھ رو اپنے بارا کے چاوع اور تسکے بولوٹی کہ اے بارو مہون پرمیسرا
 اور نیرا گنائے اسو اب اے جوگا نہیں کہ تھئے نیرا ہاتھو بنو اپنے نوکروں
 میں سے ایکی جیہڑا بنار نب اوٹھ رو اپنے بارا کے گوا اور وہ ہیرو
 دور تھا کہ تسکے بارا کے دیکھ رو ترس آگوا اور دروا و تسکے گل لگا لینا
 اور بہت پنی پی موٹی ہاتھو تسکے بولا بابو مہون پرمیسرا اور نیرا

گنائے اسو اور اب آئے جوگا نہیں کہ ننھے نیرا باھٹو بنو بار اپنے نوکرا
 ہے بولا کہ چجاری نابھی نکال لیاو اور نسکے ہماؤ اور نسری ہاتھادی
 چھاپ اور لاتادی باھین لاو اور ہمین کھاو اور خوشی مناو کیون میرا
 باھٹو عوارا تھا ابھو جیوندا ہوا رچ گرا تھا اب مٹائے تب سے خوشی
 کرنے لگے *

اور نسرا بڈرا باھٹو باگٹی مین تھا جب گھرارے نیڑے آیا گائے
 و ناچنے کو سادہ شنوا تب ایک نوکر بلارو پوچھا کہ اندھے کا اسو ننھے نسکے
 بولا کہ نیرا بھائی آیا ہوندا اور نیرے بارے موکا ہے بڑی دھام
 دینی انرے نئین کہ نسکے راضی باجی مٹا سے روشا عین عوررو بھتر
 جانا نہ چاہو تھا تب نسکے بارے بانڈی آرو کسے مذابا ننھے رے بارا
 ہے جوابا مین بولا کہ دیکھہ اتنے برسا دے مہون تیری ٹہول کرو اور
 کبھی نیرے بولا دے باھر نہیں گرا پر توین کبھو ایک چھیلٹو ماکھہ
 ندینا کہ اپنے مترا سانھی خوشی مناؤ اور جب نیرا یہہ باھٹو آیا جنئے
 نیرا مال رنڈا ہے دینا توین نسری نئین بڑی دھام دینی ننھے نسکے بولا
 اے باھٹو نو سدا دے مانگی رھو اور جو کچھہ مانگی اسو نیرا اسو پر
 خوشی منانا اور خوشی ہونا چائے کیونکہ نیرا بھائی عوارا تھا سو
 جیوندا ہوا رچ گرا تھا سے اب مٹائے *

[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēkī-ādmi-rē dō bahtū thā. Maithrē bahtū apnē-bawā-khē bōlā ki, 'rē bāpuā, māla-rā bādā jō mērā baithō mā-kh dē.' Tēb tēnnyē māl tinā-khē bāt-dita (*for* ditta). Thōrē-dinā-mē maithrē-bahtū sab māl jōr-rō ēkī-dūrā-rē mulkhā-rā safar kiya, aur tēnnyē apnā māl bad-chalni-mē khō-dita. Jēb sabh khō-mukā, tēb tēs-mulkhā mukhtā kāl parā; aur sē gharib hōnē lagā. Tēb tēs-mulkhā-rē rājā-rē naukār rah-gōā. Sē tēs-kē apni-bagāi-mē sūrā chaganē bhējā, aur sē chāhō thā ki unī chhīlka sāthi jō sūr khāō apnā pēt bharē, ki kōī tēs-kē na dēō-thā. Tēb 'aqlā-mē ā-rō bōlā ki, 'mērē-bawā-rē mukhtē naukārā-kō mukhtī rōī asō, aur mhū bhūkhā marū. Mhū uñh-rō apnē-bawā-khē jāwē, aur tēs-kē bōlūē ki, "ai hāō, mhū Parmēsra aur tērā gunāi asū; ēb atē jōgā nahī ki tanhāē(?) tērā bahtū banū; apnē naukārō-mē-sē ēkī jēhrā banāō.'" Tēb uñh-rō apnē-bawā-khē gōā. Aur wōh hēbbō dūr thā ki tēs-kē bawā-khē dēkh-rō, tars ā-gōā, aur daurā wa tēs-kē gal lagā-linā, aur bahut pampī-mūi. Bahtū tēs-kē bōlā, 'bāpuā, mhū Parmēsra aur tērā gunāi asū, aur ēb atē jōgā nahī ki tanhāē(?) tērā bahtū banū.' Bāō apnē-naukarā-khē bōlā ki, 'chijārī tābhī nikāl liyāō aur tēs-kē hamāō; aur tēs-rē hāthā-dī chhāp, aur lātā-dī pāhī lāō; aur hamē khāū, aur khushī manāū, kyō mērā bahtū mōāwā-thā, ab-hū jiūndā hōā; rach-gōā-thā, ēb matā-ē.' Tēb sē khushī karnē lagē.

Aur tēs-rā badrā bahtū bagai-mē thā. Jēb gharā-rē nērē āyā, ganē wa nāchnē-kō sādī sunō-ā. Tēb ēkī naukār bulā-rō pūchhā ki, 'andhī kā asū?' Tēnnyē tēs-kē bōlā ki, 'tērā bhāi āyā-hōdā, aur tērē-bawē mōkā-khē barī dhām dīnī, at-rī tāī ki tēs-kē rāzī bājī matā.' Sē rōshā-mē hō-rō bhītur jānā na chāhō-thā. Tēb tēs-kē bawē bādī ā-rō kasnē(?) manāyā. Tēnnyē-rē bawā-khē jāwābā-mē bōlā ki, 'dēkh, itnē-barsā-dē mhū tērī ṣabul karū, aur kēb-hī tērē-bōlā-dē bāhar nahī gōā, par tōē kēb-hū ēk chhēli-ō mā-kh na dīnā, ki apnē-mitrā-sāthī khushī manāū; aur jēb tērā ēh bahtū āyā, jēnnyē-nē tērā māl ranḍā-khē dīnā, tōē tēs-rī tāī barī dhām dīnī.' Tēnnyē tēs-kē

bōlā, 'ē bāhtū, tū sadā-dē mā-gē rahō, aur jō kuchh mā-gē asō, tērā
 asō; par khushī manānā, aur khushī hōnā chahiye, kyōki tērā bhāī
 mōāwā-thā, sō jiūndā hōā; rach-gōā-thā, sē eb maṭā-e.'

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHABAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیری ہانہو سانہی آڑی جک رکھی سوبن ہانہا دی
 جھانٹ اسو سامنے ڈالا ہیٹھ حقہ اور پانی را گھڑا رکھا ہوندا نیچے اک
 باغٹو بیٹھہ روا زمیدار بیچارہ نڑے دے اوٹھا ھے هل و بلدرا کھے لے رو
 بھلکے بھلکے باگٹی میں آگڑا جب دو بہر ہو نو نسری چھیڑی روٹی
 لاؤ یہہ هل چھاڈ دیو و بولدا بے گھاس سیٹو اپنے ہانہہ و منہ دھو آر
 ٹھنڈا ہو جاؤ روٹی کھاو حقہ پیو بلدا کھے پانی بلاو پڑو نیوڑی گھڑی
 رام کرو نسری جوانس ساگ بات لے رو گھرا کھے جار مکھتا کام ہو نو
 بیچارہ اسے کامان میں دن کھو دنو نہ تو ابکا کام کرو جب دن چھپو نو
 هل اور بلدا کھے لے رو گھر آؤ گھارا گدا مونڈا پاھن لاو بلدا کھے گتا دیو
 جوانس دودہ دھو روٹی پکار یہہ خوشی سانہی اپنے بگھیرا میں بیٹھہ
 رو کھاو تب اسے عزے سانہی کھوٹے پساو رو سونو کہ بادساھان کھے
 پھولان ری سیجان میں اسے نصیب نہ ہوڑا *

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION.

Dēkhō, dēre-hāthō-sāthī āī jēk-rakhi, sōē-hāthā-di jhāt asō, sāmne-dāla-
 hēthē huqqa aur pānī-rā gharā rakhā-hōndā. Tēji ēk bāhtū bāith rōa. Zimīn-
 dār bēchāra tārke-dē ūthā-hai. Hal wa baldā-khē lē-rō, bhalke-bhalke bāgai-
 mē ā-gōā. Jēb dō-pahar hō, tō tēs-rī chhyūī rōṭī lāō. Eh hal chhād
 diyō, wa bōldā-khē ghās sītō. Apnē hāth wa mūh dhō-āō, thandā hō-jāō.
 Rōṭī khāō, huqqa piō, baldā-khē pānī pilāō, par-rō thōrī-gharī rām karō.
 Tēs-rī jawānas sūg pāt lē-rō gharā-khē jāō. Mukhtā kām hō, tō bēchāra
 ēsi kāmā-mē dīn khō-dittō, na-tō ēkā kām karō. Jēb dīn chhipō, tō hal
 aur baldā-khē lē-rō ghar āō. Ghārā-gadā mūḍā-pāhan lāō, baldā-khē gatā
 diyō. Jawānas dūdh dōhō, rōṭī pakāō. Eh khushī-sāthī apnē-baghērā-mē
 bāith-rō khāō. Tēb isē-mazē-sāthī khūṭē pasār-rō sōtō, ki bādshāhā-khē
 phulā-rī sējā-mē ē naṣīb na hōā.

LIST OF STANDARD WORDS AND PHRASES IN
JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.

LIST OF STANDARD WORDS AND PHRASES

English.	Jannāri.	Sirmāri (Dhārī).
1. One	Ek, ekō	Ek
2 Two	Dai	Dā
3. Three	Tia	Tia
4. Four	Chār	Chār
5. Five	Pāch	Pāj
6. Six	Chha	Chhau
7. Seven	Sat	Sat
8. Eight	Ath	Ath
9. Nine	Nō	Nō
10. Ten	Dās	Dā
11. Twenty	Bis	Bis
12. Fifty . . . . .	.....	Pajās
13. Hundred	Śo	Śau
14. I	Hāi	Ā
15. Of me	Mārō (dat. mahī mājhī)	Mārā, mēh-rā
16. Mine	Mārō	Mārā, mēh-rā
17. We	Ām	Hām, hāmē
18. Of us	Amārō (dat. āmī mājhī)	Mārā
19. Our	Amārō	Mārā
20. Thou	Tā	Tō
21. Of thee	Tārō (dat. tāī mājhī)	Tārā
22. Thine	Tārō	Tārā
23. You	Tum	Tum
24. Of you	Tumārō, tūhārō (dat. tumī mājhī)	Tumārā
25. Your	Tumārō, tūhārō	Tumārā

IN JAUNSĀRĪ, SIRMAURĪ, AND BAGHĀṬĪ.

Sirmaurī (Giripāri and Hālan).	Baghāṭī.	English.
Ek	Ek	1. One.
Do	Do	2. Two.
Chon	Tim	3. Three.
Char	Char	4. Four.
Pāṭ	Pāṭ	5. Five.
Chhan	Chhō	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Ādhō sau	Paṭā	12. Fifty.
Śau	Śau	13. Hundred.
Āw	Āw	14. I.
Mārā	Mārā	15. Of us.
Mārā	Mārā	16. Mine.
Āmō	Hamō	17. We.
Amrā	Māhrā	18. Of us.
Amrā	Mārā, māhrā	19. Our.
Tā	Tā	20. Thou.
Tuāṭā, tēārā	Tērā	21. Of thee.
Tuāṭā, tēārā	Tērā	22. Thine.
Tū	Tumō	23. You.
Tuārā, tumrā	Tārā, tāhrā	24. Of you.
Tuārā, tumrā	Tārā, tāhrā	25. Your.

English.	Jaunsāri.	Simsarī (Dhārphī).
26. He	Sə, sōjə	Sə
27. Of him	Tēs-kə (dat. tēs mājhi)	Tes-rə
28. His	Tēs-kə	Tes-rə
29. They	Sōjə	Sə
30. Of them	Tiā-kə (dat. tiā mājhi)	Tin-rə
31. Their	Tiā-kə	Tin-rə
32. Hand	Hāth, ātha	Āth
33. Foot	Goḍə, hāgal, lat	Lā
34. Nose	Nak	Nak
35. Eye	Ākh	Ākh
36. Mouth	Māhū, khāb	Mā
37. Tooth	Dād	Dād
38. Ear	Kān	Kān
39. Hair	Bāw, mūdāo	Bāl
40. Head	Mād	Mād
41. Tongue	Jibh	Jib
42. Belly	Pot	Ōjri
43. Back	Pith, pāchhāo	Pith, pāhi
44. Iron	Leḥə	Leə
45. Gold	Sunnə	Sūnā
46. Silver	Chādī, rūpā	Chādə
47. Father	Bāhā	Bāhə, bāw, bāp, bāpū
48. Mother	Ijī	Amā
49. Brother	Bhāi (general term), dādā (elder), bhāyā (younger).	Bāyā
50. Sister	Bhēn (general), dādī (elder), bhātī.	Bobə
51. Man	Ādmī, morod, belkārā, kāwāsā.	Mānchh, māpā
52. Woman	Bēṭī-mānukh, bēṭkārī	Jawānə

Sirmauri (Giripari and Biddan).	Baghat.	English.
Sē, sē-jē	Sē	26. He.
Tēa-rā	Tēa-rā, tēd-rā (f) . . .	27. Of him.
Tēs-rā	Tēs-rā, tēs-rā (f) . . .	28. His.
Sē	Sē	29. They.
Tin-kā	Tinnā-rā	30. Of them.
Tin-kā	Tinnā-rā	31. Their.
Hāth	Hāth	32. Hand.
Bāgā	Lāt	33. Foot.
Nāk	Nāk	34. Nose.
Ākh	Ākhi	35. Eye.
Khāb	Māb	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kān	38. Ear.
Mādāl	Bā	39. Hair.
Mūd	Mūd	40. Head.
Jib	Jibh	41. Tongue.
Pēt	Pēt	42. Belly.
Pīth	Pīth	43. Back.
Loh	Lohā	44. Iron.
Sūnō	Sunā	45. Gold.
Rāpō	Chādi	46. Silver.
Bālā	Bāpō, bāō, bāhā . . .	47. Father.
Māē	Amni	48. Mother.
Dādā	Dādā, bāyā, bāl . . .	49. Brother.
Dādē, bōpō	Bobō (elder), (younger). bāih . . .	50. Sister.
Māchh	Ādmī, jāp . . .	51. Man.
Chhōwri, chhōwri . . .	Jūpā, jūpā . . .	52. Woman.

English.	Jannāri.	Sirmauri (Dhārīhī).
53. Wife	Jorū, chhēuṛī	Jorū
54. Child	Lākṣṭhā, chhērā	Chhōṭā, chhāirā
55. Son	Bēṭā	Hāy*ṭā, bēṭā, chhōṭā
56. Daughter	Baṭī, dhi	Baṭe, bēṭī
57. Slave	Hārī, kāndī	Chākar
58. Cultivator	Khēṛā	Jimidar
59. Shepherd	Bhāḍawā	Barhālā
60. God	Bhōgwan	Narāyṇ
61. Devil	Sōitān	Bhāt
62. Sun	Das	Sūraj
63. Moon	Tikrāṭī, jhān, jān	Chāḍ
64. Star	Tārā	Tārā
65. Fire	Āg	Āg
66. Water	Pāṭī	Chū
67. House	Ghōr, kāṛ	Gōr, ghōr, gaur
68. Horse	Ghōṛā	Gaurā
69. Cow	Gāw	Gāw
70. Dog	Kukar	Kutā
71. Cat	Dhārū, birāl (male) ; birāl, birālī (female). . . .	Barāl
72. Cock	Kākhā	Kākhā
73. Duck	Bāḍk	Batak
74. Ass	Gadhā, gadhā	Gadhā
75. Camel	Ūṭ	Ūṭ
76. Bird	Chāṛī, chhalkhūṛī	Chīṛū
77. Go	Jā, nōṭh, hāṛ	Jā
78. Eat	Khā	Khā
79. Sit	Bēṭ, bēṭh, bēṭh	Bēṭh

Sinnant (Giripari and Biffau).	Boghiti.	English.
Chhōwri, chhōwri	Chhōri	53. Wife.
Nōkō	Bōtō	54. Child.
Chhōtā	Boghēr, bagēr	55. Son.
Dhītū	Bōtī, dī	56. Daughter.
Baithū	Nōkar	57. Slave.
Baand	Dhyālā	58. Cultivator.
Bādālā	Gaāl	59. Shepherd.
Papōsur	Paumōsur	60. God.
Bhāt	Lōchā	61. Devil.
Sūraj	Sūraj	62. Sun.
Jū	Chād, jū	63. Moon.
Tārā	Tārā	64. Star.
Āg	Āg	65. Fire.
Chā	Pā	66. Water.
Ghōr	Gaur, ghar	67. House.
Ghōrā	Gōhrā	68. Horse.
Gāw	Gāo, gā	69. Cow.
Kākar	Kuttā	70. Dog.
Bārāl	Baryāl (m.), baryālī (f.)	71. Cat.
Kūkhā	Kukrā, murgā	72. Cock.
	Batak	73. Duck.
Gādhā	Gadā, gadhā	74. Ass.
Ū	Ū	75. Camel.
Chapī	Pañchbi	76. Bird.
Dēw	Jā	77. Go.
Khā	Khā	78. Eat.
Bōs	Bāth	79. Sit.

English.	Javanese.	Srmanet (Dhāt- ³ h)
80. Come	Ā, āt	Ā
81. Beat	Jal, mār, pīt, jhāg	Tip
82. Stand	Ujhu, thāpō hō	Khar
83. Die	Mōr, khōp	Mar
84. Give	Dē	Dē
85. Run	Daur, dhaw	Daur
86. Up	Sīhāsō, ōchhōri, uprō	Gāṭ
87. Near	Nērō, dhāyā	Nirō
88. Down	Tōl, tōāsō, nīglō	Tōl
89. Far	Durō	Dūr-ka
90. Before	Pōilā, ngāso	Pailā, āgē
91. Behind	Pāchhī, pāchhāsō, pīthī- pōchh. . . .	Pāchhai
92. Who	Kūpa	Kūp
93. What	Kā, kāh	Kā
94. Why	Kāi, kāhi, kāikh, kōthō- wātē	Kādī-khō
95. And	Ōr	Taiyē, hār
96. But	Pōr	Par
97. If	Ekājō	Jō
98. Yes	Ō, hā, hā, āhā	Āhā
99. No	Nā	Nā
100. Alma	Hōe-rō, chāhō-bō	Hai
101. A father	Bābā	Ēk bāp
102. Of a father	Bābā-kā	Ēki bāpū-rā
103. To a father	Bābā-kh	Ēki bāpū-khō
104. From a father	Bābā-bhērī	Ēki bāpū-dā
105. Two fathers	Duī bābā	Dā bāp
106. Fathers	Bābā	Bābā

Sinnard (Giripari and Dikari).	Beghā.	English.
Aj	Ā	80. Come.
Piṭ	Mār, tip	81. Beat.
Ūbā ho	Kharā-s	82. Stand.
Mar	Mar	83. Die.
Dā	Dā	84. Give.
Sat	Daur	85. Run.
Gāā, gā	Ūpar, bubhā	86. Up.
Naufik	Nep	87. Near.
Nithā	Tāl, hundā	88. Down.
Dār	Dār	89. Far.
Āgā	Āgā, ākā	90. Before.
Pachhā	Pachhā, pachhā	91. Behind.
Kap	Kap	92. Who.
Kā	Kā	93. What.
Kaṭ	Kaṭ-kā	94. Why.
Aj	Hār, 3r, 4r	95. And.
.....	Pairi	96. But.
Jā	Par	97. If.
Au	Ā	98. Yes.
Nā	Nā	99. No.
Bā	Dukh	100. Alas.
Bābā	Bābā	101. A father.
Bābā-rā	Bābā-rā	102. Of a father.
Bābā-rī tā?	Bābā-khā	103. To a father.
Bābā-dā	Bābā-dā	104. From a father.
Dā bābā	Dā bābā	105. Two fathers.
Bābā	Bābā	106. Fathers.

English.	Jaunāri.	Sirmāval (Dhārgh).
107. Of fathers . . .	Babāḍ-kā . . .	Bābā-rā . . .
108. To fathers . . .	Babāḍ-kh . . .	Bābā-khō . . .
109. From fathers . . .	Babāḍ-bhārī . . .	Bābā-dā . . .
110. A daughter . . .	Bēḍ . . .	Ek bēḍ . . .
111. Of a daughter . . .	Bēḍī-kā . . .	Ekī bēḍī-rā . . .
112. To a daughter . . .	Bēḍī-kh . . .	Ekī bēḍī-khō . . .
113. From a daughter . . .	Bēḍī-bhārī . . .	Ekī bēḍī-dā . . .
114. Two daughters . . .	Dul bēḍī . . .	Dā bēḍī . . .
115. Daughters . . .	Bēḍī . . .	Bēḍī . . .
116. Of daughters . . .	Bēḍī-kā . . .	Bēḍī-rā . . .
117. To daughters . . .	Bēḍī-kh . . .	Bēḍī-khō . . .
118. From daughters . . .	Bēḍī-bhārī . . .	Bēḍī-dā . . .
119. A good man . . .	Ek bhōlē admi . . .	Bhalā māpā . . .
120. Of a good man . . .	Ekō bhōlē admi-kā . . .	Bhalō māpā-rā . . .
121. To a good man . . .	Ekō bhōlē admi-kh . . .	Bhalō māpā-khō . . .
122. From a good man . . .	Ekō bhōlē admi-bhārī . . .	Bhalō māpā-dā . . .
123. Two good men . . .	Dul bhōlē admi . . .	Dā bhalō māpā . . .
124. Good men . . .	Bhōlē admi . . .	Bhalō māpā . . .
125. Of good men . . .	Bhōlē admi-kā . . .	Bhalō māpā-rā . . .
126. To good men . . .	Bhōlē admi-kh . . .	Bhalō māpā-khō . . .
127. From good men . . .	Bhōlē admi-bhārī . . .	Bhalō māpā-dā . . .
128. A good woman . . .	Ek bhōlī bēḍī-mānukh . . .	Bhalō baiyar . . .
129. A bad boy . . .	Ek kāsālī chhanṭā . . .	Ek jhālā chhōṭā . . .
130. Good women . . .	Bhōlī bēḍī-mānukh . . .	Bhalī baiyar . . .
131. A bad girl . . .	Ek kāsālī chhanṭī . . .	Ek unī bēḍī . . .
132. Good . . .	Bhōlē, āchhō . . .	Bhalā . . .
133. Better . . .	Bēḍī āchhō . . .	Āchhā . . .

Sanskrit (Devanāgarī and Hīnag).	English.	English.
Bāba-rā	Bāb-rā	107. Of fathers.
Bāba-ri tāī	Bāb-khā	108. To fathers.
Bāba-dā	Bāb-dā	109. From fathers.
Dhītā	Dī	110. A daughter.
Dhītā-rā	Dīā-rā	111. Of a daughter.
Dhītā-ri tāī	Dīā-khā	112. To a daughter.
Dhītā-dā	Dīā-dā	113. From a daughter.
Dvī dhītā	Dvī dīā	114. Two daughters.
Dhītā	Dīā	115. Daughters.
Dhītā-rā	Dīā-rā	116. Of daughters.
Dhītā-ri tāī	Dīā-khā	117. To daughters.
Dhītā-dā	Dīā-dā	118. From daughters.
Nikā māchh	Chāngā jāpā	119. A good man.
Nikā māchh-rā	Chāngā jāpā-rā	120. Of a good man.
Nikā māchh-khā	Chāngā jāpā-khā	121. To a good man.
Nikā māchh-dā	Chāngā jāpā-dā	122. From a good man.
Dvī nikā māchh	Dvī chāngā jāpā	123. Two good men.
Nikā māchh	Chāngā jāpā	124. Good men.
Nikā māchh-rā	Chāngā jāpā-rā	125. Of good men.
Nikā māchh-ri tāī	Chāngā jāpā-khā	126. To good men.
Nikā māchh-dā	Chāngā jāpā-dā	127. From good men.
Nikā chhōwṛī	Sōhṛī-jāpās	128. A good woman.
Burā chhōṛā	Chaudrā (or burā) baghār	129. A bad boy.
Nikā chhōwṛī	Sōhṛī jāpās	130. Good women.
Burā dhītā	Chaudrī chhōṛī	131. A bad girl.
Āchhā	Chāngā, sōhṛī, bhālā	132. Good.
Bēgī āchhā	Chāngā (than dhī, dā-dā)	133. Better.

English.	Jannāri.	Sirmāri (Dhākhi).
134. Best . . .	Sabbhā-ā achhō . . .	Sē-bē-dā-āchhā . . .
135. High . . .	Uglō . . .	Uchā . . .
136. Higher . . .	Bāgī uglō . . .	Uchā . . .
137. Highest . . .	Sabbhā-ti uglō . . .	Sōhī-dā-uchā . . .
138. A horse . . .	Ghōṛā . . .	Ek gaurā . . .
139. A mare . . .	Ghōṛī . . .	Ek gōṛī . . .
140. Horses . . .	Ghōṛā . . .	Gaurā . . .
141. Mares . . .	Ghōṛiyā . . .	Gōṛī . . .
142. A bull . . .	Baurh . . .	Ek gaurā . . .
143. A cow . . .	Gāw . . .	Ek gāw . . .
144. Bulls . . .	Baurh . . .	Gaurā . . .
145. Cows . . .	Gāwī . . .	Gāyā . . .
146. A dog . . .	Kukur . . .	Ek kutā . . .
147. A bitch . . .	Kukri . . .	Ek kutī . . .
148. Dogs . . .	Kukur . . .	Kutā . . .
149. Bitches . . .	Kukariyā . . .	Kutī . . .
150. A he goat . . .	Bākrā . . .	Ek bākrā . . .
151. A female goat . . .	Bākri . . .	Ek bākri . . .
152. Goats . . .	Bākrā . . .	Bākri . . .
153. A male deer . . .	Hōrnā . . .	Ek irap, ek rāl . . .
154. A female deer . . .	Hōrin . . .	Ek irpē . . .
155. Deer . . .	Hōrin . . .	Rāl . . .
156. I am . . .	Hāū ā, ō . . .	Ā aū (dān) . . .
157. Thou art . . .	Tā ē . . .	Tē aū . . .
158. He is . . .	Sō an, ā, hō . . .	Sō aū . . .
159. We are . . .	Ām ā, ā . . .	Hām aū . . .
160. You are . . .	Tum an, o . . .	Tum aū . . .

Sanskrit (Giripārī and Ullāsa).	Baghārī.	English.
Bāgēś achbō . . .	Sabbhī-dē chaṅgā . . .	134. Best.
Ūcho	Uchohā	135. High.
Bēgi ſcho	(Ēe-dē) uchchā	136. Higher.
Bāgēś ſohō	Sabbhī-dē nobhā	137. Highest.
Ghōṛā	Gōhrā	138. A horse.
Ghōṛī	Gōhyī	139. A mare.
Ghōṛā	Gōhrō	140. Horses.
Ghōṛī	Gōhyā	141. Mares.
Dhulundar	Bōld	142. A bull.
Gāw	Gā, gā	143. A cow.
Dhulundar	Bōld	144. Bulls.
Gāwī	Gā	145. Cows.
Kōkar	Kuttā	146. A dog.
Kōkrē	Kutti	147. A bitch.
Kōkar	Kuttō	148. Dogs.
Kōkri	Kuttiā	149. Bitches.
Bāktā	Bākrā	150. A he goat.
Bāktō	Bākri	151. A female goat.
Bāktā	Bākrō	152. Goats.
Arin	Hirap	153. A male deer.
Arin	Harpi	154. A female deer.
Arin	Harap	155. Deer.
Āw ſū, or sa	Āñ ſesū	156. I am.
Tū sa	Tū ſesū	157. Thou art.
Sō sa	Sō ſesō	158. He is.
Āmē sa	Hamē ſesū	159. We are.
Tūē sa	Tumē-ſesō	160. You are.

English.	Jaunsāri.	Sirmāsi (Edāsi).
161. They are	Sōjē an, ā	Sē an
162. I was	Haṣ thā	Ā thiyā
163. Thou wast	Tā thā	Tā thiyā
164. He was	Sō thā	Sē thiyā
165. We were	Ām thā	Hām thiyā
166. You were	Tum thā	Tum thiyā
167. They were	Sōjē thā	Sē thiyā
168. Be	Hō	Ō
169. To be	Hōpō	Ōa
170. Being . . . . .	.....	Ōmā
171. Having been . . . . .	.....	Ōi-ro
172. I may be . . . . .	.....	Ā an
173. I shall be	Haṣ homā	Ā owē
174. I should be . . . . .	.....	.....
175. Beat	Mār	Tip
176. To beat	Mārō	Tip'an
177. Beating	Mārō	Tipā
178. Having beaten	Mārī kōri	Tipī-ro
179. I beat	Haṣ mārā	Ā tipā
180. Thou beatest	Tā mārā	Tā tipā
181. He beats	Sō mārō	Sē tip; tipō
182. We beat	Ām mārā	Hām tipā
183. You beat	Tum mārō	Tum tip; tipō
184. They beat	Sōjē mārō	Sē tip; tipō
185. I beat (<i>Past Tense</i>)	Mē mārā	Mē tipā
186. Thou beatest (<i>Past Tense</i>)	Tē mārā	Tē tipā
187. He beat (<i>Past Tense</i>)	Tipō mārā	Tēpiyā tipā

Sanskrit (Giripati and Hildner).	Baghelī.	English.
Sa sa	Sa sa	161. They are.
Aw thā	Aw thā	162. I was.
Tā thā	Tā thā	163. Thou wast.
Sa thā	Sa thā	164. He was.
Amē thē	Hamē thē	165. We were.
Tuē thē	Tumē thē	166. You were.
Sa thē	Sa thē	167. They were.
Ō	Ō	168. Be.
Ōpā	Ōpā, ōpā	169. To be.
Ōdā	Ōdā	170. Being.
Ōi, ōiyā	Ōi-rā, ōi-rā	171. Having been.
.....	Aū sū	172. I may be.
Ōalā	Aū sū	173. I shall be.
.....	Aū sūdā	174. I should be.
Pi	Mār	175. Beat.
Pipā	Tipā	176. To beat.
Pipā	Tipā	177. Beating.
Piō, piyā	Tipō-rā	178. Having beaten.
Aw pipā sū, or sa	Aū pipā	179. I beat.
Tā pipā sa	Tā pipā	180. Thou beatest.
Sa pipā sa, pipā sa	Sa pipā	181. He beats.
Amē pipā sa, pipā sa	Hamē pipā	182. We beat.
Tuē pipā sa, pipā sa	Tumē pipā	183. You beat.
Sa pipā sa, pipā sa	Sa pipā	184. They beat.
Maū (or mā, mā) pipā	Moū pipā (or piyā)	185. I beat (<i>Past Tense</i>).
Tā pipā	Toū pipā (piyā)	186. Thou beatest (<i>Past Tense</i>).
Tēnā pipā	Tēnā pipā (piyā)	187. He beat (<i>Past Tense</i>).

English.	Jaunsāri.	Birman (Dhārghī).
188. We beat (<i>Past Tense</i>).	Amē mārā . . .	Hāmō tīpā . . .
189. You beat (<i>Past Tense</i>).	Tūō mārā . . .	Tumō tīpā . . .
190. They beat (<i>Past Tense</i>).	Tiwē mārā . . .	Tinō tīpā . . .
191. I am beating . . .	Hāū mārō . . .	Ā tīpōē-lāg-rōē . . .
192. I was beating . . .	Hāū mārō thā . . .	Ā tīpōē-lāg-rōē-thā . . .
193. I had beaten . . .	Mē mārā thā . . .	Mē tīp-di-yē-thā . . .
194. I may beat . . .	.....	Ā tīpā . . .
195. I shall beat . . .	Hāū mārā . . .	Ā tīpōē . . .
196. Thou wilt beat . . .	Tō mārā . . .	Tā tīpā . . .
197. He will beat . . .	Sō mārā . . .	Sō tīpā . . .
198. We shall beat . . .	Ām mārā . . .	Hām tīpōē . . .
199. You will beat . . .	Tum mārā . . .	Tum tīpā . . .
200. They will beat . . .	Sōjē mārā . . .	Sō tīpā . . .
201. I should beat . . .	...	Ā tīpōē . . .
202. I am beaten . . .	Hāū mārā jāndā . . .	Ā tīpā . . .
203. I was beaten . . .	Hāū mārā gōā . . .	Ā tīp-di-yē . . .
204. I shall be beaten . . .	Hāū mārā jāndā . . .	Mī tīpā . . .
205. I go . . .	Hāū jāū, or nōthī . . .	Ā jāū . . .
206. Thou goest . . .	Tō jāū, nōthē . . .	Tā jāū . . .
207. He goes . . .	Sō jāū, nōthō . . .	Sō jāū . . .
208. We go . . .	Ām jāū, nōthī . . .	Hām jāū . . .
209. You go . . .	Tum jāū, nōthō . . .	Tum jāwō . . .
210. They go . . .	Sōjē jāū, nōthō . . .	Sō jāwō . . .
211. I went . . .	Hāū gōā, nōthā . . .	Ā gauā, gōā, guwā . . .
212. Thou wentest . . .	Tā gōā, nōthā . . .	Tā gauā . . .
213. He went . . .	Sō gōā, nōthā . . .	Sō gauā . . .
214. We went . . .	Ām gōā, nōthē . . .	Hām gauā . . .

Gurmukhi (Gurmukhi and Blücher).	Baghātī.	English.
Āmā pīā	Hamā pīā (pīyā)	188. We beat (<i>Past Tense</i>).
Tāā pīā	Tamā pīā (pīyā)	189. You beat (<i>Past Tense</i>).
Tāā pīā	Tinnā pīā (pīyā)	190. They beat (<i>Past Tense</i>).
Āw pīā lagē rāā sī	Āw pīā lagē rāā	191. I am beating.
Āw pīā thā	Āw pīā lagē rāā-thā	192. I was beating.
Maā pīā thā	Maā pīā-thā	193. I had beaten.
.....	Āw pīā	194. I may beat.
Āw pīā	Āw pīā	195. I shall beat.
Tā pīā	Tā pīā	196. Thou wilt beat.
Sā pīā	Sā pīā	197. He will beat.
Āmā pīā	Hamā pīā, pīyā	198. We shall beat.
Tāā pīā	Tamā pīā	199. You will beat.
Sā pīā	Sā pīā	200. They will beat.
.....	Āw pīā	201. I should beat.
Āw pīā gāā sī	Āw pīā jāā	202. I am beaten.
Āw pīā gāā thā	Āw pīā gāā	203. I was beaten.
Āw pīā jāā	Āw pīā jāā	204. I shall be beaten.
Āw jāā sī	Āw jāā	205. I go.
Tā jāā	Tā jāā	206. Thou goest.
Sā jāā	Sā jāā	207. He goes.
Āmā jāā	Hamā jāā	208. We go.
Tāā jāā	Tamā jāā	209. You go.
Sā jāā	Sā jāā-rāyā, sā jāā	210. They go.
Āw jāā	Āw jāā	211. I went.
Tā jāā	Tā jāā	212. Thou wentest.
Sā jāā	Sā jāā	213. He went.
Āmā jāā	Hamā jāā	214. We went.

English.	Jainscript.	Sinhalese (Utharpi).
215. You went	Tum gōē, nōthē	Tum gaoē
216. They went	Sōjā gōē, nōthē	Sō gaoē
217. Go	Jā, nōth	Jā
218. Going	Jāndē, nōthdē	Jāndē
219. Gave	Gōē, gwā, nōthā	Gauā, gōā
220. What is your name ? .	Tūhārē nūw kā hā ? . .	Tērā nūw kā ?
221. How old is this horse ?	Ēs ghōrē-kī kā umar o ? .	Ēs gauṛē-rī umar kā, (or) oi gauṛā kiinō dīn-rā ?
222. How far is it from here to Kashmir ?	Kōsmār ētkī kōchhā dārā o ?	Kāsmār āē-dī kaitnī dār ? .
223. How many sons are there in your father's house ?	Tōhārē bābā-kē kōn bōtē o ?	Tērē bāv-rē ghūr-dē kaitnō bōtē ?
224. I have walked a long way to-day.	Hāū ēā dārē lāg nōthā-thā	Ā ēj bahot chālā
225. The son of my uncle is married to his sister.	Mērē kākā-kē bōtē tōē-kē bōlū-kē sath biā kiya.	Mērē chāchā-rē bōtē-rē bāyāh tēs-rī bōbō-sāthē hōē.
226. In the house is the sad- dle of the white horse.	Bhītrās saktō ghōrē-kī jin bhi ā.	Sapēd gauṛē-rī jin ghōr- mō ā.
227. Put the saddle upon his back.	Jin pōrāw	Tēs-rī pūhō-pūdi jin pū . .
228. I have beaten his son with many stripes.	Mē tōē-kō bōtē-kh chāmbkō- lē pūā.	Mān tōē-rē chhōtē-dē bōhtē chhūlē lē.
229. He is grazing cattle on the top of the hill.	Sō āpōi gōrā gūḍē-kē mūḍiyārē-chh lē chārā.	Sō jīnē-pāḍē dāgar chār . .
230. He is sitting on a horse under that tree.	Sō ghōrē-chh rāhā bōthī tōchh bāpā tō.	Sā gauṛē-pāḍē tēs paṛ- hōhā ā.
231. His brother is taller than his sister.	Tēs-kā bhāi āpōi bōlū-tō lēgē lāhā o.	Tēs-rā bhāi tēs-rī bōbō-dā bapā ā.
232. The price of that is two rupees and a half.	Tāthō-kē dam dhāt rupaiyē ā.	Tēt-rā mōi dhāt rupayā . .
233. My father lives in that small house.	Mērā bābā tōchh nāndrē kāṛē pūḍā-rōhō.	Mērā bāpā tēs chhānṛē-sē ghūr-dē ruṁ-ā.
234. Give this rupee to him	Ējā rupaiyā tēs-kh dē . .	Āi rupayā tēs dē
235. Take those rupees from him.	Tēs bhērī ējō rupaiyā samhāl.	Sē rupayē tēs-dē lē
236. Beat him well and bind him with ropes.	Tēs-kh khōb mār or pāgōiē lē bād.	Tēs khōb jip hōr pāgōi-dā bād.
237. Draw water from the well.	Kōḍ-dī pāṛi khāḍch	Bāē-dā chhā khāich
238. Walk before me	Mērē sānni āḍā-pūḍā hāḍ .	Mī-dē āgē chāl
239. Whose boy comes be- hind you ?	Kōē-kā lāpōttā āḍ tān pāchh ?	Tūi-pāchhō kōē-rā chhōttā lā ?
240. From whom did you buy that ?	Tumē sō kōē-bhērī mōlē gāḍā ?	Sō kōē-dā lōā ?
241. From a shopkeeper of the village.	Ēkō gāwō-kē bāniyē-bhērī .	Gāw-rē bāniyē-dē

Sinhmon (Oriya and Hindi).	Reghat.	English.
Tāē dāwē	Tumē gōē	215. You went.
Sē dāwē	Sē gōē	216. They went.
Dāw	Jā	217. Go.
Dāwā	Jāwā	218. Going.
Dawā	Gō	219. Gone.
Tumrē kē nāw sa ? . . .	Tārē kē nāw ? . . .	220. What is your name ?
Ēē ghōrē-rē kē umar sa ? .	Sē gōrē kē bārā-rā ? .	221. How old is this horse ?
Ēū-dā Kasmir kē dūr sa ?	Kasmir nī-dē kīnī dūr jāso	222. How far is it from here to Kashmir ?
Tārā bāwē-rē ghar-dē kē chhōtē sa ?	Tārē bāp-rē gharē kīnē baghēr ?	223. How many sons are there in your father's house ?
Māē āj bhārī bāt hōjā . .	Āē āj bahut-hi hōjā . .	224. I have walked a long way to-day.
Mērē kākē-rē chhōtā tēs-ri bōpē wāhī gōjār nō.	Mērē chāchē-rē baghēr tēs-ri bāikā-sāī byā ō.	225. The son of my uncle is married to his sister.
Chhōtā ghōrē-rē jīn ghar bhitarē sa.	Dhōtā gōhēr-ri jīn gharē jāso.	226. In the house is the saddle of the white horse.
Tēs-ri pithā-gāī jīn pāpō .	Jīn pithā-pās rākho . .	227. Put the saddle upon his back.
Māē tēs-rā chhōtā chhōtē pō pītā.	Mōē tēs-rā baghēr-khē khōb tītā.	228. I have beaten his son with many stripes.
Sē jīr gāī bāchē chār sa . .	Sē tītē-jīdē dāgrā jārō .	229. He is grazing cattle on the top of the hill.
Sā tēs bākh nithā ghōrē gāī bōthā sa.	Sē tēs dālā hēthē gōhēr-pās chārē nō.	230. He is sitting on a horse under that tree.
Tēs-rā dādā tēs-ri dādī-dō lābē sa.	Tēs-rā bāyā tēs-ri bāihā-dō lābē-ōso.	231. His brother is taller than his sister.
Tēs-rā mōī dāl rūpayā sa	Tēs-rā mōī dāl rūpayē ōso.	232. The price of that is two rupees and a half.
Mērā bābā tēs chhōtā ghar-dē rāē sa.	Mērā bāp tēs chhōtē chāikā-dē rāō.	233. My father lives in that small house.
Ē rūpayā ō-khē dō . . .	Ē rūpayā tēs-khē dō . .	234. Give this rupee to him.
Sē rūpayā tēs-dā ōrī kar . .	Sē rūpayā ō-dē lō . . .	235. Take those rupees from him.
Tēs achhā pītē tyā pāgētōē hō.	Tēs khōb mār hōr rāsī-sāī hō.	236. Beat him well and bind him with ropes.
Kōē-dā chhē gāpō . . .	Kōē-dē pāt āpō . . .	237. Draw water from the well.
Mā-dā āgā chāl . . .	Mā-dē ākā hōpō . . .	238. Walk before me.
Tāmū-dē pāchhē kas-rā chhōtā āj ?	Tārē pāchhā kōē-rā baghēr āō ?	239. Whose boy comes behind you ?
Tōē sē kas-dē gīnā ? . .	Sē tāmē kōē-dē lōē ? . .	240. From whom did you buy that ?
Gāwō-rē hāniyā-dā . . .	Gāw-rē hāniyē-dē . . .	241. From a shopkeeper of the village.

THE KIŪṬHALI GROUP.

The Simla Hill States are bounded on the North by the River Satlaj. Speaking roughly, the southern half of the whole tract is occupied by Sirmur, Baghat and the adjoining parts of Patiala. The Northern half has in its centre the State of Keonthal and the Śrīnagar thānā of Patiala. Here the language is Kiūṭhali, reaching from Baghat and Sirmur right up to the State of Bhujji lying along the south bank of the Satlaj.

West and East of this central Kiūṭhali tract other Western Pahāri dialects are spoken, all of which are closely connected, and which may conveniently be classed together as the Kiūṭhali group. On the west, in the State of Nalagarh is Haṇḍūri, and to the east, in order going eastwards, spoken in Eastern Keonthal, Kotkhai, and several adjoining and less important States, are Simla Sirāji, Barāri, Kirnī, and Śōrāchōli. Finally belonging to the same group is the Kōchi, spoken in the western part of the State of Bashahr, immediately to the North and North-East of Barāri and Śōrāchōli. The number of speakers reported for each of these dialects is as follows:—

Kiūṭhali	43,577
Haṇḍūri	50,211
Simla Sirāji	28,833
Barāri	7,894
Śōrāchōli	2,428
Kirnī	3,938
Kochi	51,852
Total for Kiūṭhali Group	188,763

A glance at the map will show that these occupy the whole of the Northern half of the Simla Hill States except the north-east corner, near Kōtguru (Kotgarh). The language here is more closely connected with that of the Outer Sirāj of Kulu on the north side of the Satlaj, and I have classed it, as will be seen subsequently, as a member of what I call the Satlaj Group.

Details regarding these dialects will be found fully given in the following pages, and it is here unnecessary to refer to them. All the dialects of the Simla Hill States closely resemble each other, and the common main point of distinction is the method of forming the oblique case of masculine nouns ending in a consonant. In Sirmaurī these end in *ē* or *ō*, in Baghatī in *ā*, and in the languages of the Kiūṭhali Group in *ō* or *ō*.

For further particulars, especially to the phonetic changes, reference should be made to the separate account of each dialect.

KIŪṬHALĪ.

Kiŭṭhali is properly the language of the State of Keonthal (Kiŭṭhal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. Kiŭṭhali is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thana of Patiala (see Baghātī, ante p. 513 ff.) and in the States of Dhami and Bhajji as well as in the headquarters of Simla.

The number of its speakers is as follows:—

Keonthal	21,745
Simla	2,741
Patiala (Śrinagar)	3,000
Dhami	3,924
Bhajji	12,167
Total	43,577

To its east Kiŭṭhali has Sirmauri, Simla Sirājī, Barāri, Kirmī, and Śōḷhōchī, to its south Baghātī, to its west Hanḍārī, and to its north Sukēḷī, all of which are closely allied to Kiŭṭhali.

The most striking peculiarities of Kiŭṭhali are the termination *ō* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghātī and the *ē* of Sirmauri, and the use of *hāpē* as the postposition of the dative.

A sketch of Kiŭṭhali is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of Kiŭṭhali poetry on pp. 367 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary, and Mr. H. A. Rose, I.C.S., has published two Kiŭṭhali ballads (both Text and Translation), entitled, respectively, *Subāi kī Nāṭī, a Pahārī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxviii (1909), p. 328], and *Mohiye kī Har, or Bar* [*ib.* Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 69 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pahārī dialects contains many words not found in the usual dictionaries, and as good materials are available for Kiŭṭhali, there is here given a Kiŭṭhali vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khasā language once spoken in these hills—

A

ogayā,	an order, command.
āh,	yes.
ainī, innī,	a fight.
akhī, ākkhī,	the eye.
āklāḷā,	wise.
akrā,	arrogant.
ālē duālē,	round about.
ālī, hālī,	a slave, a servant.

ālō,
āmā,
aṇḍkū,
āṇṇū,
āṇthī,
āṭyā,
aṇḥī,
aṇṇū,

a brass pot, *lōḷā*.
a mother.
on this side.
to bring, to draw (water).
this much.
eighty.
a plough, *aṇḥī bāṇṇū*, to plough.
to come.

B

bād,
bādā,
bāḍā,
baḷḷālo,
baḷḷārū,
bāḍē dēṇū,
bādṇū,
badrā,
bāḷū,
bāḍḍā, baṇḍkū,
bagēhr,
bāgur,
bāhrā,
bāi, bāiā,
baṇḍkū, bāḍḍā,
bāl,
baḷāṇṇū,
baḷṇū,
bālṇū,
bālḷō,
bāmṇū,
bāmū,
bānī,
bāṇṇū,
bāḷ, bāṇṇū,
bārakṭsārī,
bakī,
bastarū,
bāḷṇū,
baṇḥṇū,
baṇḥṇū,
bēbī,
bēdṇū,
bēghē, bēgē,
bēḥḷ,
bēḷ, bīḷ, bōḷ,

a complaint in a law-court.
all, the whole.
a share.
a shepherd.
brotherhood, caste-fellows.
to divide out into shares.
to obey,
a bag.
the complainant in a law-case.
outside.
son, boy.
wind.
a load.
a brother.
outside.
hair.
to get made.
to become, be made.
to make.
a bracelet.
to put clothes on some one else.
clothes.
clothing, appearance.
to begin.
a father.
a feast.
rain.
a cultivator, a peasant.
to knead.
jungle.
to flow.
a sister.
penetrated.
very, much, very much.
sheep.
poetical for *ōḍ*, was. Cf. *bhūlā*.

bēra,
bēśudā,
bhājvū,
bhalṛā,
bhātālē,
bhātrī,
bhaurī,
bhōlkā,
bhūīdā,
bhūlā,
bī,
bīdā,
bīghā,
bīō,
bīōrā,
bī,
bī,
bīṛā,
bīṛnū,
bītrē,
bōā,
bōḷd or būḷd,
bōḍṛā,
brāīḷī,
būh,

chambā,
chānchakh,
chaykū,
chāūd,
chāun,
chaurā (1),
chaurā (2),
chēōrī,
chhāngṭū,
chhāngṭī,
chhōp,
chhāṛnū,
chhēltū,
chhījī,
chīja, chīā, or chījṛā,
chīrwā,
chīḷ,
chīṣā,
chōhlā, chōhṭū,

flock of cotton.
 senseless, unconscious.
 to refuse.
 much.
 oxen.
 an arrow.
 much.
 parched, half-cooked.
 down (adv.)
 poetical for *ōī*, was. Cf. *bēō*.
 even, also.
 to call, summon.
 broad.
 see *bēō*.
 a change in music (time or tune).
 a city.
 village lands.
 an exchange.
 to bind.
 within.
 see *bēō*.
 ox.
 great, large.
 pussy-cat.
 sister.

C

copper (*tāmbā*).
 gratuitously, for no reason.
 a bird.
 silver.
 three.
 a verandah-platform.
 a little (*thōṛā*).
 wife.
 a son.
 a daughter (East Kīṭṭhāl).
 a ring.
 to put, place, leave.
 a kid.
 fulfilled.
 third (*ṛisrā*).
 a baby.
 water.
 a blow, a stripe.
 a son, a boy.

D

dagāsā,
 daggā,
 dāhā,
 dōhrō,
 dāi,
 daihrā,
 dāi,
 dāichā,
 dāidri,
 dāiki,
 dānd,
 dāphī,
 dāi,
 dāi,
 dās,
 dēnyā,
 dhāchū,
 dhāi (1),
 dhāi (2), dhāk, dhākī,
 dharātī,
 dhāi, dhāi,
 dīngā,
 dīngū,
 dōkhar,
 dōlē,
 dōlkē,
 durāgi,

a small knife for cutting grass, on the principle of an axe.
 flesh (not eaten, as of a cow, horse). Cf. *dāiki*.
 two and a half.
 a hill.
 a daughter.
 a day.
 a tree.
 a mat (*galichā*).
 lazy.
 meat (for eating). Cf. *daggā*.
 a front-tooth.
 a room.
 a back-tooth.
 sunshine.
 the sun.
 to go; *dēnē-zāyā*, to go away.
 to feed.
 help! (*dōhāi*).
 on high.
 at midnight (*ādhirāt*).
 visible.
 a club.
 to take out.
 a field.
 to-morrow.
 sunrise.
 a kind of loud drum.

E

ēbhā,
 ēbī,
 ētē, ēthiā,
 ēthiā,
 eunā,

thus.
 now.
 here, cf. *itā*.
 from here.
 here.

G

gā,
 gāōkā,
 gās,
 ghāl-mathōl.
 ghanā,
 ghīn,

a village.
 before.
 upon.
 fighting, mutual assault.
 a wall.
 compassion.

ghirā,
 gīṇḍā,
 gīthi,
 gōḍḍū,
 gōhr or gauhr,
 gōhrchī,
 gōhrī-bārī,
 gōḷī,
 guḷḷā,
 guṇṇī,

hādi, hādī,
 hālī or āḷī,
 haṇṇū, hāṇḍū,
 hījō,
 hīrnū,
 hīkū, īkū,

ī, ījī,
 innī, ainī,
 īkū, hīkū,
 itīā,

jagrō,
 jētiā,
 jhikhutā,
 jhōṇ,
 jikū,
 jōddē,
 jōgā,
 jubar,
 jūhn,
 jicānas,

kāchh,
 kāḷ,
 kanārē,
 kaṇchhā,
 kāṇḡ,
 kūrā,
 karēgō,

an earthen pot (*gharā*).
 tom-cat.
 a fire-place (*gīthī*).
 to quarrel.
 a house.
 property, substance.
 property.
 the neck.
 sweet.
 a finger.

H

a word, thing (= *bāt*).
 a slave, a servant.
 to go, walk.
 yesterday.
 to look at, stare.
 like this, of this kind.

I

mother.
 a flight.
 like this.
 here, cf. *ēthīā*.

J

the walls of a house
 where (rel.).
 a garment.
 a person.
 like what (rel.).
 when (rel.).
 a place.
 a plain, a maidan.
 the moon.
 a woman, a wife.

K

a bank, high ground.
 a famine.
 in (a certain) direction (= *taraf*).
 young, small.
 a row, noise.
 revenue.
 a corpse.

kartā,
kaṣṣū, kaṣṣēṣū,
kēṭiō,
khāṣi,
khēṭa,
khīyāṇṣū,
kilō,
kiśū,
kōbbē,

kōddē,
kōē,
kōṣi,
kūkū,
kuṣṣōzō,
kyūth,

lāt,
lauṇṣū,
lāuṇṣū,
lēkhā-chōkhō,
liḍā,
līṣō,
lōā,
lōṭi-pōṭi,

māchh,
māēchō,
mājjat,
mānjā,
manrū,
mhāṭhō, mhāṭhō,
mīrō,
mīṭṣū,
mōj,
mōl,
mukṣū,
mukṭi,
mūlā,

nā,
nā,
pabārnū,

great anxiety.
 to beat.
 where?
 revenue.
 a field.
 to give to eat.
 in the morning.
 like what?
 ever, sometimes; *kōbbē-nā*, never; *kōbbē kōbbē*,
 sometimes.
 when?
 why?
 a verandah.
 a cuckoo.
 bad, ugly, ignorant.
 clouds.

L

a foot.
 to take.
 to supply, fix, determine (*lagāmī*).
 computation.
 crop-tailed.
 a cry.
 iron.
 goods and chattels.

M

a man.
 parents.
 an army.
 a bed.
 a betrothal.
 small.
 a roof.
 to be got, to be met.
 merriment, rejoicing.
 price.
 to complete.
 much, very much.
 below.

N

no, not.
 a name.
 to pierce.

nadrī,
 nahār,
 nāṇū,
 narēlō, narēlā,
 natōzzō,
 nanz, nanzō,
 nārī,
 navirō, nēōrī,
 nēṇū,
 nēōrī, navirō,
 nēūrē,
 nhōṭhū,
 nīh,
 nīkrū,
 nōkhī,

ōbā,
 ōhū,
 ōrē,
 ōṭhū,

pachiā, pichiā,
 pagī,
 pagrā (1),
 pagrā (2),
 pāhr,
 pajāhr,
 pākhārō,
 pandalē,
 pāndē,
 paṇḍkū,
 panēṇū,
 paṇī,
 pāṇū,
 pānz,
 parchī,
 pauṇō,
 palēr,
 pāṭrī,
 pēhōṭū-khē,
 phābū,
 pharād,
 phāyā,

sight (*nazrī*).
 gut, leather string.
 to bring.
 a vessel, dish.
 bad, ugly, ignorant.
 bread, food.
 subject, ruled.
 likeness.
 to take.
 likeness.
 near.
 to run.
 no, not.
 small.
 an unfair injury (*anōkhī*).

O

up, above.
 to be.
 causelessly.
 to turn, return.

P

a paternal uncle.
 a vestibule, verandah.
 visible.
 a follower.
 a hill.
 a load of grass or firewood.
 opposition, enemy.
 a verandah.
 upon.
 beyond.
 to clothe.
 a shoe.
 to throw, place.
 five.
 a lance (*barchī*).
 sharp.
 remonstrance, appeasing.
 a field (East Kiūṭhali).
 (adv.) next.
 to meet.
 a complaint in a law-court.
 a kiss.

phrézō,
pichhaũkā,
pīchiā, pachīā,
pīonōlī,
pīrī,
pīṣeṇ or ṣipnū,
pōnā,
pōrīā,
pōṣnū,
pōṣūē,
pūjṇū,
purā, purē, purō,
pyūli, pyūcal,

on the day before yesterday.
 behind.
 a paternal uncle.
 yellow ink.
 a generation (*pīrhi*).
 to beat.
 an ear of corn.
 there.
 to fall ; to be proper.
 on the day after to-morrow.
 to arrive.
 back, beyond.
 a door.

R

rahālī,
rīchṇū,
rād,
raghēs,
rakā, rēkā,
rakh,
rāmbī,
rauhṇū, rauṇū,
raunā,
rēgarū,
rēkā, rakā,
rēkhā,
rīgarī,
rīgarū, rēgarū,
rīṣṇū,
rōkṇū,
rōṣṇū,
rōṣṭī,
rūbhan,

a caress.
 to lose.
 a harlot.
 meaning, signification.
 another, other.
 alas !
 an instrument for uprooting grass, etc.
 to remain.
 a verandah, platform.
 see *rīgarū*.
 other, another.
 a rival (fem.).
 people, population.
 a member of the royal family.
 to fall.
 to stop, prevent.
 to be angry.
 a rope.
 before, in front (*rū-ba-ru*).

S

śād,
śādṇū,
śāh,
śāi,
śāirī,
śamān,
śaṅgī,
śanō,
śarī,

a sound.
 to call, summon.
 life, breath.
 made, completed.
 see *śārī*.
 a reward.
 with.
 treatment, conduct.
 opposed (*śarī*).

<i>sardā,</i>	plenty.
<i>sartī,</i>	loud.
<i>sāthī (1),</i>	a friend, companion.
<i>sāthī (2),</i>	with.
<i>kaukī,</i>	debauchery, lechery.
<i>śēkṛā,</i>	a husk.
<i>śēlā, śōllā,</i>	cold (East Kidīthālī).
<i>sāri, sairi, sētī,</i>	a plain, flat place.
<i>siburē,</i>	always.
<i>siyā,</i>	swift.
<i>siḡī, siḡī,</i>	quickly.
<i>siḡlā,</i>	altogether.
<i>kikhṇū,</i>	to learn.
<i>śilā,</i>	hemp.
<i>kilī,</i>	a jackal.
<i>śirū,</i>	mustard.
<i>śīw,</i>	a boundary.
<i>sōā,</i>	straight in front.
<i>sōb, sōbbī,</i>	all.
<i>sōṇṇā,</i>	gold.
<i>kōkā,</i>	dry.
<i>kōllā, śēlā,</i>	cold.
<i>ṭud,</i>	memory.
<i>ṭunṇū,</i>	to hear.
<i>śūraṇ,</i>	astonishment.
<i>suttṇū,</i>	to lie down, to sleep.

T

<i>tātō,</i>	hot.
<i>tāunū,</i>	to warm up.
<i>tētīā,</i>	there.
<i>ṭhēū,</i>	a thing.
<i>ṭhind,</i>	man.
<i>ṭhīgā,</i>	a scoundrel, cheat.
<i>thōkarī,</i>	a handcuff.
<i>ṭipṇū or piṭṇū,</i>	to beat.
<i>tikū,</i>	like that.
<i>ṭōl,</i>	service (<i>ṭahal</i>).
<i>ṭsalṇū,</i>	to go, walk.
<i>ṭsāṇṇū,</i>	to prepare, arrange.
<i>ṭsār,</i>	four.
<i>ṭsāṇṇū,</i>	to graze (transitive).
<i>ṭsāṇṇū,</i>	to cause to rise, to put up (<i>oḡarhānā</i>).
<i>ṭsāṭsā,</i>	an uncle (<i>chāchā</i>).
<i>ṭsauthē,</i>	on two days after to-morrow, on the fourth day.

tshé,
tsōzzarō,
tsugauñū,
tsuñguñū,
tuāñh,
tūkṭukā,

six.
 good, beautiful, clean.
 to graze (transitive).
 to graze (intransitive).
 stormy wind.
 bread, food.

U

ūbhā,
uchṭā,
ummōr,
ūndhā,
urē ōṭṇū,
urē lauñū,

up; *ūbhā ōhñā*, to stand up.
 high.
 age, time of life.
 down (adv.).
 to return, come back.
 to take away.

W

withkū,

inside.

Z

zāgñū,
zāññū,
zafñū, zafñū,
zōgā,
zōpñū,

to guard, watch, tend (cattle).
 to think, consider, know.
 to speak.
 fit, suitable.
 to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-ñū*, *-ñā*, or *-ñō*; fem. *-ñī*. In the specimens, this termination occurs in the word *chhētñā*, a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kiŭṭhalī Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kiŭṭhalī words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *ṭiniyē*, *ṭiniyē*, *ṭiñē*, *ṭiniē*, and *ṭinyē*. In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling; when possible, following that adopted by him.

Pronunciation.—Kiŭṭhalī strongly resembles Sirmaurī in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *o*. Both these are prominent features of Kiŭṭhalī. The pronunciation of *a* as *ō* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *a* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ō* in transliteration. Thus, both *नवे* and *नोवे*, then, will be transliterated as *tōbē*. The use of *ō*, and sometimes *ū*, instead of a final *ā* is also very common. Thus,

we have both *chōhā* and *chōhō*, a son; *bōlā* and *bōlō*, said; *māhrā* and *māhrō*, our; *chhālā* and *chālā*, a kid; *kāā* and *kōā*, made. Sometimes the *ō*-sound is broadened to *au*, so that we have *gōhr* or *gauhr*, a house.

An initial *a* or *ā* is sometimes elided, as in *dharātī* (Hindi *ādhirāt*), midnight; *gīhī* (Hindi *angīthī*), a fireplace; *nōkhā*, for *anōkhā*, curious.

In Kūthāl we note for the first time a peculiar sound, resembling a much prolonged German *u*. It has no fixed representative in the Nagari character, perhaps it most commonly appears as *aya*. In transliteration I represent it by *ū*. Thus, *भय*, a sister, transliterated *būh* (see the remarks on aspiration below). It may be noted that this sound also occurs in Kashmiri.

The letter *h* is dropped as frequently as in the other Simla Hill dialects. We have *lōr* or *ōr*, and; *hālā* or *ālā*, a servant; and *lōl* for *lahāl*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *bāi*, for *bhāi*, a brother; *bātrē*, for *bhātrē*, inside. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both *हो* and *भो*, meaning 'to be', the first is pronounced *dhōū*, and will be so transliterated. Similarly we shall find words such as *घोड़ा*, a horse, transliterated *gōhṛā*; *बच्चे*, a boy, transliterated *bagēhṛ*; *घर*, a house, transliterated *gōhr*; and *होटा*, a son, transliterated *chōhṛā*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Pīāchā languages of the North-West Frontier.

Another Pīāchā peculiarity is the development of a *ʒ* and a *z* (often pronounced *dz*) from *ch* and *j*. The specimens will show frequent examples of this, a good one is the word *ʒōzzarā*, good, often written *chajarā*. In the vernacular character *ʒ* is indicated by the character for *ch* with a dot under it,—thus *च*,—and similarly *z* or *dz* by *ज*. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, i.e. like the *sh* in 'shine'. Thus, *śunā*, heard (Hindi *sunā*); *daś*, ten (Hindi *das*), and so on. This is really a case of retaining an original *ś*, which Hindi has changed to *s*.

In the specimens, the cerebral letters *ṛ*, *ṣ* and *ṭ* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *ṛ*, which is a derivative of *ṛ*, never commences a word. When initial the sound is always a pure *ṛ*; but in the second specimen, we have a remarkable instance of *ṛ* being used instead of *r* at the commencement of a word, as in the word *ṛōknē* (Hindi *rōknē*). So also in the preceding vocabulary, we have *ṛāmbī*, a wedding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rōi*, a ladle, for the Indian *ḍōi*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Pīāchā languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, three; *chāmbā*, copper; *chaṛā* (Hindi *thōṛā*), a little; *chījā* (Hindi *tījā*), third; *pihīā* (Hindi *pīṭipā*), a paternal uncle. The same change occurs in Sirmāuri Bīān. A further change of the *ch* so developed into

ṭ occurs in *kḥṭṭ* (Hindi *khet*) a field. In Kāshimīrī the change of *t* to *ṭ* is very common.

Sometimes, and this is also a peculiarity of the Piśācha languages, a soft consonant is hardened, as in *parcḥi* (Hindi *barohi*), a lance; *lēkhā-chōkhā* (Hindi *lēkhā-jōkhā*), computation.

A change of *g* to *d* occurs in *dātichā* (Hindi *gālichā* غاليچه), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus *सब्बि* will be transliterated *sōbbī*, because the word is so pronounced.

Nouns.—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhrē*, by or in a horse, or by or in horses, from *gōhrā*, a horse. Similarly in these cases, *gōhr*, a house, has *gōhrē*; *bāpū*, a father, has *bāpē*; *bēṭi*, a daughter, has *bēṭiē*; and *bāhū*, a sister, has *bāhūē*. It must be remembered, however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique case.

Masculine *Tadbhava* nouns which, in Hindi, end in *ā*, also end in *ā* in Kiūthālī, but this *ā* is, as already explained, interchangeable with *ō* and sometimes with *ē*. Thus *gōhrā* or *gōhrō*, a horse; *chhētā* or *chhētū*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ā* and the vocative plural, by changing it to *ōō*. Thus *gōhrā*, O horse; *gōhrōō*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhrē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ā* in the singular and *ō* in the plural, and all other cases of the singular and plural take *ē*. Thus, *gōhr*, a house, or houses; *gōhrē* by or in a house or houses; *gōhrā*, O house! *gōhrō*, O houses! obl. sing. and plur. *gōhrē*. This termination *ā* of these nouns is typical of Kiūthālī. Baghātī has here *ā*, while Sirmaurī has either *ō* or *ē*.

Other masculine nouns add *ē* in the agent and locative and take *ā* in the vocative singular and *ō* in the vocative plural, but are otherwise unchanged. Thus, *bāpū*, a father or fathers; *bāpē*, by or in a father or fathers; *bāpūā*, O father! *bāpūō*, O fathers! obl. sing. and plur. *bāpē*.

Feminine nouns in *i* add *ē* in the agent and locative singular and plural, *ē* in the vocative singular, and *ō* in the vocative plural, and are otherwise unchanged. Thus *bēṭi*, a daughter, or daughters; *bēṭiē*, by or in a daughter or daughters; *bēṭiē*, O daughter! *bēṭiō*, O daughters! obl. sing. and plur. *bēṭi*.

Other feminine nouns take *ē* in the vocative singular, *ō* in the vocative plural, and *ē* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing. *pharādē*; voc. plur. *pharādō*; nom. plur. *pharād*; all other cases, *pharādē*. *Bāhū*, a sister changes the *ā* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *bāhūē*.

It will be observed that except in the nominative and vocative case, all Kiūthālī nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *ā* (*ō*), like *gōhrā*.

The above rules are conveniently exhibited in the following table :—

NOMINATIVE		VOCATIVE		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
gōhrā (ō), a horse	gōhrā	gōhrāi	gōhrāō	gōhrā	gōhrā
gōhr, a house	gōhr	gōhrā	gōhrō	gōhrō	gōhrā
bāpā, a father	bāpā	bāpāi	bāpāō	bāpā	bāpā
bāṭi, a daughter	bāṭi	bāṭi	bāṭiō	bāṭi	bāṭi
pharāi, a complaint	pharāi	pharāi	pharāiō	pharāi	pharāi

The commonest postpositions are :—

Accusative—*khē, hāgē, gē*.

Instrumental—same as the Ablative. Sometimes the same as the Agent.

Dative—*khē, hāgē, gē, rī tēi, rī khātar*, to or for.

Ablative—*dā (dō), hāgō, phā*, from; *sāthi*, with.

Genitive—*rā*.

Locative—*dō (dō), mājē*, in; *pāndē*, upon.

Of the above *hāgē* and *hāgō* are sometimes used in a sense equivalent to the French *chez*, as in :—

āpnē āpnē hāgō-khē dēūē, they went away, each to his own home.

āpnē hāgē tūi duihrē-tēi bēkudā pōrā rōhā, I remained for three days lying down in my own house.

Both these examples occur in the second specimen. In the latter of the two, note the use of *tēi* to mean 'during', equivalent to the Hindi *tak*.

The oblique form itself can be used without a postposition for any oblique case. Several examples of this will be found in the specimens, principally in the case of pronouns. Here we may note :—

itnē bōrkō mōē tērī tōl ki, for so many years I did thy service.

The following are examples of the use of the cases :—

Nominative Plural :—*ēki ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

mērē bābō-hāgē kitnē āṭi ōsō, how many servants are there in my father's house (see above regarding the meaning of *hāgē*).

Agent.—This is used for the subject of the past tense of a transitive verb, as in Hindi. Thus :—

kaṇchhē bagēhrē āpnē bābō-hāgē bōlō, the younger son said to his father. Note that *bōlō* is transitive.

bāpūē āpnē hāṭi-khē bōlō, the father said to his servants.

bādūē sōbbi-rī gāṭi ditti, the complainant gave abuse of (*i.e.* to) all.

As occasionally happens in Hindi dialects the Agent case is sometimes used as the subject of the past tense of an intransitive verb, used as an impersonal passive. Thus :—

kaṇchhē bagēhrē dūr pōrdēsō-khē dēūā, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country.

Accusative.—This case is usually the same as the nominative, but, as in Hindi, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative :—

sūr zāgnē-rī khātar bhējā, he sent him to guard swine.
sūrō-rō jūthē kēkūrē khāē-rō, having eaten the waste husks of the swine.
āchhē dehhē jhikutē lō, bring very good garments.

Instrumental.—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236) :—

mōē tēs-rā chōhā chāē-sāthī fipā, I have beaten his son with blows.
rōssī-sāthī bānh, bind with ropes.

Dative—

kañchhē bagēhrē dūr pōrdēbō-khē dēūā, the younger son went away to a far country.
bāpūē āpūē kālī-khē bōlō, the father said to the servants.
kañchhē bagēhrē āpūē bāō-hāgē bōlō, the younger son said to his father.
jō-kīē mā-gē gōhrī-bārī ā, whatever property is to me, i.e. whatever I have.
gaurō-rī tēi rājī khukī ōfē-rō, having returned happy and well to the house.
bītrē zāpē-rī tēi bhājā, he refused for entering (to enter).
mērī pharādē-rē gōkūē-rī tēi, for stopping (in order to stop) my complaint.
liniē sūr zāgnē-rī khātar bhējā, he sent him for watching (to watch) swine.

Ablative—

kūē-dā chīs ān, fetch water from the well.
sē rupōyē tēs-hāgō urē lō, take those rupees from him.
sē tussē kōs-phā lōā-thā ? gā-rē bāniyē-phā, from whom did you buy that?
 From a shopkeeper of the village.

The postposition *sāthī* means both 'by means of' and 'together with.' An example of the former meaning has been given under the head of the instrumental. For the latter we have :—

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Genitive.—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindi, and the *rō* of Mārwarī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus :—

jō gōhrohi-rā mērā bāḍā āsā, (that) which is my share of the property.
sūrō-rē jūthē kēkūrē khāē-rō, having eaten the waste husks of the swine.
mērō kākē-rā chōhā tēs-rī bānhē-sāthī biā āsā, the son of my uncle is married to his sister.
tērē bāō-rē gaurē kitnē bagēhr āsā, how many sons are there in thy father's house?
ēs gōhrē-rī kāk ummōr ōssō, what is the age of this horse?

āw baḷārō ghaṇē-rī sīw lāundē lōē-gōā-thā, I had taken away the brotherhood to fix the boundary of the wall.

bāthō-rī guṇḥī-khē chhāp, a ring for the finger of (his) hand.

Locative.—The postposition *dā* (*dō*) of the locative is, like *rā*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dē*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus:—

tērē bāō-rē gauhrē kīlāē bagēhr āsā, how many sons are there in thy father's house?

mērā bāō tēs mhāfhē gauhrō-dā rawhā, my father lives in that small house.

jēthā bāi khētāō-dā thiā, the elder brother was in the field.

āw hī tēi-dō parā-nhōthā, thereon, I also ran away.

tēs mulkō-dē ēkī admī-hāgē rōā, he dwelt with a man (masc. sing. obl.) in that country.

āpū lōḥi-pōḥi sāukī-dī khōi, he lost his goods and chattels (fem.) in debauchery.

mā-khē āpū hāḥi-mājē rākh, keep me amongst thy servants.

sē ṭibbē-pāndō pāsā tsārō, he is grazing cattle upon the hill-top.

hamē sōbbi jhōṇē sīwē-pāndē pājē, we all arrived upon (at) the boundary.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled upon (about) a wall.

The following are examples of the use of the **Vocative**:—

hē bāpūā, O father! (I have sinned).

bagēhrā, O Son! (thou art always with me).

Adjectives.—The rule for adjectives is the same as in Hindi. Adjectives in *a* (*ō*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *ī*. Other adjectives are undeclinable, thus:—

tēs-rā jēthā bāi, his elder brother (was in the field).

kaṇchhē bagēhrō bōlō, by the younger son it was said.

sūrō-rē jūḥō kēkupē, the waste husks of the swine.

āpū gōhechī kaṭṭhī kōrē-rō, having made his property put together.

sē kaṇḡāl ōē-gōā, he became poor.

dār pōrdēsō-khē dōuā, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *tsōzzarā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus:—

ēs-dā bēh, better than this.

sōbbi-dā tsōzzarā, better than all, best.

tēs-rā bāiā tēs-rī bauhṇē-dā lāhā āzā, his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēkī*, as in:—

ēkī admī-rē dō bagēhr thē, of a certain man there were two sons.

ēkī admī-hāgē rōā, he dwelt with a certain man.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled about a wall.

Pronouns.—The Personal Pronouns of the first and second persons, are thus declined :—

I.		Thou.
Sing.		
Nom.	ā, āio.	tū.
Ag.	mōē.	tōē.
Obl.	mā.	tā.
Gen.	mērā (ō).	tērā (ō).
Plur.		
Nom.	hamē, hāmē.	tumē, tussē.
Ag.	hamē, hāmē.	tumē, tussē.
Obl.	hamō, hāmō.	tussō.
Gen.	māhrā (ō), māārā (ō).	tumāhrā (ō), tumārā (ō).

In the plural of the above, the final nasal may be omitted, as in *hamē*, *tussē*, etc. This is generally done in the case of the forms *tussē* and *tussō*, the most common forms of which are *tussē* and *tussō*.

The oblique form alone is often used for the dative. Thus we may say either *mā-khē dē* or *mā dē*, give to me. See also the example of *hamō*, below.

The following are examples of the use of these pronouns :—

ā ēti bhūkhā mōrūē lāgē-rōā, I am dying here of hunger.

jūnē ā āpūē sāthi-saṅgi khut kōrdā, with which I might have made merry with my friends.

āw ēthiō bāpā-hāgē dēūā, I will go from here to my father.

mā-pāndē tēs-ri gālā dēpē-ri pharād, a complaint upon me of giving his abuse (of abusing him).

jū mērā bāqā āsā, (that) which is my share.

mērē bābē-hāgē kitnē ālī ōsō, how many servants are there in my father's house.

mērī pharādē-rē rōkūē-rī tēi, in order to stop my complaint.

ekī ghaṇē-pāndē hamē gōgē, we quarrelled about a wall.

jōbē hāmē sōbbi jhōnē sūcē-pāndē pūjē, when we all arrived at the boundary.

āw tērā ohōhā bōlūē zōgā nā rōā, I am not worthy to be called thy son.

mōē pāp kēū, I did sin.

mōē tēri tōl ki, I did thy service.

mōē bādū nī pīpā, I did not beat the complainant.

mā-khē āpūē hāpī-mājē rākh, keep me among thy servants.

sē mā-khē dēē-dē, give that to me.

jō-kūē mā-gē gōhrī-bārī ā, whatever property is (belongs) to me.

āj ēh mā-tēi mīfā, to-day this (brother) was found for (got by) me.

hamō khūhī kōrnē pōrō, it is proper for us to be merry.

nā māhrā ghāl-mathōl ōā, we had not a fight.

māhri tēi gālī dītī, abuse was given to us.

tū daihē-rā mā-sāthī rōā, thou art ever with me.

tōē mā-khē chhēlū bī nī dītō, thou didst not even give to me a kid.

tōē tēs-khē jūn tsānō, thou preparedst a feast for him.

mōē tā-hundē pāp kēū, I, while thou art (i.e. in thy presence), did sin.

tērū bū ēthiā āō-rōā, thy brother hath come here.

tōrē dēkhde mōē pāp kēū, in thy seeing (i.e. in thy presence) I did sin.

mōē tēri tōl kī, tēri agayā nī tōri, I did thy service, I did not break thy orders.

sē tussē kōs-phā lōā thā, from whom did you buy that?

tussō-phā pichhāū-kā kōs-rē chōhtā āō, whose boy comes behind you?

The **Demonstrative Pronouns**, also used as pronouns of the third person, have feminine and (in the singular) neuter forms. The latter refer to inanimate nouns, whether masculine or feminine. These pronouns are declined as follows:—

	This, he, she, it			That, he, she, it		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	ēē	ēē	ēē
Ag.	īnēē	ēisē, īsē	īnēē	īnēē	ēisē, īsē	īnēē
Obl.	ēē	ēisau, ēisē	ēīthē	ēē	ēisau, ēisē	ēīthē
Plur.						
Nom.	ēh	ēh	ēh	ēē	ēē	ēē
Ag.	īhūē, īnē	īhūē, īnē	īhūē, īnē	īhūē, īnē	īhūē, īnē	īhūē, īnē
Obl.	īhūau, īnau	īhūē, īnē	īhūau, īnau	īhūau, īnau	īhūē, īnē	īhūau, īnau
	īhūē, īnē		īhūē, īnē	īhūē, īnē		īhūē, īnē

The neuter forms *ēthē* and *tēthē* are only used as inanimate substantives. The adjectival neuter form is *tēs*, like the masculine. So also the agent case is only used as a substantive; when these pronouns are used as adjectives agreeing with a noun in the agent case, the oblique form is used.

The oblique form is often used by itself, without any postposition, to serve as an accusative or dative. With *ēthē* and *tēthē*, we may compare the Kashmiri *ath*, to this (neut.), and *tath*, to that (neut.).

Examples of the use of these pronouns are the following:—

ēh rupōyā tēs-khē dā, give this rupee to him.

jhikhutē lēō ēs-dē panēō, bring garments (plur. masc.), put (them) on (plur. masc.) him.

ēthē-rī tēi, mēri pharādē-rē rōkhe-rī tēi, bādūē pharād kī, on account of this, in order to stop my complaint, the complainant has made a complaint.

īnē kāh kōrē-rākhō, what are these doing?

sē kangāl ēē-gōā, he became poor.

sē mā-khē dēē-dē, give that to me.

tīnē gōhrchī bādē-ditti, he divided out the property.

tinē sūr zāgnē-rī khālar khētsō-dā bhājā, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs ādmīē*.

tēs āchhā ṣip, beat him well.

tēs ghin lāgi, compassion came to him.

tēs-khē bōlūā, I will say to him.

tōē tēs-khē jūn tsāpō, thou preparedst a feast for him.

tēs-rā jēthā bāi, his elder brother (was in the field).

tēs-rē gōlē-dā lāgā, he fell on his neck.

tētthī-rī tēi tērē bāpūā bāraktāri tsāni, on account of that thy father prepared a feast.

tētthī-rī pharād cēi kōrui ō, a complaint of that must now be made.

sē rūpōgē tēs-hāgō urē lō, take those rupees from him.

tinē khuṣī maṇāwi, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpi* or *āpū*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpūā*, equivalent in meaning and use to the Hindi *apnā* is of frequent occurrence. Thus:—

sē sūrō-rē jūthē kēkūē khāc-rō āpūā pēt bōhrō-thā, he was filling his belly with the waste husks of the swine.

āc bi tēi-dō āpūē dōyē parā-nhōthā, thereupon, I also ran away in my fear.

bāpūā āpūē hōi-khē bōlō, the father said to his servants.

tinē āpūi gōhrehī bāḍē-ditti, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus:—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	jō	jō	jō	jō	jō	jō
Ag.	jūnō	jūnō	jūnō	jūnō	jūnō	jūnō
Obj.	jō	jōsan, jōsō	jōtiki	jūnō	jūnō	jūnō

Examples are:—

jō gōhrehī-rā mērā bāḍā āsā, sē mā-khō dēc-dē, that give to me, which is my share of the property.

tōē mā-khō chhēlūā bi nī ditiō, jūnē ā khuk kōrdā, thou didst not give me even a kid, with which I might have done rejoicing.

tērā chōhlā, jūnē āpūi gōhrehī-barī rāḍē-dī khyānī, thy son, who wasted his property on harlots.

mērē bābē-hāgē kitnē āi ōssō, jūnō-hāgē muktī rōḍi āsā, how many servants are there in my father's house, to whom there is much bread.

The **Interrogative Pronoun** is very similarly declined :—

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>kup</i>	<i>kup</i>	<i>kāh</i>	<i>kup</i>	<i>kup</i>	<i>kāh</i>
Ag.	<i>kupīē</i>	<i>kācē</i>	<i>kupīē</i>	<i>kunūf</i>	<i>kunūf</i>	<i>kunūf</i>
Obl.	<i>kū</i>	<i>kūcū, kēcē</i>	<i>kūnūf</i>	<i>kūnūf</i>	<i>kūnūfē</i>	<i>kūnūf</i>

Examples are :—

inē kāh kōré-rākhō, what are these doing ?

tussō-phū pichhāñ-kā kōs-rā chōhṣā āō, whose boy comes behind you ?

sē tussē kōs-phā lōā-thā, from whom did you buy that ?

The **Indefinite Pronouns** are *kōi*, anyone, someone ; and *kīē* or *kuchh*, anything, something. *Kōi* has an agent *kupīē*, and an oblique form *kōs*. *Kīē* and *kuchh* do not change in declension. *Jō-kōi* is 'whoever', *jō-kīē* or *jō-kuchh*, whatever.

Examples are :—

lēk kōi khāñē-khē nā dēō-thā, no one gave him to eat.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is mine (is thine).

Verbs. A.—**Auxiliary Verbs and Verbs Substantive.**—The present tense is thus conjugated :—

I am, etc.

Singular.	Plural.
1. <i>āsā, āsū, or ā.</i>	<i>āsā, āsū, ā.</i>
2. <i>āsē, āsē, ai.</i>	<i>āsō, āsō, ā.</i>
3. <i>āsā, āsō, āsā, āsō, ā, ā.</i>	<i>āsā, āsō, āsā, āsō, āsō, āsō.</i>

It will be seen that there are three sets of forms. The first commences with a short *ō*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *ā* or *ō*, according to the general law that final *ā* and *ō* are interchangeable, but the usual forms are *āsā, āsā, ā* and *āsō*. Sometimes *ū* is found instead of the last.

There is a negative form of the present, *nāñ āñhi*, which is the same for all persons of both numbers.

The past is *thā* or *thā*; plur., *thīē* or *thē*; fem. (both numbers) *thī*. Like the Hindi *thā* it does not change for person.

The verb 'to become' is *ōhṣā*, the past participle of which is *ōā*. *Raḥṣā* or *raṣṣā*, to remain, is also used as an auxiliary. Its past participle is *rōhā* or *rōā*. *Rōā* is often used to mean 'I am'. With *lāgē*, as in *lāgē-rōā*, it is used to form a definite present.

Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

tērā kāk nā āsā, what is thy name?

ēa gāhē-rī kāk ummōr āsā, what is the age of this horse?

jō gōhrchī-rā mērā bāḍā āsā, (that) which is my share of the property.

junnō-hāgē muktī rōḥi āsā, to whom there is much bread.

jō-kīē mā-gē gōhrī-bāri ā, sē sōbbi tērā ā, whatever property is mine that all is yours.

mērē bābā-hāgē kīnē āḥi āsā, how many servants there are to my father!

tērē bāb-rē gāhrē kīnē bāgēhr āsā, how many sons are there in thy father's house?

tēs-rā jēthā bāi khētō-dā thā, his elder brother was in the field.

sē ēbī dūr thā, he was still distant (when his father saw him).

ēkī ādmī-rē dō bāgēhr thē, of a certain man there were two sons.

nā māhrā ghāl-mathōl ā, no fight took place between us.

sōbbi jhōṇē kūraṇ ā, all the people became astonished.

āw tērā chōhṭā bōḥṇē zōgā nā rōā, I am not worthy to be called thy son.

tū daihē-rā mā-sāthī rōā, thou art ever with me.

Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *ṇū* (or *nu*) to the root. Thus, *ṣipṇū* or *ṣipṇu*, to strike. After *ḥ*, *r*, *ṛ*, *ṣh*, or *ṇ*, the *ṇū* (*nu*) becomes *nū* (*nu*). Thus *kōrnū* or *kōrnu*, to do. Its oblique form ends in *ṇē* (*nē*); thus, *ṣipṇē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

sūr zāṇṇē-rī khātar, for feeding swine.

muktī rōḥi khāṇē-dēṇē-khē āsā, there is much bread for eating, and giving away.

bītrē zāṇṇē-rī-tēi bhājō, he refused to go inside.

khuṣi kōrnē pōyō, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōhṭā bōḥṇē zōgā nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *ṣipdā*, striking, masculine oblique *ṣipdē*, feminine *ṣipdī*. Examples are :—

mērē kanārē ṣipdā dāyā, he ran beating in my direction.

nhōḥdō nhōḥdē, while running, i.e. as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *āw baḍārō sīto lāundō lōē gōā-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *ndā* (*ndō*) instead of *dā* (*dō*). So :—

dēṇṇū, to go, has *dēundā*;

rauṇṇū or *rauṇṇū*, to remain, has *raundā* or *rauṇndā*;

zāṇṇū, to go, has *zāndā*;

auṇṇū, to come, has *aundā*.

The verb *ōḥṇū*, to become, is irregular, making its present participle *hundā*.

Like the Future Passive Participle, to be presently described, this participle is often construed with the oblique genitive, and then has a potential passive meaning. Mr. Bailey gives the following examples:—

māhrē nāh dēndō, (as for) our (case), there is no giving, *i.e.* we cannot give.

tērē nāh dēundō ānthi, (as for) thy (case), there is no going, *i.e.* thou canst not go.

mērī hanhūē-rē kitāb nāh pōrhāi, (as for) my sister's (case), the book cannot be read, *i.e.* my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *ṣipā* (*ṣipō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular:—

	Past Participle.
<i>ōhūā</i> , to become,	<i>ōā</i> .
<i>zāhū</i> , go,	<i>gōā</i> .
<i>lanhū</i> , to take,	<i>lōā</i> .
<i>rauhū</i> or <i>ranhū</i> , to remain,	<i>rōā</i> or <i>rōhā</i> .
<i>kōrnū</i> , to do,	<i>kēā</i> or <i>kīū</i> (fam. <i>kī</i>), or <i>kittā</i> .
<i>dāhū</i> , to give,	<i>dittā</i> .
<i>aughū</i> , to come,	<i>āyā</i> .
<i>khāhū</i> , to eat,	<i>khāyā</i> .
<i>pīhū</i> , to drink,	<i>pīyā</i> .
<i>dēuhū</i> , to go,	<i>dēūā</i> .

A compound past participle, corresponding to *ṣipā hundā*, in the state of being struck, is given by Mr. Bailey.

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *āi* (or *nī*). Thus, *tōtthi-rī pharād kōrnī ā*, of that a complaint is to be made, *i.e.* (I) shall make a complaint.

Like the present participle, this participle is often construed with the oblique genitive case. Mr. Bailey gives the following examples:—

mērō hāi-rē nāh dēnū, (as for) my brother's (case), it is not to be given, *i.e.* my brother has not to give.

tēs-rē chīs pīhī, (as for) his (case), water is to be drunk, *i.e.* he has to drink water.

The **Conjunctive Participle** is made by adding *ē* to the root, but this form is mostly confined to compound verbs, *q.e.* The usual conjunctive participle adds *rō* to this, as in *ṣipē-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form equivalent to *ṣipē-an*, but such a form does not occur in the specimens.¹ Examples of the *rō* form are:—

ōppī gōhrchī kaṭṭhī kōrē-rō, having made his property together.

tētī zāc-rō, having gone there (he wasted his substance).

sūrō-rō jūthē śekurē khāc-rō, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus, *ṣipāwālā*, a striker. As an example, we can quote:—

gā Kōṭī-rā basāwālā, (I am) an inhabitant of village Kōṭī.

¹ This is probably *ṣipē-ran* (*i.e.* *rē*), with the *r* elided. The elision of *r* is a marked peculiarity of the Pīścha language of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *ṭip*, strike thou; *ṭipō* (or *ṭipā*), strike ye. Irregular are :—

	Imperative.	
	2nd Sing.	2nd Plur.
<i>aṇṇū</i> , to come,	<i>ā</i> ,	<i>āō</i> or <i>ā</i> .
<i>dēṇū</i> , to give,	<i>dē</i> ,	<i>dēō</i> or <i>dō</i> (<i>dā</i>).
<i>laṇṇū</i> , to take,	<i>lau</i> or <i>lē</i> ,	<i>lēō</i> or <i>lō</i> .
<i>dēṇṇū</i> , to go,	<i>ḍeu</i> or <i>ḍē</i> ,	<i>ḍēō</i> or <i>ḍō</i> .

The following are examples of the Imperative :—

2nd Sing.—

sē mā-khē dēē-dē, give thou to me.
mā-khē aṇṇē hāṇ-mājē rākh, keep me amongst thy servants.
tēs-pāndē zin tgar, put the saddle upon him.
rōṣṣi sāthi bānh, bind him with ropes.
kuē-dā ohis āṇ, bring water from the well.
mā-dā gāō-kā ḍē, walk before me.

2nd Plural.—

āchhē āchhē jhikhutē lōō, ēs-dē panēō. Hāthō-rī gūṇhī-khē chhāp, ōr lātō-khē pāyē dēō, bring ye very good garments, (and) put ye (them) on him.
 Give a ring for the finger of his hand and shoes for his feet.
ēh rupōyā tēs-khē dā, give ye this rupee to him.
sē rupōyō tēs-hāgō urē lō, take those rupees from him.

The **Present Indicative** is conjugated as follows :—

I shall, etc.

Singular.	Plural.
1. <i>ṭipū</i> ,	<i>ṭipū</i> .
2. <i>ṭipē</i> ,	<i>ṭipō</i> , <i>ṭipā</i> .
3. <i>ṭipō</i> , <i>ṭipā</i> ,	<i>ṭipō</i> , <i>ṭipā</i> .

The **Present Subjunctive**. "I may strike", "(if) I strike", etc. is similarly conjugated, except that the 3rd person singular is *ṭipē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *aṇṇū*, to come, has its 1st person singular *āṇ*; *dēṇṇū*, to go, has *dēṇ*; and *laṇṇū*, to take, *lāṇ*, and so on respectively for the other persons.

Examples of the present Indicative are :—

sē ṭibbē pāndē pāṣū tgarō, he is grazing cattle on the hill-top.
mērā bāō tēs mhāṭhē gānhrō-dā rauhā, my father dwells in that small house.
tussō-phā picchhāṇ-kā kōs-rā chōhṭā āō, whose boy comes behind you?

For the Present Subjunctive, we have :—

khāū, pīū, mōj kōrū, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *ṭipō ōssō*, he is striking; but more usually it is formed by adding *lāgē rōā* either to the present participle or to the oblique form of the infinitive.

The word *rōā* is the past tense of *raupū*, to remain, and is treated as the past tense of an intransitive verb. Thus *ā tipdā lāgē rōā* or *ā tipē lāgē rōā*, I am striking. The only example in the specimens is:—

ā ēlā bhūkhā mōrnē lāgē rōā, I here am dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākhā* (*ō*), he was kept, with the shortest form of the conjunctive participle. *Rākhā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōē tipē rākhā*, by me, having beaten, he was kept, i.e. I am beating him. So in the parable, the elder son asks his servant *inē kāk kōrē-rākhō*, what are these (people) doing?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus, *ā tipū thā*, I was beating. Similarly, in the parable we have:—

sō sūrō-rē jūthō sēkupē khāē-rō āpnā pēt bōkrō-thā, he was filling his belly with the waste husks of the swine.

tēs kōi khāpē-khē nā dēō-thā, no one was giving him to eat.

The **Future** is conjugated as follows. It changes for gender:—

	SINGULAR		PLURAL	
	Masc.	Fem.	Masc.	Fem.
1	<i>tipūā, tipmūā</i>	<i>tipūī, tipmūī</i>	<i>tipmūā</i>	<i>tipmūī</i>
2	<i>tipēlā (-lo)</i>	<i>tipēlī</i>	<i>tipēlō</i>	<i>tipēlī</i>
3	<i>tipēlā (-lo)</i>	<i>tipēlī</i>	<i>tipēlā</i>	<i>tipēlī</i>

As examples we have:—

āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindi, by using the present participle without any auxiliary. Thus, *tipdā*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have:—

chhēlū, junē ā āpnē sāthī-sāngī khūē kōrdā, a kid with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindi. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindi.

Thus, *mōē tipū*, he was struck by me; *mōē tipī*, she was struck by me, and so on. It will be remembered that, according to the usual rule, the masculine past participle can end either in *ā* or *ō* (in the case of *kēū*, done, it ends in *ū*). Thus, *tipā* or *tipō*. The masculine plural ends in *ā*, as in *tipē*, and the feminine singular and plural in *ī* as in *tipī*.

The following are examples of the past tense of intransitive verbs :—

bēśudā pōrā rōhā, I remained fallen senseless.

ā āj-bahntā haṇḍā, I have walked a long way to-day.

dūr pōrdēśō-khē dēūā, he went to a far country.

tēti bōrā kāḥ pōpā, there a great famine fell (cf. *pōrō*, below).

sē kaṇḡāḥ ōi-gōā, he became poor.

sē uḥā, he arose.

jōbē sē gauhrō-rē nēuyē āyā, when he came near the house.

hamō khūsi kōrnē pōrō, it fell to us to do rejoicing, i.e. it is proper for us to do rejoicing.

ēki ghaṇē-pāndē hamē gōdē, we quarrelled about a wall.

jōbē hamē sōbbi jhōpē sīcē-pāndē pūjē, when we all arrived at the boundary.

āpū āpū hāgō-khē dēūē, they went each to his own house.

jōbē tēs kud āi, when memory came to him.

The following are examples of the past tense of transitive verbs :—

mōē tēs-rā chōhtā ṭipā, I have beaten his son.

mōē pāp kēū, I have done sin (cf. *kittā*, below).

tōē mā-khē chhēḥṭū bi nī dittō, thou didst not give me even a kid.

tōē tēs-khē jān tṣāyō, thou preparedst a feast for him.

kaṇḡhē bugēhrē āpū hāō-hāgē bōlō, the younger son said to his father.

tinē sūr zāḡyē-rī khālar khōtṣō-dā bhējā, he sent him into the fields to feed swine.

bādūē mā-pāndē bād kittā, the complainant made a complaint upon me.

mōē tēri ṭōl ki, tēri agayā nī tōri, I did thy service, I did not break thy commands.

tinē āpū gohrē bādē-ditti, he divided out his property and gave it.

tinē khūsi manūci, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindī, by adding the present tense of the verb substantive to the past participle, as in *mōē ṭipā ōśō*, I have struck him, or by a circumlocution, as in :—

tērā bāi ēthiā āē-rōā, thy brother having come here remained, i.e. thy brother is come (Hindī *ā rahā*).

The **Pluperfect** is made as in Hindī, with the past tense of the verb substantive, as in *mōē ṭipā-thā*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are :—

mērū chohṭā mōrē gōā-thā, my son had died, i.e. died long ago.

rūchā-thā, he was lost (a long time ago).

sē tussē kōs-phā lōā-thā, from whom did you buy that?

Often the sense of the true pluperfect is indicated by a completive compound (*vide post*), as in :—

jōbē sōb khōē-rō mukā, when he had squandered everything.

The **Passive Voice** is formed as in Hindī, with *zāyū*, to go, as in *ā ṭipā zāū*, I am being beaten, but it is seldom used.

Causal Verbs are, as a rule, formed by adding *au* to the root. Thus, *ṣipauu* (with the *i* shortened), to cause to strike; *ṭuguuu*, to cause to graze.

The Past of such verbs ends in *āyā*, as in *ṣipāyā*.

Irregular is *khiyāuu*, to cause to eat, Past *khiyānā*, as in *juniē āpai gōhri-bāri rāḍē-dī khiyānī*, who has caused his property to be devoured on (i.e. by) harlots.

There are the usual **Compound Verbs**. The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

Intensives are formed with the short form of the conjunctive participle, and are as common as in Hindī.

Thus, to quote a few from the specimens, we have:—

dēē-dēu, to give away.

bāḍu dēu, to share out.

ōē zāu, to take place.

mōrē zāu, to die.

lōē zāu, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ā rīṣē kōrū*, I am in the habit of falling.

For **Continuatives** Mr. Bailey gives *ā rīḍā rōhā lāgē hundā*, he continues to fall, he keeps on falling.

Completives are formed with *mukū*, to complete, with the full conjunctive participle in *-rō*, as in:—

jōbē sōb khōḍ-rō mukā, when he completely squandered all, used, as explained above, in the sense of a pluperfect.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIUTHALI).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

एकी आदमी-रे दो बघेर थे । कण्ठे बघेरे आपणे बाबो-हागे बोला जे जो घरची-रा मेरा बाँडा आसा से माँ-खे देए दे । तवे तिनीए दृढ़-खे आपणी घरची बाँडे दिती । थोड़े-जए दैहड़े-दा फिरे कण्ठे बघेरे आपणी घरची कठी करे-रो दूर परदेशो-खे डेजआ होर तेती जाए-रो आपणी लटौ-पटी शौकी-दी खोई । जवे सब खोए-रो मुका तवे तेती बड़ा काळ पड़ा होर से कंगाळ ओए गोआ । तवे तेस मुलको-दे एकी आदमी-हागे रोआ । तवे तिनीए सूर जागणे-री खातर खेचो-दा भेजा । होर से सूर-रे जूठे शेकुड़े खाए-रो आपणा पेट भरो-या । रका तेस कोई खाणे-खे ना देखो-या । जवे तेस शुद्ध आई तवे बोली मेरे बाबो-हागे कितने आक्की असो जुनो-हागे मुकती रोटी खाणे देणे-खे आसा अर आँ एतो भूखा मरने लागे रोआ । आँ एथियो बापू-हागे डेजआँ होर तेस-खे बोलूआँ हे बापूआ मोएँ ताँ हुन्दे परमेश्वरो-रा बड़ा पाप केज । आँ तेरा छोटा बोलणे जोगा ना रोआ । माँ-खे आपणे हाक्की माँजे राख । से उठा अर बापू-हागे डेजआ । से एवी दूर था बापूए देखा । तेस घिण लागी अर दौरे-रो तेस-रे गळे-दा लागा अर फाँया दिता । तेस-रे छोटे बोलो जे हे बापूआ तेरे देखदे परमेश्वरो-रा मोएँ पाप केज अर आँ तेरा छोटा बोलणे जोगा ना रोआ । तवे बापूए आपणे हाक्की-खे बोलो जे आँ आँ फिस्वते लेओ एस-दे पनेओ । हाथो-री गुंठी-खे छाप अर लातो-खे पाणी देओ । खाज पीज मोज करू जे मेरा छोटा मोरे गोआ-या जीए गोआ । राचा-या फाँवे गोआ । तवे तीने खुशी मणावी ॥

तोवे तेस-रा जेठा बाई खेचो-दा थीआ । जवे से घौरो-रे नेजड़े आया तिनीए नाचणे गाणे-रा शाद शुणा । तिनीए तवे आपणा हाक्की शादा अर पुछा जे ईने काह करे राखी । तिनीए तेस-खे बोलो जे तेरा बाई एथीआ

आए रोआ । घौरो-री तेई राजौ खुशौ अटे-रो आए रोआ तेथी-री तेई तेरे
 बापूए बारकचारी चाणौ । से तवे बड़े रोशे ओओ बीतरे जाणे-री तेई
 भाजा । तेस-रा बापू तवे बाएँडा आया अर तेस पतेरो-खे लेए-गोआ । तवे
 तिनीए आपणे बापू-हागे बोली जे इतने वरगो मोएँ तेरी टऊ की तेरी अगया
 नौ तोड़ी अर तोएँ आजो तेई माँ-खे छेलटू बी नौ दितो जुनीए आँ आपणे
 साथी संगौ खुश करदा । जवे तेरा छोटा आया जुनीए आपणी घरी-बारी
 राँडे-दी खियानी तोएँ तेस-खे जून चाणो । तिनीए तेस-खे बोली जे वधेरा
 तू देहड़े-रा माँ-साथी रोआ । जो-कोएँ माँ-गे घरी-बारी आ से सबी तेरी आ ।
 आज एह माँ-तेई मीटा हामोँ खुशौ करने पड़ो । कोए जे तेरा बाई मरे
 गोआ-या एबी जीए गोआ । राचे गोआ-या एबी मीटे गोआ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Eki-ādmī-rē dō bagēhr thē. Kan̄chhē-bagēhrē āpnē-bāō-hagō
A-certain-man-of two sons were. By-the-younger-son his-own-father-to
 bolā jē, 'jō gōhrchī-rā mērā bāqā āsā, sē mā-khē
it-was-said that, 'what property-of my share is, that me-to
 dēē-dē.' Tōbē tinjē dūi-khē āpnī gōhrchī bādē-dittī.
give-away.' Then by-him the-two-to his-own property was-divided-out.
 Thōrē-jāē daihrē-dā phirē kan̄chhē-bagēhrē āpnī gōhrchī kaṭṭhī
A-few-indeed days-from after by-the-younger-son his-own property together
 kōrē-rō dūr-pōrdēsō-khē dēūā, hōr tēti zāē-rō āpnī
made-having a-far-country-to it-was-gone, and there gone-having his-own
 lōṭi-pōṭi śauki-dī khōi. Jōbē sōb khōē-rō mukā,
goods-chattels debauchery-in was-lost. When all been-lost-having was-finished,
 tōbē tōi bōrā kāl pōrā, hōr sē kangāl ōē-gōā. Tōbē
then there a-great famine fell, and he poor became. Then
 tēs-mulkō-dē ēki-ādmī-hagē rōā. Tōbē tinjē sūr
that-country-in a-certain-man-to he-remained. Then by-him swine
 zāgnē-rī khātar khētō-dā bhējā. Hōr sē sūrō-rē
watching-of for-the-sake the-fields-in he-was-sent. And he the-swine-of
 jūṭhē śēkurē khāē-rō āpnā pēt bōhrō-thā. Rakā tēs
waste husks eaten-having his-own belly he-filling-was. Other to-him
 kōi khāpē-khē nā dēō-thā. Jōbē tēs śud āi, tōbē
anyone eating-for not giving-was. When to-him memory came, then
 bolō, 'mērē-bābē-hagē kitnē āṭi ōssō, junnō-hagē muklī
it-was-said, 'my-father-to how-many servants are, whom-to much
 rōṭi khāpē-dēpē-khē āsā, ōr ā ēti bhūkhā mōrnē lāgē-rōā.
bread eating-giving-for is, and I here hungry to-die engaged-remained.
 Aw ēthiō bāpū-hagē dēūā, hōr tēs-khē bolāā, "hē bāpūā,
I from-here the-father-to will-go, and him-to I-will-say, "O father,

mōē tã-hundē Pōrmēswarō-rā bōrā pāp kēū. Āw tērā
by-me thy-while-being God-of great sin was-done. I thy
 chōhṭā bōlpē zōgā nā rōā. Mā-khē āpnē-hālī-mājō
son to-say fit not remained. He (acc.) thine-own-servants-among
 rākhi." Sō uṭhā, ōr bāpū-hāgē dēūā. Sē ēbī dūr
keep." He arose, and the-father-to went. He still distant
 thā, bāpūē dēkhā. Tēs ghīp lāgi, ōr daurē-rō
was, by-the-father he-was-seen. To-him compassion came, and run-having
 tēs-rē gōḷē-dā lagā, ōr phāyā dūtā. Tēs-rē chōhtē
him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son
 bōlō jē, 'hē bāpūā, tērē-dēkhidē Pōrmēswarō-rā mōē pāp
it-was-said that, 'O father, in-thy-seeing God-of by-me sin
 kēū, ōr āw tērā chōhṭā bōlpē zōgā nā rōā.
was-done, and I thy son to-say worthy not I-remained.'
 Tōbē bāpūē āpnē-hālī-khē bōlō jē, 'āchhē āchhē
Then by-the-father his-own-servants-to it-was-said that, 'good good
 jhikhutē lēō, sē-dē panēō. Hāthō-rī gunṭhī-khē chhāp,
clothes bring, this-one-one put-on. The-hand-of finger-for a-ring,
 ōr lātō-khē pāpī dēō. Khāū, pū, mōj
and the-feet-to shoes give. Let-us-eat, let-us-drink, merriment
 kōrū, jō mērā chōhṭā mōrē-gōā-thā, jīē-gōā;
let-us-make, that my son having-died-gone-was, having-lived-went;
 rāchā-thā, phābē-gōā. Tōbē tūō khūṣī
lost-was, having-been-found-went. Then by-them rejoicing
 mānāwī.
was-celebrated.

Tōbē tēs-rā jēthā hāi khētō-dā thā. Jōbē sē gauhrō-rē
Then him-of the-elder brother the-field-in was. When he the-house-of
 nēūrē āyā, tinīē nāchpē-gāpō-rā śād sunā. Tinīē tōbē
near came, by-him dancing-singing-of noise was-heard. By-him then
 āpnā hālī śādā, ōr puchhā jē, 'inē kāh
his-own servant was-called, and it-was-asked that, 'by-these what
 kōrē-rākhō? Tinīē tēs-khē bōlō jē, 'tērā hāi ēthā
is-being-done?' By-him him-to it-was-said that, 'thy brother here
 āē-rōā. Gauhrō-rī-tēi rāji khūṣī ḍṭē-rō
come-has. The-house-of-for (i.e. to) happy rejoicing returned-having
 āē-rōā, tētthī-rī-tēi tērē-bāpūē bārakṭsāri tsānī. Sē
he-come-has, that-of-for by-thy-father feasting was-prepared. He
 tōbē bōrā rōḷē-āō, bītrē zāpē-rī-tēi bhājā, Tēs-rā
then much angered, within going-of-for it-was-refused. Him-of

hāpū tōhē hāēdā āyā, ōr tēs patērō-khē lēē-gōā
the-father then outside came, and him appeasing-for took-away.
 Tōhē tinīē āpūē-bāpū-hāgē bōlō jē, 'itnē-bōrsō mōē
Then by-him his-own-father-to it-was-said that, 'for-so-many-years by-me
 tēri tōl ki, tēri agayā nī tōrī, ōr tōē
thy service was-done, thy command not was-broken, and by-thee
 ājō-tēi mā-khē chhēlū bī nī dittō, jūnīō ā
today-up-to me-to a-kid even not was-given, by-which I
 āpūē-sāthī sāngī khuś kōrdā. Jōhē tērā chōhtā
my-own-companions with rejoicing might-have-made. When thy son
 āyā, jūnīē āpūi gōrhi-bārī rādē-dī khiyāmī, tōē
came, by-which his-own property harlots-on was-caused-to-be-eaten, by-thee
 tēs-khē jūn tsānō.' Tinīō tēs-khē bōlō jē,
him-for a-feast was-prepared.' By-him him-to it-was-said that,
 'bagēhrā, tū daihrē-rā mā-sāthī rōā. Jō-kīē mā-gē gōhrī-bārī
'son, thou days-of me-with remainedst. Whatever me-to property
 ā, sē sōbbī tērī ā. Āj ēh mā-tēi mītā hāmī
is, that all thine is. Today this-one me-to was-got for-us
 khuśī kōrnē pōrō; kōē jē tōrā bāi mōrē-gōā-thā,
rejoicing to-do is-proper; why that thy brother having-died-gone-was,
 ēhī jīē-gōā; rāchē-gōā-thā, ēhī mītē-gōā.'
now having-lived-went; having-been-lost-gone-was, now having-been-got-went.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

मेरा नाँ माधो । मेरे बापू-रा नाँ साधू । जात कनेत । गाँ कोटौ-रा
बसणेवाक्का ॥

बादूए माँ-पांदि चानचख भूठिए बाद कित्ता । मोएँ बादू नौ टीपा ।
ना म्हारा घाल-मथोल ओआ । एकी घणे पांदि हमें गडे । तेतीए आँव
बडारो घणे-री सीव लाडंदे लोए गोआ या । जवे हमें सबी भूणे सीवि-पांदि
पूजे तवे बादूए सबी-री गाली दित्ती । जवे मेरे कनारे टीपदा दौड़ा सबी
भूणे शूरण ओए । आपणे आपणे हागे-खे डेऊए । आँव की तेई-दो आपणे
डरे परा-न्होठा । न्होठदे न्होठदे मेरा लात फोड़ूआ । आपणे हागे तीऊँ
देहड़े-तेई वेशुदा पड़ा रोहा । बादूए जाणो जे माँ-पांदि तेस-री गाली देणे-री
फराद करनी ओ । एथी-री तेई मेरी फरादे-रे डोकणे-री तेई बादूए ओड़े
फराद की । जो म्हारी तेई गाली दित्ती तेथी-री फराद एवी करनी ओ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIŪTHALI).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērā	nā	Mādhō.	Mērē-bāpū-rā	nā	Sādhū.	Jāt	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhū.</i>	<i>Caste</i>	<i>Kanait.</i>
Gā	Kōṭī-rā	basnēwājā.					
<i>Village</i>	<i>Kōṭī-of</i>	<i>inhabitant.</i>					
Bādūē	mā-pāndē	chānehakh	jhūthiē	hād	kittā.		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>gratuitous</i>	<i>false</i>	<i>complaint</i>	<i>was-made.</i>		
Mōē	bādū	nī	ṭipā.	Nā	māhrā	ghāl-mathōl	ōā.
<i>By-me</i>	<i>the-complainant</i>	<i>not</i>	<i>was-beaten.</i>	<i>Not</i>	<i>of-us</i>	<i>fighting</i>	<i>took-place.</i>
Ēki-ghanē-pāndē	hamē	gōdē.	Tētē	āw	baḍārō	ghanē-rī	
<i>One-wall-upon</i>	<i>we</i>	<i>quarrelled.</i>	<i>There</i>	<i>I</i>	<i>the-brotherhood</i>	<i>the-wall-of</i>	
sīw	lāundē	lōē-gōā-thā.	Jōbē	hāmē	sōbbī	jhōpē	
<i>boundary</i>	<i>for-fixing</i>	<i>taken-away-had.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>persons</i>	
sīwē-pāndē	pūjē,	tōbē	bādūē	sōbbī-rī	gālī	dittī.	
<i>the-boundary-upon</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>all-of</i>	<i>abuse</i>	<i>was-given.</i>	
Jōbē	mērē-kanārē	ṭipdā	daurā,	sōbbī	jhōpē	śūray	ōē.
<i>When</i>	<i>in-my-direction</i>	<i>beating</i>	<i>he-ran,</i>	<i>all</i>	<i>persons</i>	<i>astonished</i>	<i>became.</i>
Āpnē-āpnē-lāgō-khē		dēūē.	Āw	bī	tēi-dō	āpnē-dōrē	
<i>Their-own-their-own-houses-to</i>	<i>they-went.</i>	<i>I</i>	<i>also</i>	<i>there-on</i>	<i>in-my-own-fear</i>		
parā-uhōthā.	Nhōthdē-nhōthdē	mērā	lāt	phōrūā.	Āpnē-lāgē		
<i>away-ran.</i>	<i>A-running-a-running</i>	<i>my</i>	<i>foot</i>	<i>was-burst.</i>	<i>In-my-own-house</i>		
tīū-daihrē-tēi	hēśudā	pōrā	rōhā.	Bādūē	zāpō		
<i>three-days-for</i>	<i>senseless</i>	<i>fallen</i>	<i>I-remained.</i>	<i>By-the-complainant</i>	<i>it-was-thought</i>		
jē,	mā-pāndē	tēs-rī	gālī	dēpē-rī	pharād	kōrnī	ō.
<i>that,</i>	<i>'me-upon</i>	<i>him-of</i>	<i>abuse</i>	<i>giving-of</i>	<i>complaint</i>	<i>to-be-made</i>	<i>is.'</i>
tēi	mērī-pharādē-rē	rōkṇē-rī	tēi	bādūē	ōrē	pharād	
<i>for</i>	<i>my-complaint-of</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-complainant</i>	<i>causelessly</i>	<i>complaint</i>	
kī.	Jō	māhrī-tēi	gālī	dittī,	tētthī-rī	pharād	ēbī
<i>was-made.</i>	<i>Because</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>that-of</i>	<i>complaint</i>	<i>now</i>
kōrnī	ō.						
<i>to-be-made</i>	<i>is.</i>						

PATIALA KIŪṬHALĪ.

As explained on p. 550 *ante*, Kiūṭhali is spoken in the Śrinagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiūṭhali, a version of the Parable is given as received from Śrinagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiūṭhali of Śrinagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dē*, when we should expect *dā*, as in *kālhō-dē chhāp*, a ring on the hand ; *khētgo-dē*, (the elder son was) in the field ; *lunḍī-dē*, (wasted thy substance) among harlots.

Near the end of the Parable we have *hangē* instead of *hagē*, the sign of the dative.

Once or twice we have *ahā* for 'I,' and the nasal of *mā*, me, is often omitted. The *h* at the end of *ēh*, this, and *kāh*, what ? is dropped, and the word for anything is *kōī*, not *kīē* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āō-rō*, having come, and *ā/hō-rō*, having arisen.

In *bōlumā*, I will say, the long *ū* has been shortened. Borrowings from Hindī are *khāē*, let us eat, *hōē*, let us become.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN PAHARI (KĪŪTHALĪ).

SRINAGAR DIALECT.

(PATIALA STATE.)

ایکے آدمی رے دو بگہیر تھے تہنوں مانجے دے چھوڑے نے باپو
 ھاگے بولا ھین باپوآ جو مالو را بانڈا مانجے پہانبا تھا مانجے دے تے
 تنڈے نینوں ے سے مال بانڈے دنا ار تھراڑے دنو پاچے چھوڑے
 بگہیرے سبے ٹھیلوں کٹھا کرے رو ایکے دورو رے ملکہو ے ڈیوا ار تیتنی
 آپنا سب ٹھیوں کپوتنی مانجے کھوآ ار جے سبہ ٹھیوں کھوٹے پایا ار
 تیس ملکہو دا بڑا کال بڑا تہی سے کنگال اوٹے لاگا تے سے تیس ملکہو
 رے ایکے رانے ھاگے ڈیوا تنڈے سے آپے کھیدچو دے سور جائے بھجا ار تنڈے
 سونچا کہ جے شیوکڑ سور کھاڑ سے نینو ے کھاڑ کہ کوئی تیس ے کوئیں
 نہ دہو تھا تے تنڈے ھوشتی دے آر رو بولا میرے باڑے کاٹا ھیرے والے
 ے لیکھاچی روٹی کھا ار اوسو آر اھون بھوکھا مرو میرے اوٹھو رو آپے
 بار ھاگے ے ڈیونا آر تیس ے بولماں باپوآ اھون گین را ر تیرا گنائی
 اوسو ایسے اھون نیتھی جوگا نے جو لوگ مانجے تیرا بیٹا بولو ایسے عاں
 نو آپنا ھالی جانیرو راکھ تے اوٹھیرو آپے بارا ھاگے چالا آر سے ایسے دور تھا
 تیس دیکھ رو تیسرے باڑ ے ترش آیا آر دوڑے رو اوٹگئی دنی ار
 بہت بھائییاں لوآ ے تیس ے بولا باپوآ موھین تیرا ار گین را بڑا کیا

ار ایسے اینہی جوگا ے جو لوگ مائے نیرا بیٹا بولو باپوے آئے
 نوکرر ے بولا چنگی دے چنگی جیو کھتے لیو ار نیس دے بہماؤ اور
 تیسرے ہانہو دے چھاپ ار لاتو دے ہانہی دیو ار ہم کھائیں ار
 کھش ہوئیں موئیں جانا تھا جے میدرا بیٹا مرے گوا پر ایسے جیو
 گوا راجے گوا تھا پر ایسے میٹھہ گوا تے سے کھش ہوئے لائے *

ار تیسرا بڑا بیٹا کھدچو دے تھا جب گھرو رے نیوڑے آیا گائے ار
 ناچنے را شاد ہوا تے ایک نوکر شادے رو پوچھا کہ اے کا اسو ننٹے
 نیس ے بولا نیرا بھائی آیا ار نیرے بارے بڑی دھام دتی نتھ ری
 نتھیں کی کہ راجی باجی آیا ننٹے روٹے ہوئے نہ سونچا کہ بھینرا جاو
 تے تیسرے بارے باہر آوے رو ننٹے منیرا ننٹے بارے ے جواب دتا
 دیکھ آؤں اینے ہرشوں دے نیری ٹھول کردو ار کبھے تیرے ہولے باہر
 نہ ڈیوا پر نوئیں کبھے بکری را جھیلٹو مائے نہ دتا جو آؤں آئے سانہہ
 آئے سانہی کھش ہو او ار جے نیرا اے بیٹا آیا جنٹے نیرا لٹا پٹا
 لٹٹی دے کھوا نوئیں تیسری کھاتر بڑی دھام کیں ننٹے نیس ے
 بولا اے پونا نو سدا ماہنگے روٹے جو کٹیں ماہنگے اسو سب نیرا اسو
 کھش ہونا ار کھشی منانا پڑو تھا کوئے کہ نیرا بھائی مو تھا ایسے
 جیو گوا ار راجے گوا تھا سے ایسے میٹھہ گوا *

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIALECT.

STATE PATIALA.

TRANSLITERATION.

Ēki-ādmī-rē dō bagēhr thē. Tihnaū-mājē-dē chhōtrē-nē bāpū-hāgē bolā, 'hāī bāpūā, jō mālō-rā bāḍā mā-khē phābā-thā, mā-khē dē.' Tōbē tiniē tinaū-khē sē māl bāḍē-dittā. Ōr thwārē-dinō-pāchhē chhōtrē bagēhrē sōbbi-thiyū katthā kōrē-rō ēki-dūrō-rē mulkhō-khē dēūā, ōr tētī āpnā sōb-thiyū kapātī-mājē khōā. Ōr jōbē sōbh-thiyū khōē-pāyā, ōr tēs-mulkhō-dā bōrā kāl pōrā. Tōbē sē kaḡāl ōhṇē lāgā. Tōbē sē tēs-mulkhō-rē ēki-rāṇē-hāgē dēūā. Tiniē sē āpnē-khētso-dē sūr zāṇṇē bhējṇā, ōr tiniē sōchā ki jē śyokur sūr khāō, sē tinau bī khāō, ki kōī tēs-khē kōī na dēō-thā. Tōbē tiniē hōst-dē āō-(for āē-)rō bolā, 'mērē bāō-rē kāmā hīrnēwālē-khē lēkhāji rōṭī khāō-ōssō, ōr ahū bhūkhā mōrū. Mērē-ūthō (for ūthē)-rō āpnē-bāō-hāgē-khē dēūā, ōr tēs-khē bōlumā, "bāpūā, ahū Gī-rā wā tērā gunāi ōssū; ēbī ahū tētthī zōgā nī, jō lōg mā-khē tērā bētā bolō. Ēbī mā tū āpnā hāī zānē-rō rākḥ." Tōbē ūthē-rō āpnē-bāwā-hāgē tsālā. Ōr sē ēbū dūr thā, tēs dēkhē-rō, tēs-rē bāō-khē tarā āyā, ōr daupē-rō ūgāi ditti, ōr buhat phāiyā lōā. Bētā tēs-khē bolā, 'bāpūā, mōhē tērā ōr Gī-rā burā kiā, ōr ēbī ētthī zōgā nī jō lōg mā-khē tērā bētā bolō.' Bāpūē āpnē-naukrō-khē bolā, 'tsāngī-dē tsāngī jūkhātē lēō, ōr tēs-dē pahmāō, ōr tēs-rē hāthō-dē chhāp, ōr lātō-di bāhni dēō; ōr ham khāē ōr khuś hōē; mōē zāṇā-thā jē mērā bētā mōrē-gōā, par ēbī jūō gōā; rāchē-gōā-thā, par ēbī mīthē-gōā.' Tōbē sē khuś ōhṇē lāgē.

Ōr tēs-rā bōrā bētā khētso-dē thā. Jōb ghōrō-rē nēūrē āyā, gāṇē ōr nāchṇē-rā sād hōā. Tōbē ēk naukrō sādē-rō pūchhā ki, 'ō kā ōssō?' Tiniē tēs-khē bolā, 'tērā bhāī āyā, ōr tērē bāwē bōrī dhām ditti, tētthī-rī-tēī ki ki rāji-bāji āyā.' Tiniē rōsē hōē-rō na sōchā ki 'bihtarā jāū.' Tōbē tēs-rē bāwē bāhar āwē-rō tiniē māpōwā. Tiniē bāō-khē jāwāb ditti, 'dēkh, āw itnē-bōrso-dē tērī ṭahōl kōrdō, ōr kōbbhī tērī bōlī bāhar na dēūā, pōr tōē kōbbhī bakrī-rā chhōltā mā-khē na ditti, jō āw āpnē-sāth-āē sāthī khuś hō-āū. Ōr jōbē tērā ē bētā āyā, juniē tērā lōṭā-pōṭā hundi-dē khōā, tōē tēs-rī khātir bōrī dhām kī.' Tiniē tēs-khē bolā, 'ē pōṭā, tū sōḍā mā-hāṅgē rō-hai; jō-kīē mā-hāṅgē ōssō, sōb tērā ōssō. Khuś ōhṇā ōr khuś māṇṇā pōrō-thā, kōē-ki tērā bhāī mōā-thā, ēbī jūō-gōā; ōr rāchē-gōā-thā, sē ēbī mīthē hai.'

HANDŪRĪ.

The word 'Handŭrī' means literally, the language of the State of Hindur (properly Handŭr) or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhī Pañjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Handŭrī, spoken by an estimated number of 17,862 people. Handŭrī is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of Bijsa and Kuthar where Baghālī is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Pañjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhiar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhiar, the language is called Bāghalī. Bāghalī, although it has a name of its own, is, however, only Handŭrī, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Handŭrī merging into the Kahlurī Pañjābī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Handŭrī at all, but must be considered as identical with Kahlurī.

At other times it is more nearly Handŭrī. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Handŭrī spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Handŭrī in the following statement:—

Handŭrī—		
East Nalagarh	17,862	
Mailog	6,117	
		23,979
Bāghalī—		
Baghal	24,384	
Kunhiar	1,848	
		26,232
Total Handŭrī of both kinds		50,211

Handŭrī itself is a transitional form of speech. It is a mixture of Kiūthali and Pañjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiūthali and Pañjābī forms are used almost indifferently.

Nouns may be declined as in Kiūthali with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Pañjābī with an oblique plural in *ā*, as in *hārīgā-khā*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiūthali termination *ē* as well, as in *putē-nē*, by the son (*pūt*, a son). The locative may end either in the Kiūthali *ē*, or may be formed as in Pañjābī. Thus, we have *ḍōrayē*, (the elder son was) in the field, and *ḍōruā-bīchē*, (sent him) into the fields (to feed swine), in which *bīchē* represents the Pañjābī *vīchē*.

The postposition of the Dative-Accusative is the Kiūthali *khē*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kūē-tē*, from the well, or *thē*.

The Genitive almost always has the Kiūthali *rā*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *rā* is *rī* with *riyā* for its oblique form. Thus, *ghōṛē-rī jin*, the saddle of the horse; *tēs-riyā baihan-sāthī*, with his sister; *tēs-riyā kyārī-tē*, on his neck.

The First two personal **Pronouns** are *hāū*, I; ag. *mē*; obl. *mā*, *mā*, or *mū*; gen. *mērā*; plural nom. and ag. *āsē*; obl. *āsā*; gen. *āsāḍā* or *asārā*. So *tū* or *tū*, thou; ag. *tē*; obl. *tā*, *tā*; gen. *tērā*; plural nom. and ag. *tusē*; obl. *tusā*; gen. *tusāḍā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have :—

ē, this; ag. *inā* or *iniyē*; obl. *ēs*, *ētē*, or *ē*; plur. *ē*; ag. *inē*; obl. *inā*.

sō or *ō*, that; ag. *tinā* or *tiniyē*; obl. *tēs*, *tētē* or *tē*; plur. *sē*; ag. *tinē*; obl. *tinā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnā* or *jiniyē*, and so on, like the demonstratives.

Kiō, who? obl. sing. *kēs*. *Kyō*, what? obl. not noted.

Kichh is 'anything,' *jō-kichh*, whatever.

As regards **Verbs**, the Verb Substantive is the same as in Pañjābī, but *hē* or *hai* may also be used for any person of either number. *Nihē* is 'I am not.'

The principal parts of the verb *mārnā*, to strike, are as follows :—

Pres. part. *mārdā*; Past part. *marēyo* or *mārgā*, (*laggā*, to begin, has *lāgā*); conj. part. *mārī-hē*.

Imperative. 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārū*, 2. *mārē*, 3. *mārē*; plur. 1. *mārē*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahū-hā*, thou remainest (always) with me; *bharū-thā*, he was filling (his belly); and *ḍēō-thē*, (no people) were giving.

The Future is :—

Masc. sing. 1. *mārūgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are :—

ḍitā, given.

kitā, done.

lēyā, taken.

payā, fallen.

gēyā (plur. *gayē*), or *gā*, gone.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIṪṪHALI).

HANDURI DIALECT.

NALAGARH STATE.

एकी-माणूआँ-रे दो पुत थे । छोटे-पुते-ने बोल्या जो मेरा बाँडा है से माँ-जो देई-दे । तीनीयें आपणे-घरो-रा लटा-फटा दूँ-जो बाँडी दीता । छोटे-पुते-ने जेवे आपणा बाँडा लेई-लेया बड़ी दूरो-रे मुखो-खे चाली गया । तेती रई-के आपणा लटा-फटा सारा जतो-पातो-बीचे खोई दीता । तेवे से सब लटा-फटा खोई चुक्या तो तेते मुखो भारी काड़ पया । से बड़ा कंगाड़ हई गया । तेवे से तेते मुखो-रे एकी माणू साथे रहने लागेया । जे-सगे से रहा तीनी आपने डोरुआँ बीचे सूर चारणे भेज-दीता । से सूरु-रे बचूरे-सलेवकड़ा-ते आपणा पेट भरूँ-था तेस-खे होर माणू किछ ना देखो-ये । तेवे तीनीयें सूँचा के मेरे-बाबे-गे इतने हाड़ी है । तीना-गे इतना रीजक है खाणे होर बाँडणे-खे बतेरा है । हाँजँ भूखा मरूँ हा । हाँजँ कठी-के आपणे-बाओ-गे जाऊँगा होर तस-खे बोलूँगा है बाओ में पणमसरो-खे नी जाणी-के ताँ हुँदिये पाप कीता । हाँजँ तेरा पुत बोलणे जोगा नौहूँ । जेड़े तेरे होर हाड़ी है सूँ-जो बी राखी ले । होर कठी-के आपणे-बाओ-गे आया । से अजा दूर-ही था तेस-रे बाबे तेवे से देखेआ । तेवे ते-जो तरस आई-गा । होर दोड़ी-के तेस-रीया क्वाड़ी-ते जाफ़ी दीती होर तेस-रे मूँहाँ-ते पूका लिया । पुत बोलणे लागेया है बाओ में पणमसरो-खे नी जाणी-के ताँ हुँदिये पाप कीता होर हाँजँ एवे तेरा पुत बोलणे जोगा नी रेहा । फेरी तेस-रे बाओ-ने हाड़ीयाँ-खे बोलेया सोबटे सोबटे टाले ल्याओ होर तेस-खे पन्हाओ । तेस-रे हायो-ये मूँदी होर पाओ-ते जूती पन्हाओ । आसा-खे खाणे पीणे देखो होर राजी होणे देखो । मेरा पुत मरी गा-था एवे जीऊँदा हई-गा । हाची गा-था एवे मीटी-गा । तेवे सेओ राजी होणे लागे ॥

तेस-रा बड़ा पुत डोरुये या । तेवे से घरा-रे नेड़े पूज्या तीनी गीत नाचणा सुणेया । तेवे एक हाड़ी बलवाई-के पुछेया के एती क्या हाई राहा ।

तीनी तेस-खे बोल्या जे तेरा भाई आया हे । तेरे-बाओ-ने तेस-रे-राजी-बाजी
 आवणे-रा जग कीता । तेवे से जड़ी गा होर भीतरो जाणे-खे मूकरी-गा ।
 तेवे तेस-रा बाओ बार आया । तेस-खे पल्याणे लागा । पुते-ने बोल्या भई
 इतनी वर्सा मने तुसा-री टेक कीती । कदी तुसारा बोल नौ मोड़ा ।
 होर तें मा-खे बाकरीया-रा खेलू बी नौ दीता । तेते-साथे जे हाँऊँ आपणे-
 मिचा-जो खवाई-के राजी हुंदा । तेते बखतो जो ए तेरा पुत्र आया
 जीनीये जे तेरा घर-बार रांडा-जो खड़वाया तें तेस-रे आवणे-री खातर
 कीती । तेस-रे बाओ-ने बोल्या जे हे पुत तू सदा मेरे साथे रहूँ हा ।
 जे-कौक मेरे-गे हे से तेरा-ही हे । आसा राजी होणा चाँदंदा था । तेवे-जे
 तेरा भाई मरी गा-था तेवे से फेर जीवी गा हाची गा-था मीटी गा ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIÜTHALI).

HANDÜRİ DIALECT.

NALAGARH STATE.

TRANSLITERATION AND TRANSLATION.

Eki-manūā-rē dō put thē. Chibōtē-putē-nē bōlyā, 'jō
One-man-of two sons were. The-younger-son-by it-was-said, 'what
 mērā bādā hai, sē mā-jō dēi-dē. Tiniyē āppē-gharō-rā latā-phatā
my share is, that me-to give. By-him his-house-of property
 dū-jō bādī ditā. Ohhōtē-putē-nē jēbē āppā bādā
both-to having-divided was-given. The-younger-son-by when his-own share
 lēi-lāyā. bapī-dūrō-rē mulkhō-khē chālī-gēyā. Tēti rāi-kō
was-taken a-very-far-of country-to it-was-gone. There having-remained
 āppā latā-phatā sārā ūtō-pātō-bichē khōi-ditā. Tēbē sē sab
his-own property whole debauchery-in was-lost. When he whole
 latā-phatā khōi-chukyā, tō tētē-mulkhō bhārī kār payā.
property wasted-completely, then that-country(-in) a-great famine fell.
 Sē barā kaṅgār hui-gēyā. Tēbē sē tētē-mulkhō-rē āki mānū-sāthē
He very poor became. Then he that-country-of one man-with
 rēhnē-lāgēyā; jē-sagē sē rahā, tini āppē dōruā-bichē sūr
to-dicell-began; whom-with he dicell, by-him his-own field-in swine
 chārpē bhēj-ditā. Sē sūrō-rē bachārē-salēōkrā-tē āppā pēt
to-graze he-was-sent-away. He swine-of remaining-husks-with his-own belly
 bhārū-thā; tēs-khē hōr mānū kichh nā dēō-thē. Tēbē tiniyē
filling-was; him-to other men anything not giving-were. Then by-him
 sūchya kē, 'mērē-bābē-gē itnē hāpī hē, tinā-gē itnā
it-was-thought that, 'my-father-of so-many servants are, them-with so-much
 rijk hē khāpē, hōr bādē-khē batērā hē; hāñ bhūkhā marū-hā.
food is to-eat, and distributing-for sufficient is; I hungry dying-am.
 Hāñ ūthi-kē āppē-bāō-gē jāūgā, hōr tēs-khē bōlūgā, "hē
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāō, mē Papmēsro-khē nī jāpī-kē tā hundiyē pāp kitā;
father, by-me God-to not known-having thee in-being sin was-done;
 hāñ tērā put bōlūē jōgā nihñ; jērē tērē hōr hāpī hē,
I thy son to-be-called worthy am-not; such-as thy other servants are,

mū-jō hi rākhi-lē." ' Hēr ūthi-kē āpnō-bāō-gē āyā. Sē
me-to even keep." And arisen-having his-own-father-to he-came. He
 ajā dūr-hi thā, tēs-rē-bāhē tēbē sē dēkhēā. Tēbē tō-jō taras
yet far-even was, by-his-father then he was-seen. Then him-to compassion
 āi-gā, hōr dōri-kē tēs-riyā kyāri-tē jāphī diti, hōr tēs-rē
came, and run-having his neck-on embracing was-given, and his
 mūhā-tē pūkā lēyā. Put bōlpē lāgēyā, 'hē bāō, mē
mouth-of kiss was-taken. The-son to-say began, 'O father, by-me
 Papmēsro-khē nī jāri-kē tā hundiyē pāp kitā, hōr hāū
God-to not known-having thee in-being sin was-done, and I
 ēbē tērā put bōlpē jōgā nī rēhā.' Phērī tēs-rē-bāō-nē
now thy son to-be-called 'worthy not remained.' Again his-father-by
 hāriyā-khē bōlēyā, 'sōbtē sōbtē tālē lyāū, hōr tēs-khē panhāō;
the-servants-to it-was-said, 'good good clothes bring, and him-to put-on;
 tēs-rē hāthō-thē mūdi hōr pāō-tē jūti panhāō; āsā-khē khāpē pīnē
his hand-on ring and feet-on shoe put-on; us-to eat (and)drink
 dēō, hōr rāji hōpē dēō; mērā put marī-gā-thā, ēbē jūndā
allow, and glad to-be allow; my son having-died-gone-had, now living
 hui-gā; hrāchi-gā-thā, ēbē mūi-gā.' Tēbē sēō rāji hōpē
became; having-been-lost-gone-had, now was-found.' Then they happy to-be
 lāgē.
 began.

Tēs-rā barā put dōriyā thā. Tēbē sē gharā-rē nēre pūjyā,
His elder son field-in was. When he the-house-of near arrived,
 tīnī git nāchnā supēyā. Tēbē ēk hāri balwāi-kē
by-him singing dancing was-heard. Then one servant called-having
 puchhēyā kē, 'ētī kyā hūi-rāhā?' 'Tīnī tēs-khē bōlyā
it-was-asked that, 'here what is-going-on?' By-him him-to it-was-said
 jē, 'tērā bhāi āyā-hē; tērē-bāō-nē tēs-rē rāji-bāji āwpē-rā
that, 'thy brother come-is; thy-father-by his safe-and-sound coming-for
 jag kitā.' Tēbē sē jāri-gā, hōr bhitrō jāpē-khē mūkri-gā.
feast was-made.' Then he angry-went, and inside going-for refused.
 Tēbē tēs-rā bāō bār āyā, tēs-khē patyāpē lāgā. Putē-nē
Then his father outside came, him-to to-entreat began. The-son-by
 bōlyā, 'bhāi, itnī barsā manē tusāri tē] kīti, kadī
it-was-said, 'lo, so-many years by-me thy service was-done, ever
 tusārā bāl nī mōpā, hōr tē mā-khē bākriyā-rā chhēlū
thy saying not was-disobeyed, and by-thee me-to goat-of young-one
 hī nī diti, tētē-sāthē jē hāū āpnē-mitrā-jō
even not was-given, that-with that I my-own-friends-to
 khawāi-kē rāji hundā. Tētē-bakhtō jō ē tērā
caused-to-eat-having happy might-have-become. At-that-time that this thy

putr āyā, jīniyē jē tērā ghar-bār rādā-jō kharwāyā, tē
 son came, by-which that thy property harlots-to was-given-to-eat, thou
 tēs-rē āwpā-rī khātar kītī.' Tēs-rē bāo-nē bōlyā jō, 'hō
 his coming-of feast was-made.' His father-by it-was-said that, 'O
 put, tū sadā mērē-sāthē rahī-hā; jō-kichh mērē-gē hē, sē tērā
 son, thou always me-with dwelling-art; whatever me-with is, that thing
 hī hē; āsā rāji hōpā chāindā-thā; tēbē-jē tērā bhāi
 alone is; to-us happy to-be proper-was; then-that thy brother
 marī-gā-thā, tēbē sē phār jīwi-gā; hrāchī-gā-thā,
 having-died-gone-had, then he again came-to-life; having-been-lost-gone-had,
 mīti-gā.
 was-found.'

SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as Sirāj, i.e. Siva's Kingdom. The Sirāj *par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Sutlej (Satlaj). South of the Sutlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Śōdhōch, and the language here spoken is Śōdhōchī, which is akin to Kulu Sirājī. South of Śōdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Punar, part of the State of Kumharsain, the States of Darkoti and Balsan, the Kaneti tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a Sirāj, and, to distinguish the dialect here spoken from the Sirājī of Kulu, we may call it Simla Sirājī.

This Simla Sirājī includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiñṭhālī and Kōṭkhai. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiñṭhālī spoken to the west of the Simla Sirāj, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of Simla Sirājī is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Punar:—

Keonthal	9,110
Kumharsain	4,273
Darkoti	595
Balsan	5,457
Bashahr	2,314
Kotkhai	6,882
TOTAL	28,823

Simla Sirājī closely resembles Standard Kiñṭhālī. Immediately to its south lies the Bissau dialect of Sirmauri spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiñṭhālī.

As in Sirmauri, a final *i* very often becomes *ō*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *budhāē* and *badhāī*, rejoicing. Similarly we have *ghōrchē*, for *ghōrchī*, property; *khēchē*, for *khēchī* (Hindī *khētī*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiñṭhālī, as in *dō* or *dā*, the sign of the ablative case, but the *ō* termination is much more common.

The Declension of nouns is nearly the same as in Kiñṭhālī. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ō* instead of *ō*. Thus, the oblique form of *dēs*, a country, is either *dēsō* or *dēsō*.

The postpositions of the dative are *kē* or *kō* instead of *khē*, and *āgē* instead of *hāgē*. Similarly, in the ablative we have *āgō* instead of *hāgō*, but *dō* (*dā*) is more common. If the sentence *lē-rē vūchuo* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns**, we have:—

	I	Thou
Sing.		
Nom.	ā	tū
Agent	mā, mōē	tō, tōē
Obl.	mā, mā	tū, tū
Plur.		
Nom.	ē, aimā, ēē	tūē
Agent	ē	tūē
Obl.	āō	tūō

The genitives are as in Kīṭhālī, except that according to Mr. Bailey the genitive plural 'your' is *tuaurō* or *tāaurō*.

The **Demonstrative Pronouns** are thus declined:—

This, he				That, he		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	ēē	ēē	ēē
Ag.	ēnē, ēnūē	ēnē	ēnē, ēnūē	tēnē, tēnūē	tēnē	tēnē, tēnūē
Obl.	ēē	tēnū	ēlēh	tēē	tēnū	tēlēh
Plur.						
Nom.	ēh	ēh	ēh	ēē	ēē	ēē
Ag.	ēnē	ēnē	ēnē	tēnē	tēnē	tēnē
Obl.	ēnē, ēnū	ēnē	ēnē, ēnū	tēnē, tēnū	tēnē	tēnē, tēnū

The **Relative Pronoun** *jō* is similarly declined.

As for the other pronouns, 'what' is *kā* instead of *kāh*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense:—

	Sing.	Plur.
1.	ā	ā
2.	ai	ō
3.	au, ō, ō	au, ō, o

or *sō*, *ōsō* or *ōsō* may be used for any person of any number as in the Biśāu dialect of Sirmaurī.

The past is *tā* or *thā*, fem. *tī* or *thī*, etc.

In the Active Verb, the principal peculiarity is the conjunctive participle. This may end in *i*, as in Sirmaurī, of which *ē* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *bhāji-gōā*, he refused, and *rūśē-gōā*, he became angry. More commonly, however, *yō* is used instead of *i*, as in *rōhyō*, having remained; *khōrchyō*, having spent, and many others. Compare Giripārī Sirmaurī.

The conjugation of the **Present** differs slightly from the standard. It is:—

'I beat,' etc.

	Sing.	Plur.
1.	<i>piṭū</i>	<i>piṭū</i>
2.	<i>piṭā</i>	<i>piṭō</i>
3.	<i>piṭō</i>	<i>piṭō</i>

Similarly, the **Future** masculine is:—

'I shall beat,' etc.

	Sing.	Plur.
1.	<i>piṭālā</i>	<i>piṭūmē, piṭmē</i>
2.	<i>piṭēlā</i>	<i>piṭōlē, piṭlē</i>
3.	<i>piṭēlā, piṭlā</i>	<i>piṭōlē, piṭlē</i>

The **Imperfect** is formed by adding *tā* or *thā* to the present. Thus *ā piṭū tā*, I was striking. Or a periphrasis is used, as in *ā piṭē rōhā tā*.

The only other point to notice is the use of the verb *ājuā*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirājī, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

SIMLA SIRĀJĪ DIALECT.

एकी माकरे दो छोटू थे । छोटड़े छोटूए आपणे बाबेके बोलो जे जो घरचे या खेचे मेरे बाँडरे आजो से मूँके दे । तेने सब खेचे दोने छोटूक बाँडी । छोटे छोटूए आपणा बाँडा लेय एक दूरो देशोरे हाटक डेवा । तेथे रहय आपणे खेचे जाँदपणे-दे खोए । जवे सब खेचे खरचय मूका तवे तेश देशदा भारी काळ पड़ा । तवे से कंगाल हुआ । तवे तेस देशरे एकी बसन् आगे रहंदा लागा । तेने बसन् ए से सूरगर चारदा खेचदा छाड़ा । तवे से सूरगररे बचेदो शलेखड़े संगे आपणो पोछड़ भरो था । तेसके रेका माछ किछ ना देखो था । तवे तेसरे सूँचवो जे मेरे बाबे आगे एरे रीगड़ असो जीनरे रोटौरा चोटा नई आँ भूखा मोई रखा । आँ जठय आपणे बाबे आगे डेज तेसके बोलू जे बाबा माँ भगवानोरा पाप ताँ हुंदे कीया । एवे आँ तेरा छोटा बोलने जोगा नई रखा । जेरे तेरे रीगड़ असो एरा मूँके बी रख । तवे से जठय आपणे बाबे आगे आज्ञा । जवे से दूर आज्ञा तो तेसरे बाबे देखा । बीण करय तेसरे गळदे हूँडी देव घवाळ दी मूँहदे खोवे दिती । छोटूए बोलो जे बाबा माँ भगवानोरा पाप ताँ सामने कीया । एवे आँ तेरा छोटा बोलने जोगा नई रखा । बाबे आपणे रीगड़ोके बोलो जे एसके समीदो आछे भूड़के बमाओ । हाथोदे काँगणी लातोदे पाणी लाओ । आओके खाने पीनेरे बधाए होणे देखो । कँईरी तेंई जे मेरा छोटा मरय जीवा । खोआ था एवे मिली गोआ । तवे बधाई करदे लागे ॥

तेसरा बड़ा छोटा खेचदा था । जवे से घरो नेड़ा पूजा तवे तेने नाचणो गाणो शुणो । एकी रीगड़ बोदय पूछो जे ए का हो रहो अ । तेने तेसके बोलो जे तेरा भाई आज्ञा अ । तेरे बाबे तेसरी राजी खूशीरे बधावीरे पावणचारे को अ । तवे से रुशे गोआ भीतरे डेवदा भाजी गोआ । तेसरा बाबा बाहर आज्ञा । तेस पतेजंदा लागा । छोटूए बोलो जे माँ तो तेरी

चाकरी एतनौ वरशो करे । ना कभी तेरो हुकम चोड़ो । तूएँ मूँके एक
 खेलटू बौ ना दित्तो जो आँ आपणे मित्रो संगे मिलव खुशी करदा । जवे ए
 तेरा छोटा आज्ञा जेने वादे घरचे छेवड़ीदो खेवे तूएँ एसके एतणे पावसाचारे
 दी च । बाबे उत्तर दित्ता जे छोटया तू तो घड़ी मूँ साथे रहे । जो
 काह मूँ आगे असो से सवे तेरा असो । आओ खुशी होणा पड़ो या ।
 केई जे तेरा भाई मूँय जीवा खोए गोआ या एवे मिले गोआ ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

SIMLA STRAJI DIALECT.

TRANSLITERATION.

Ēki-māchhō-rē dō chōhtā thē. Chhōtrē-chōhtāē āpnē-bābē-kē bōlō jē, 'jō ghōrchē (yā khēchē) mērē bādē-rē ājō, sē mī-kē dō.' Tēnē sab khēchē dōnē-chōhtā-kō bādī. Chhōtē-chōhtāē āpnā bādā lēyō ēk-dūrō-dēsō-rē bāō-kō dēwā. Tēthē rōhyō āpnē khēchē jādpanē-dē khōē. Jōbē sōb khēchē khōrchyā-mūkā, tōbē tēs-dēsō-dā bhāri kāl pōrā. Tōbē sē kaugāl huā. Tōbē tēs-dēsō-rē ēki-bōsnū-āgē rōhndā lāgā. Tēnē-bōsnū sē sūgōr chārdā khēchō-dā chhāpā. Tōbē sē sūgōr-rē bōchē-dō sōlēkhē-sōngē āpnō pōchhōr bhōrō-thā. Tēs-kē rēkā (*other*) māchh kichh nā dēō-thā. Tōbē tēs-rē sūchwō jō, 'mērē-bābē-āgē ērē rīgōr ōsō, jīnō-rē rōṭi-rā chōṭā (*scarcity*) naī; ā bhūkhā mōi-rōā. ā ūthyō āpnē-bābē-āgē dēū, tēs-kē bōlū jē, "bābā, mō Bhōgwānō-rā pāp tā-hundē kiya. Ebē ā tērā chōhtā bōlnē jōgā naī rōā. Jērē tērē rīgōr asō, ērā mī-kē hī rōkh." Tōbē sē ūthyō āpnē-bābē-āgē ājā. Jōbē sē dūr ājā, tō tēs-rē bābē dēkhā ghūp kōryō, tēs-rē gōlō-dē hūṭi-dēyō (*having run*) gōhwāl dī (*embraced*) mūh-dē khōbē dittī. Chōhtāē bōlō jē, 'bābā, mō Bhōgwānō-rā pāp tā-sāmnē kiya. Ebē ā tērā chōhtā bōlnē jōgā naī rōā.' Bābē āpnē-rīgōr-kē bōlō jē, 'ēs-kē sabhi-dō āchhē jhūrke bōmāō. Hāthō-dē kīgūi, lātō-dē pāṇi lāō. Āō-kē khāpē pīnē-rē badhāē hōpē dēō. Kēl-rī-tēl jē mērā chōhtā mōryō, jīwā; khōē-thā, ebē mīl-gōā.' Tōbē badhāi kōrdē lāgē.

Tēs-rā bōrā chōhtā khēchō-dā thā. Jōbē sē ghōrō-nērā pūjā, tōbē tēnē nātānō gānō sūnō. Ēki rīgōr bōdyō pūchhō jē, 'ē kā hō rōhō-ō?' Tēnē tēs-kē bōlō jē, 'tērā bhāi ājā-ō. Tērē-bābē tēs-rī rāji khūsi-rē badhāvi-rē pāwanchārē kī-ō.' Tōbē sē rūṣē-gōā, bhitrē dēwdā bhāji-gōā. Tēs-rā bābā bāhōr ājā. Tēs patōṭdā lāgā. Chōhtāē bōlō jē, 'mō tō tērī chākri ētni-bōrsō kōrē, nā kōbbi tērō-hukōm tsōrō. Tāē mī-kē ēk chōhtā bī nā dittō jō ā āpnē-mitrō sōngē mīlyō khūsi kōrdā. Jōbē ē tērā chōhtā ājā, jēnē bādē (*all*) ghōrchē chhōṛi-dō khāwē, tūē ēs-kē ētnē pāwanchārē dī-ō.' Bābē uttōr dittā jē, 'chōhtāyā, tū tō dhērī mī sāthē rōhē. Jō-kāh mī-āgē ōsō, sē sōbē tērā ōsō. Āō khūsi hōpā pōrō-thā, kēl jē tērā bhāi mīlyō jīwā; khōē gōā-thā ebē mīl-gōā.'

BARĀRĪ.

The northern, or Barār part of the Jubbal State has the State of Bashahr to its north, and the Punur section of the State of Keonthal and the Kotkhai tract of the Simla District to its west. The dialect spoken in Barār and also in the adjoining parts of Bashahr, Punur, and Kotkhai is known as Barārī. The estimated number of speakers reported is as follows:—

Jubbal (Barār)	3,898
Keonthal (Punur)	434
Bashahr	2,624
Kotkhai	938
Total number of speakers of Barārī	7,894

Barārī is hardly worth noticing as a separate dialect, and is only here described in deference to native nomenclature. It is simply a form of Simla Sirājī, somewhat mixed with the Biśsau form of Girīpārī Sirmaurī spoken in Jubbal. A short extract from a version of the Parable of the Prodigal Son will be sufficient as an example.

We may note the spelling of the word for 'son' which is *chhōafā* as in Biśsau. This is evidently an attempt to represent the sound of *chōhṭā*, the true pronunciation of the word spelt *chhōṭā* in the vernacular character. We may also note the word *téchhē*, there, for *tēthē*, another instance of the common change of *t* to *ch*.

The interchange of *i* and *e*, and the oblique form in *ō* are as common as in Simla Sirājī; the suffix of the dative is, however, written *khē*, not *kē*.

For the pronouns, we have *āō* instead of *ā*, I; *mōē* instead of *mōē*, by me; and *tāō* instead of *tā*, thee. These are only variations of pronunciation in a dialect the pronunciation of which necessarily varies slightly every few miles. More important is the neuter form *tōō*, that, used for the nominative and accusative singular and plural. Its dative singular is *tēthūē* instead of *tēthī*. Here again, compare the Kāshmirī *tih*, that (neut.), dative *tath*.

Another word for 'that' is *sējō* as in Girīpārī. In the neighbouring Jaunsāri *jō* is very commonly added to the demonstrative pronoun. 'Anything' is *kichhī*.

In Sirmaurī the present participle is commonly employed as an infinitive of purpose, and here we have *chārdā* used with the same force. *Handē* in *khāyē-handē* is for *hundē*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIÜTHALI).

BARARI DIALECT.

STATE JUBBAL.

एकौ माणछ रे दुई छोअटे थे । काणछे आपणे बावे खे लिखो जे ऐ
 बाबू जू घरचे मेरे बाँडे दी आअ तेअ मूँ ओरु दे । तेणे आपणे घरची
 बरोबर दुई छोअटे खे बाँडी । काणछे छोअटे ज बादो लये हेड़ो तवे एकौ
 दूर देश दा डेवा । तेछे रई जू आपणे घरचे थे बादे खाई खंगाले । ज
 किछी ने रओ सेजे देश दा काळ पड़ा । से हुआ दाळजी । तवे रआ
 तेयुए देश रे बसण साथी । तेणे बसणे छाड़ा आपणे डोखरे दा सुंगर
 चारद । जू सुंगरे खाये हंदे शेकले बच तेअ खाई आपणे पेट भरा । रेका
 ने देअ किछी ने कोइए । तेणे सूँचो जे मेरे बावे काए जेती रीगड़ स
 तेस खे आपू खे ओ बाँडणे खे मुक्ती रोटी स । आँअँ मरि लागा भूखा ।
 आँअँ आपणे बावे काए डेजला ओ बोलूला जे मँएँ पणसर री खुशी खु वार
 ताँअँ आगू पाप किया स । ऐवे तेरा छोअटा बोलणे योगा ने रआ । मूँ
 भी आपणे चाकर न्होरा जाना ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

BARĀRĪ DIALECT.

STATE JUBBAL.

TRANSLITERATION AND TRANSLATION.

Ekī-mānchha-rē duī chhōṭē thē. Kāṇchhē āpnē-bābē-khē
One-man-of two sons were. By-the-younger his-own-father-to
 likhō jē, 'ai Bābū, jū ghōrchē mērē-bāḍē-dī ā-ō, tēḍ
it-was-written that, 'O Father, what property my-share-in comes, that
 mīl ōrū dē.' Tēṇē āpnē ghōrchī bōrōbōr duī-chhōṭē-khē
to-me here give.' By-him his-own property equally two-sons-to
 bāḍī. Kāṇchhē-chhōṭē jō bādō layē-hērō, tōbē ēkī-dūr-dēḍō-dā
was-divided. By-the-younger-son when all was-taken, then a-far-country-in
 dēwā. Tēchhē rōi, jū āpnō ghōrchē thē, bādē
he-went. There having-remained, what his-own property was, entirely
 khāi khōḡālē. Jō kichhī nē rōō, sējē-dēḍō-dā
having-eaten it-was-eaten. When anything not remained, that-country-in
 kāl pōrā. Sē huā dālji. Tōbē rōā tēthūē-dēḍō-rē
a-famine fell. He became poor. Then he-remained that-country-of
 hōḍḍū sāthī. Tēṇē-bōḍḍē chhārā āpnē-dōkhērē-dā suṅgar chārdā.
inhabitant with. By-that-inhabitant he-was-sent his-own-field-in swine for-feeding.
 Jū suṅgrē khāyē-handē sēklē bōchō, tēḍ khāi
What by-the-swine being-eaten husks remained-over, those having-eaten
 āpnē pēt bhōrā. Rēkā nō dēḍō kichhī nē kōiē.
his-own belly was-filled. Other(-thing) not was-given anything not by-anyone.
 Tēṇē sūchō jē, 'mērē-bābē-kāē jētī rīgōr sō, tēs-khē
By-him it-was-thought that, 'my-father-near as-many servants are, them-to
 āpū-khē ō bāḍḍē-khē muktī rōṭī sō. Āḍ mōri-lāgū bhūkhā.
themselves-for and distributing-for much bread is. I dying-am hungry.
 Āḍ āpnē-bābē-kāē dēulā, ō bōlulā jē, "mōḍ Pōṇēsōrō-rī
I my-own-father-near will-go, and I-will-say that, "by-me God-of
 khushī-khū bār tāḍ āgū pāp kiya-sō. Aibē tērā chhōṭā bōlṇē
desire-to outside thee before sin done-is. Now thy son for-calling
 yōgā nē rōā. Mī bhi āpnē-chākōr nhōrā jāu."
fit not I-remained. Me also thine-own-servants like consider."

ŚŌRĀCHŌLĪ.

ŚŌrāchōlī is the Pahārī dialect of the Thakurate of Rawain,—a portion of the Keon-
thal State. The Thakurate is situated immediately to the east of the Barār Pargana of
Jubbāl. The number of speakers is estimated to be 2,428.

ŚŌrāchōlī is closely connected with Sīrājī. It will be sufficient to give one specimen
of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal
points in which the Grammar differs from that of Standard Kīūthali. We may com-
mence by giving the following list of unusual words occurring in the specimen and in
the list of words:—

- āhth*, a hand.
- āpnū*, to bring.
- ākū*, to come.
- bādā*, all, the whole.
- bāmū*, to put clothes on a person.
- chhāṅṅū*, a son.
- chhāṅṅī*, a daughter.
- chhēkū*, in *khāyō chhēkū*, to eat completely, to finish eating.
- dālī*, poor, poverty-stricken.
- ḍōkhōrā*, a field.
- gaur* or *gōhr*, a house.
- jhukā*, a garment.
- kāṅṅī*, a ring.
- khāb*, the mouth.
- khūṅṅālū*, to waste.
- khōbā*, a kiss.
- māṅṅī*, a girl, a daughter.
- māṅṅū*, a boy, a son.
- ōr-dēṅū*, to give away.
- panchārī*, a feast.
- rēkā*, other, another.
- sād*, a sound.
- lēkhā*, a husk.
- ḷādō*, property, goods and chattels.
- ṭhā*, angry.
- ujūṅū*, to rise, to arise.
- uḷī*, an embrace.

The interchange of *ī* and *ē* is extremely common. Thus we have *panchārē dīṅḍ*,
a feast was given, where we should expect *panchārī dīṅṭ*, etc.; for 'by him' we have
tiṅṭ, *tēṅṅē*, and *tiṅṅē*. On the other hand in *bhūkhāi*, by hunger, we have *ī* used instead
of *ē*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termi-
nation of the Genitive is either *rō* or *rā*, and that of the Ablative is *dō*, *dō*, *dū*. As an
extreme case we may quote the various forms for 'our.' These are: *āmārā*, *āmārō*,
āmōrā, *āmōrō*, *āmārā* or *āmōrō*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōpū* (or *ōpō*, or *ōpā*), to be; *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahārī change of *t* to *ch* is found in the word *tēchhē*, for *tēthē*, there.

In Kiūthali the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gauhr*, a house, obl. *gauhrō*. In Sirājī this *ō* often becomes *ō*, and this is also the case in Śārāchīli. Thus, in the first few lines of the parable, we have *māpēhō-rē*, *bāyō-kē*, and *dēśō-khē*. The same termination is even added to a noun ending in a vowel, in *mūō*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *rā* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khī*), we have also *khū*, *kū*, *kāē*, and the Sirājī *kē*. For *hūgē*, we have *āgē* and *āgū*.

For the Instrumental there is *kōrī* (*kōrē*), as in *rōśtē kōrī bānh*, bind (him) with ropes; *lēkhlē-kōrē*, (filled his belly) with husks.

For the Ablative, besides *dā* (*dō*, *dū*), there are *khū* and *kiū*.

For the Locative there is the usual *dā* (*dō*). 'On' is *gāk* or *gāsī* (*gāsē*).

For the Personal Pronouns there are several forms. We may note:—

	I.	Thou.
Sing.—		
Nom.	ā, āh	tū
Agent	mūī	tūī, tāī
Obl.	mū	tā
Gen.	mērā (ō)	tērā (ō)
Plur.—		
Nom.	hāmē, āmē	tumē
Agent	hāmē, āmē	tumē
Obl.	āmū	tumū
Gen.	āmārā (ō), āmōrā (ō), āmvrā (ō)	tumārā (ō), tuārā (ō), tuōrā (ō)

The Demonstratives are:—

	This.	That.
Sing.—		
Nom.	ē	sē, sēō
Agent	īpī, āpē, īpē, neut. ēthūē	tīpī, tēpē, tīpē, neut. tēthūē
Obl.	ēs, neut. ēthū	tēs, neut. tēthū
Plur.—		
Nom.	ē	sē, sēō
Agent	īnē	tīnē
Obl.	īū	tīū

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *jun* or *jō*, declined like *sē*. Thus, Agent sing. *jīpī*. *Jun-jō* is 'whatever.'

Kā is 'what?' and *kichhī*, 'anything.'

The Verb Substantive has many forms for the present. The following have been noted :—

I am, etc.

Sing. and Plur.

1. *āsū, āsū, sū.*
2. } *āsō, sō, āsō, sō, āsā (ō), sā, ō, ō.*
3. }

The Singular and Plural are the same, and so are the second and third persons. The Past is *thō* or *thiyō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *dīuā(ō)*, given; *gōā* or *gō*, gone; *rōā(ō)*, remained; and *uā(ō)*, become.

The conjunctive participle ends in *ī (ē)* as in *phēī*, having run; *āīē*, having come; but the Sirāji form in *yō* is more common, as in *ōiyō*, having become; *pīiyō*, having struck; *lōyō*, having taken; *rōyō*, having remained; *ujūiyō*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārdō chhārō*, sent him to feed (swine).

The Present is thus conjugated :—

I strike, etc.

Sing.	Plur.
1. <i>pīū.</i>	<i>pīū, pīē.</i>
2. <i>pīō.</i>	<i>pīō, pīē.</i>
3. <i>pīō, pīō, pīā.</i>	<i>pīō, pīē.</i>

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *hhōrō-thō*, he was filling (his belly).

For the Past Conditional, we have *rōndō thiyō*, I might have remained.

The following forms have been noted for the Future Masculine :—

'I shall strike,' etc.

Sing.	Plur.
1. <i>pīūlō</i>	<i>pīūlē.</i>
2. <i>pīlō</i>	<i>pīlē.</i>
3. <i>pīlō</i>	<i>pīlē.</i>

The Past is quite regular, and need not detain us.

So is the Perfect. Thus : *āsō-ō*, he has come. Forms like *kōrū-ō*, (sin) has been done, are for *kōrō-ō*, under the rule about the interchange of *ū* and *ō*.

For the Pluperfect, we have *afāō-thiyō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have :—

Intensives, such as *mōrē* (for *mōrī*) *gō-thō*; *ōē* (for *hōī*) *gō*.

A completive is *tīē khāyō chhēkō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rōndō lāgō*, he began to remain.

A Permissive compound is *khāyē pīyē dēō*, allow (me) to eat (and) drink.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚOLĀCHOLĪ DIALECT.

एकी माणछरे दुई छाँगटू धे । आपणे वायके तेणे काणछे छाँगटूए
 बोली मेरे ओ बाया जूणजो टांडो मेरे बाँडेदो आश तेयू मूँ वी ओर-दे ।
 तीणी आपणो टांडो दुई विल बाँडो । जवे काणछे छाँगटूए बादो लय एड़ो
 तेवा सेओ छाँगटू दूर देशखे डेवो तेछे तेणे रय आपणो टांडो खाओ
 खंगालो । जवे तीणे बादो खाय छेको तेवा तेस देशदो बड़ी काळ पड़ो ।
 तेवा सेओ दाळजी उओ । तेवा सेओ तेस देशदो एकी माणछ माँजी रंदो
 लागो । तेवा तीणी माणछे सेओ डोखरेदो सूँगर चारदो छाड़ो । सेओ
 सूँगररि खाए हुंदे शेखछे करे आपणो पेट भर धो । औरी माणछे तेस
 किछो ने दीणो । तसरे सूँचोयो जे जेतणे रीगड़ मेरे वाय काए असो तीज
 रीगड़ आगे खाणे बाँडनेखो मुकतो असो आँ मूँआ भूखाई । आँ उजूइय
 आपणे वाय विल डेज ज मूँई तेरे मूँअ आगू पणसरदो बदको आगलो करू
 ओ । आज तेरो छाँगटू बोलणे जोगो ना रआ । मूँ वी रीगड़ भाणे
 चाण । उजूइय आपणे वाय काछो आशो । एवी सेओ दूर आणे लागो
 यो तीणी वाये आशदो बेर देखो घीण कौये फेटो आशिय गळा उटे दीणे
 तेसरौ खाबदे खोवे दीणे । तसरे छाँगटूए तेसखे बोली ए बाया मूँई तेरे
 मूँअ आगू पणसरदो बदको आगलो करू ओ । एवा आज तेरो छाँग टू
 बोलणे जोगो ना रआ । बावे आपणे रीगड़खे बोली वादेखू आछड़े भुड़के
 आणो तेसखे वामो । तसरे हायदे रेके काँगणे लाओ नई पाणी लाओ ।
 मूँ खाणे पीणे देखो आछे रोणे देखो । मूँई जाणो ज मेरो छाँगटू मरे गो
 धो तवे जीउंदो ओए गो । सेओ खुशी उंदे लागे ॥

एवै तेसरो बड़ो छाँगटू डोखरेदो धो । तेवा सेओ घौर नेड़ा पूजा तवे
 नाचणे गाणेरा शाद शुणा । तीणी एकी रीगड़दू बोदिय शादो की तेसरो
 का मतलब अस । तेणे तेसखे बोली ज तेरो भाई आशो अ । तेरे वाये

पौणचारे दीणे सेओ जीउंदो मिलो । से टौका उआ भीतरे डेउंदो भाजो ।
 तेथूखू तेसरो बाय वारे आओ । तेवा तेस समभाउंदो लागो । सेओ भाजो
 ज एटी वरण तेरो काजकाम कियो कैवी तेरो बोलबो न अटाओ धियो ।
 मूँके वी ताई लोकिड़ो चेकटू ना दीणो जेथे आज्ञ आपणे भलमानछेदा आओ
 रंदो धियो । जवे तेरो से छांगटू आओ जीणी वादे घरचे छेवड़ीटू खेवे तूई
 तेसखी पौणचारे दीणे । तीणी नारें किये तू दुसकूरी मूँ हारे रआ । जू
 मूँ आगू असो बादो तेरो । आमूँ खुशी ओणा धियो ज तेरो भाई मरे गो
 धियो एवे तई जीउंदा ओए गोआ । खीए गो यो एवे मिले गो ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KĪŪTHALĪ).

ŚORĀCHŌLĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ēki-māṇchhō-rē	duī	chhāgtā	thē.	Āpnō-bāyō-kē				
<i>A-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>His-own-father-to</i>				
tēṇē-kāṇchhē-chhāgtā	bōlō,	'mērē-ō-bāyā,	jūṇ-jō	tāḍō				
<i>by-that-younger-son</i>	<i>it-was-said,</i>	<i>'my-O-father,</i>	<i>whatever</i>	<i>property</i>				
mērē-bāḍō-dō āsō,	tēthū mū	bī	ōr-dē.	Ṭipī āpnō tāḍō				
<i>my-share-in comes,</i>	<i>that</i>	<i>to-me</i>	<i>also give-away.'</i>	<i>By-him his-own property</i>				
duī-bīl bāḍō.	Jōbē	kāṇchhē-chhāgtā	bādō	lōyō-ērō,	tēbā sēō			
<i>two-near was-decided.</i>	<i>When</i>	<i>by-the-younger-son</i>	<i>all</i>	<i>it-was-taken-up,</i>	<i>then that</i>			
chhāgtā	dār-dēsō-khē	dēwō.	Tēchhē	tēṇō	rōyō āpnō			
<i>son</i>	<i>a-far-country-to</i>	<i>went.</i>	<i>There</i>	<i>by-him</i>	<i>having-remained his-own</i>			
tāḍō	khāō	khāṅgālō.	Jōbē	ṭipī	bādō	khāyō-chhēkō,		
<i>property was-eaten</i>	<i>was-wasted.</i>	<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was-eaten-completely,</i>			
tēbā	tēs-dēsō-dō	bōrō	kāl	pōrō.	Tēbā sēō	dājī uō.	Tēbā	
<i>then that-country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell.</i>	<i>Then</i>	<i>he poor</i>	<i>became.</i>	<i>Then</i>	
sēō	tēs-dēsō-dō	ēki-māṇchhō-māji	rōndō	lāgō.	Tēbā	ṭipī-māṇchhē		
<i>he that-country-in</i>	<i>a-man-among</i>	<i>remaining</i>	<i>began.</i>	<i>Then</i>	<i>by-that-man</i>			
sēō	dōkhōrē-dō	sūgōr	chārdō	chhārō.	Sēō	sūgōrā-rē		
<i>he the-field-in</i>	<i>swine</i>	<i>feeding</i>	<i>was-deputed.</i>	<i>He</i>	<i>the-swine-of</i>			
khāē-hundē-śōkhlē-kōrē	āpnō	pēt	bhōrō-thō.	Aurī-māṇchhē	tēs			
<i>eaten-being-husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>filling-was.</i>	<i>By-another-man</i>	<i>to-him</i>			
kiōhī	nē	āpnō.	Tēs-rē	sūchōyō	jē,	'jēṭnē-rīgōr		
<i>anything- not</i>	<i>was-given.</i>	<i>Him-of</i>	<i>it-was-thought</i>	<i>that,</i>	<i>'as-many-servants</i>			
mērē-bāyō-kāē	ōsō,	ṭipī-rīgōrō-āgē	khāṇē	bāḍnō-khī	mukṭi	ōsō,	ā mūā	
<i>my-father-to</i>	<i>are,</i>	<i>those-servants-to</i>	<i>eating</i>	<i>dividing-for</i>	<i>much</i>	<i>is,</i>	<i>I die</i>	
bhūkhāi.	Ā	ujāiyō	āpnō-bāyō-bīl	dēū	jō,	"mūl		
<i>by-hunger.</i>	<i>I</i>	<i>having-arisen</i>	<i>my-own-father-near</i>	<i>(will-)go</i>	<i>that,</i>	<i>"by-me</i>		
tōrē-mūḍō-āgō	Pāṇēsōr-dō	bōdkō	āglō	kōrū-ō.	Āñ	tērō	chhāgtā	
<i>thy-face-before</i>	<i>God-in</i>	<i>sin</i>	<i>formerly</i>	<i>done-is.</i>	<i>I</i>	<i>thy</i>	<i>son.</i>	
bōlpē	jōgō	nā	rōā.	Mū	bī	rīgōr	bhāśō	chāṇ.
<i>to-be-called</i>	<i>worthy</i>	<i>not</i>	<i>remained.</i>	<i>Me</i>	<i>also</i>	<i>a-servant</i>	<i>like</i>	<i>consider."</i>
Ujāiyō	āpnō-bāyō-kāchhō	āsō.	Ēbī	sēō	dūr	āsō		
<i>Having-arisen</i>	<i>his-own-father-near</i>	<i>he-came.</i>	<i>Yet</i>	<i>he</i>	<i>distant</i>	<i>having-come</i>		

lāgō-thō, tīnī-bāyē āsō-di bēr dēkhō ghīp
reached-was, by-that-father coming-of (at-the-)time he-was-seen, compassion
 kiye, phēṭī āsiyō gōlā utē dīpē, tēs-rī-khābō-dā
was-made, having-run having-come on-the-neck embrace was-given, his-mouth-on
 khōbē dīpē. Tēs-rē chhāgtū tēs-khē bōlō, 'ē bāyā,
kisses were-given. By-him-of the-son him-to it-was-said, 'O father,
 mūṭ tērē-mūō-āgū Pōnēsōr-dō bōdkō āglō kōrū-ō. Ebū āñ tērō
by-me thy-face-before God-in ain formerly done-is. Now I thy
 chhāgtū bōlṇē jōgō uā mā,' Bābē āpnē-
son to-be-called worthy not I-remained.' By-the-father his-own-
 rigōrō-khē bōlō, 'bādē-khū āchhīrō jhupkē āgō, tēs-khē hāmō.
servants-to it-was-said, 'all-than good garments bring, him-to clothe.
 Tēs-rē āhthō-dō rēkē kṛṇṇē lāō, nāi pāñi lāō. Mū khāqē pīpē
Him-of hand-on another ring put, new shoes put. Me to-eat to-drink
 dēō, āchhē rōṇē dēō. Mūṭ jāṇō jō mērō chhāgtū
allow, well to-remain allow. By-me it-is-thought that my son
 mōrē-gō-thō, tōbē jīundō ōō-gō.' Sēō khūṣī undē lāgē.
died-gone-was, then living he-became.' They rejoicing being began.

Ēbai tēs-rō bōpō chhāgtū dōkhōrē-dō thō. Tēbā sēō gāuhrō-nērā
Now him-of the-elder son the-field-in was. Then he the-house-near
 pūjā, tōbē nāchhīrō-gāñē-rā sād sūṇā. Tīnī ēkī-rigōr-dū
arrived, then dancing-singing-of sound was-heard. By-him a-servant-on
 bōdiyō sōdō kī, 'tēs-rō kā mōtlōh āsō?' Tēpē
having-called it-was-asked that, 'that-of what meaning is?' By-him
 tēs-khē bōlō jō 'tērō bhāi āsō-ō. Tērē-bāyē paṇchārē
him-to it-was-said that 'thy brother come-is. By-thy-father feast
 dīnē, sēō jīundō milō.' Sē tīkā uā, bhītōrē dēundō bhājō.
was-given, he living was-got.' He angry became, within going refused.
 Tēthū-khū tēs-rō bāy bārē āsō. Tēbā tēs sōmjhāundō
That-for him-of the-father outside came. Then to-him explaining
 lāgō. Sēō bhājō jō, 'ēṭī bōrōs tērō kāj-kām kiyo;
he-began. He refused that, 'so-many years thy business was-done;
 kaibī tērō bōlṇō nā aṭāō-thiyō. Mū-kē bī tāṭ lōkrō chēltū
ever thy saying not put-aside-was. Me-to also by-thee a-small goat
 nā dīnō, jēthē āñ āpnē-bhōl-māṇchhē-dā āchhō rōṇḍō-thiyō.
not was-given, by-which I my-own-friends-among well might-have-remained.
 Jōbē tērō sē chhāgtū āsō, jīnī bādē ghōrchī chhēwṛī-dū
When thy that son came, by-whom the-whole possession harlots-on
 khēwē, tūṭ tēs-khī paṇchārē dīnē.' Tīnī nāñ
was-caused-to-be-eaten, by-thee him-for a-feast was-given.' By-him negation

kiyē, 'tū dās-kūrī mī hārē rōā. Jū
was-done, 'thou days-a-score (i.e. alwys) me with remainedst, What
 mī-āgū ōsō, bādō tērō. Āmī khuṣī ōpā thiyō, jō tērō bhāi
me-to is, all thine. For-us rejoicing to-be was, as thy brother
 mdrē-gō-thiyō, ēbē tai jīundā ōē-gōā; khōē-gō-thō, ēbē mīlē-gō.
died-gone-was. now verily living he-became; lost-gone-was, now was-got.'

KĪRNĪ.

Immediately to the south of the Barār Pargana of Jubbal and of Rawain lies the State of Taroeh. To its south lies the main portion of the State of Jubbal, of which the language is the Biśāu dialect of Sirmaurī, and to its east the Jaunsār-Bāwar Pargana of Dehra Dun, of which the language is Jaunsārī. The language spoken in Taroeh and the adjacent parts of Jubbal is called Kīrnī, from Kīrn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiūṭhālī and Jaunsārī, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiūṭhālī. There is the usual confusion of *i* and *ē*, as in *tis* or *tēs*, him; of *ī* and *ē*, as in the dative postposition *kē* corresponding to the Simla Sirāji *kē*; and *kichhō*, anything, corresponding to the Śōrāchōlī *kichhī*.

On the other hand, the postposition of the genitive is the Jaunsārī *kā*, changed to *kō* under the usual Kiūṭhālī rule.

The first person singular of the Future occurs in *pakūlō*, I will go, and *bōlūlō*, I will say, which are Eastern Kiūṭhālī. The Jaunsārī forms would be *naēmā* and *bōlmā*. In the Conjunctive Participle *khari-bērū*, being troubled, we are reminded of the Kumaunī form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sūkrō* or *sūgrō*, swine, and the termination *rō* added, as in Rājasthānī, to the Past Participle, as in *māgiē-rō* and *bēchīē-rō*. The word *āsi* for 'was' is interesting as a survival of the old Prakrit form *āsi*, from which is derived the Panjābī *ās*. Forms similar to *āsi* also occur in several of the Piśācha dialects of the North-West Frontier. We may also note the use of *hōndē* as a sort of expletive with the genitive in *mērē hōndē-kō bāfō*, the share of my being, i.e., my share. Here we see the commencement of the use of *hōndē* to form a genitive, an idiom which is firmly established in Kāshmīrī, where *hōndē* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwārī) and in Sindhi.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ.)

(KIENĪ DIALECT.)

(STATES JUBBAL AND TAROCH.)

एकौ आदमी के दो बेटा हुए थे । कानके बेटे आपणे बापो की बोलो
 जो मेरे होन्दे को बाँटो ओरो दे । तेने घरेजँचौ दोनो को बाँटे दिनौ ।
 जब तिने आपणे बाँटो ओरो माँगौएडो तबे सेओ दूरी देसो नयो । तेयो
 तिने बादो खाओ बेचो । जब तिने आपणे बाँटो खाई बेचौएडो तब
 पड़ो तेस देसो काळ । तब तेस खरी बेरु आशौ । तब तेस-के जिऊ दौ एसी
 आशौ हाँ किसिके धान साँडो । तेने से आपणे खिचो दा सुँक्रो चारदी
 झाड़ा । तेस सुँये कोँ जो तूस जवराओ घो से खाओ आफु ओर तिस कोई
 किछे न दथे । तब तिने आपणे जौओ दो सुँच्यो मेरे बापू के ठाँई तो
 नोक्रो चाक्रो को घाटो नी जिजँ खे खाणे के बाँटणे के बावले चापड़े हाँ
 एईके मरु भोके । हाँ आपणे वा कोँ न नयूलो तेस कोँ बोलूलो वा मूँ
 भगवानो को कचली को तालँ आगे हाँ न तेरो बेटो भटेजँदो । जसने तेरे
 नोकर एशो मूँ भी जान ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PARĀRI (KIŪTHALI).

KIRSI DIALECT.

(STATES JUBBAL AND TAROCH.)

TRANSLITERATION AND TRANSLATION.

Ēki-ādmī-kē dō bēṭā huē-thē. Kānchhē-bētē āpnē-bāpō-kī
One-man-of two sons were. By-the-younger-son his-own-father-to
 bōlō jō, 'mērē-hōndē-kō bāṭō, ōrō-dē.' Tēnē gharēñchī dōnō-kō
it-was-said that, 'my-being-of share, away-give.' By-him property both-to
 hāṭē-dinī. Jab tinē āpnō bāṭō ōrō-māgiērō, tabē sē-ō
was-divided-out. When by-him his-own share away-was-taken, then he-also
 dūri-dēsō naśō. Tēthō tinē hādō khāō bēchō. Jabē
to-a-far-country went-away. There by-him all was-eaten was-sold. When
 tinē āpnō bāṭō khāi-bēchiērō, tab paṛō tēs-dēsō kāl.
by-him his-own share was-eaten-was-sold, then fell in-that-country a-famine.
 Tab tēs khārī-bērū āsī. Tab tēs-kē jīū-dī esī āsī, 'hā
Then to-him being-troubled was. Then him-of soul-in such was, 'I
 kēsī-kē āhān sādō.' Tēnē sē āpnē khēchō-dā sūkrō chārdō
some-one-of near may-live.' By-him he his-own fields-in swine feeding
 chhārā. Tēs-sūgrō-kī jō tās ābrāō thō, sē khāyō
was-sent. That-pig-for what huks remained-over were, that was-eaten
 āphu, ōr tis kōī kichhō na dē thē. Tab tinē
by-himself, and to-him anyone anything not giving was. Then by-him
 āpnē-jīō-dō sūchyō, 'mērē-bāpū-kē thāī tō nōkrō-chākrō-kō
his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of
 ghātō nī, jīñ-khē khāpē-kē bāṭnē-kē bāwalē chāprē, hā ēikē
deficiency is-not, whom-for eating-of dividing-of much bread (is), I here
 marū bhōkē. Hā āpnē-bā-kī-na naśulō, tēs-kī bōlūlō,
die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,
 "bā, mū Bhagawānō-kī kachhī kī tāñ āgē. Hā na tērō
"father, by-me God-of sin was-done thee before. I not thy
 bēṭō jhātēñdō. Jasnē tērō-nōkar-ēsō mū bhi jān."
son to-be-called. As thy-servant-like me also consider."

KŌOHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śōdhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barāj tract of Jubbal, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanāw'rī or Kanaurī and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchī, the number of speakers being reported to be 51,882.

The example of Kōchī given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiūṭhālī, closely allied to Simla Sirājī and Śōrāchālī. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *lā* for the dative, but these are of small importance, and Kōchī must certainly be classed as a form of Kiūṭhālī.¹

The specimen of Kōchī, as received, was written in an alphabet of its own, allied to, but not the same as, Tākri. The following are the forms used for the different letters of the alphabet; no instances of the letters *pha* and *dha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahārī languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *dha*, *bha*):—

¹ There is a slight error in regard to the area shown for Kōchī in the map facing p. 373. Mr. Grahamer Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter *l* of the word 'Kōchī' in the map, and north of the river Satlaj, should have been shown as white.

Kochi Alphabet.

a	അ	da	ദ
ā	ഈ, ഊ, ഋ:	dha	ഢ
i, ī	ഈ	na	ന
u, ū	ഊ	pa	പ
ē	ഈ, ഊ	pha	ഫ
ai	ഈ	ba	ബ
ō	ഊ, ഋ	bha	ഭ
au	ഊ	ma	മ
ka	ക	mha	ഘ
kha	ക, ഖ	ya	ധ
ga	ഗ	ro	ര
gha	ഗ	la	ല
cha	ച	ca	ഛ, ങ
chha	ഛ	śa, śha, śa	ശ
ja	ജ	ha	ഹ
jha	ജ	kā	ഈ, ഊ:
ṣa	ഠ	ki, ki	കീ
ṣha		ku, kū	കു
ḍa	ഢ, ണ	kē	കേ, കൈ
ḍha		kai	കൈ
ṇa	ണ, ണ	kō	കൗ
ta	ത	kau	കൗ
tha	ത		

The Kōchi alphabet is as careless as the Tākri in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nāgarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *ā* is often written *a*. Thus, *āpnē* is written अपणे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter व is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either ओ or वो. Moreover this व is used instead of *y* when this precedes *ō*. Thus *tēthiyō* is written तेथीवो and *khāyō* is written खावो. Instances of the use of initial vowels instead of non-initials are ल्वाचाटे for *lwācāṭē* and माचांणी for *gāṇō*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ē*, we have एय; or even सय (for सये) for *sē*; and तेणवे for *tēṇē*. In the latter we have an example of *yē* used for initial *ē*. For non-initial *ō* we have cases like परदेसओ for *pardēsō*, while still more extreme cases are दाव for *dō*, and even घरव for *ghōrō*.

The letter *ē* is sometimes used instead of *i* as in पाकडेवो for *pākōṛiyō*, and similarly *ō* is used instead of *u*, as in हावो for *hāū*.

The letters *ē* and *ai* are continually confused, as in तेवे for *tēbē*.

A sign resembling a *circumflex* (\circ) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Tākri) merely an indication of length.

As regards consonants, it may be noted that *y* is always written with *anunāsika* (or, rather, *anuscāra* instead of *anunāsika*) over the preceding vowel. Thus, *tēṇē* is written तेणे.

As regards pronunciation the facts are much as in Sīcāji. Thus there is the frequent interchange of *ē* and *i*, as in *ghōrchī* or *ghōrchē*, property; *dīnī* or *dēṇē*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulhā-dō* instead of *mulhō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *īthā* and once *īchhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūthali, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṭū* is pronounced, and in this work transliterated, *chōhṭū*. This pronunciation affects the Kōchi spelling of the word *chhōṭū*, which is here spelt *chhōhṭu* (चोहटु). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chhō*. As usual this word is here represented in the Roman character by *chōhṭū*.

An initial *y* is liable to be dropped, as in *ād* for *yād*, memory. So also a *dh* has been dropped in *sāū*, a friend, if it represents *sādhū*.

In the declension of nouns we have the occasional Sirājī change of *ō* to *o*, as in *mānō-rē*, of a man, but *sūgōrō-rē*, for *sūgōrō-rē*, of the swine. In other respects the oblique form is made as in Kiūṭhali.

In addition to the usual Kiūṭhali postpositions, we may note *iē* (borrowed from Kulu Sirājī), to; *wilē* (or, once, *wilō*), near, equivalent to the Hindōstānī *pās*; *māji*, with, together with; and *kōrē* (or *kōri*), with, by means of. The Kiūṭhali *hōgē* appears as *āgē*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kiūṭhali. Thus we have *hāw* or *hā*, I; agent *mōē* or *mō*; obl. *mū*; *hāō*, us; *mhārā*, our. *tū*, thou; agent *tūē* or *tēi*; obl. *tūō*.

ē or *yah*, this, has its emphatic form *ēi*, this very; and its oblique (regular) *ēs*. *Sē*, he, that, has its agent *tēpē* (*tiṇi*), and its oblique *tēs*, *tē*, or *tēh*. The relative pronoun *jē* has its agent *jēiē*, referring to a goat, and *jēnē* (*jīṇi*), referring to a human being. *Kā* is what? *Kōē* (*kōi*), anyone; *kichh*, anything; *jē-kīē*, whatever.

The Verb Substantive in the present tense is *sō* or *āsō*. This verb has also a present participle *āsōō*, and a conjunctive participle *āsīyō*, with which forms we may compare the Kāshmiri *āsun*, to be, which is conjugated throughout.

The imperfect is *thā*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiūṭhali. The present participle of *hōṇū* (*hōṇā* or *hōṇō*), to be, is *hōndā*, not *hundā*.

The past participle of *dēṇū* (-*ō*, -*ō*), to give, is *dīṇā* (*dēpō*, etc.) or *dittā* (*dittō*). In the phrase *dēnā-dō thā*, (the elder son) had gone to the field, *dō* is added to the past participle, a suffix which is common in the Dōgrā dialect of Pañjābī, spoken far to the west.

The conjunctive participle is formed by adding *ī* (*ē*) or *iyō*, as in Simla Sirājī. The *ī* (*ē*) forms are principally used in compound verbs, as in *phēṭi dēwīyō*, having run, in which *phēṭi dēwīyō* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārdā chhāyō*, appointed him to feed (swine).

Inceptive compounds are formed with *lagṇū* (past part. *lāgā*) and the present participle, as in *manāṁdā patēṁdā lāgū*, he began to reconcile and coax.

Completive compounds are formed with *mukṇū* and the conjunctive participle, as in *ghōrchē khā(i)yō bēchiyō mukē*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted:—

<i>ād</i> ,	memory.
<i>ājṇū</i> ,	to come.
<i>bōdnā</i> ,	to summon, call.
<i>dhērō</i> , a day; <i>dhērē</i> (<i>dhēri</i>),	always, continually.
<i>dus</i> ,	a day.
<i>ghyāl</i> ,	clinging, an embrace.

<i>kēr,</i>	the neck.
<i>khōhū,</i>	a kiss.
<i>laukhyō,</i>	small, younger.
<i>muknū,</i>	to complete.
<i>nāsny,</i>	to go, depart.
<i>nōhōrē,</i>	adv. like.
<i>phē!nū,</i>	to run.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KUTHALI).

KŌCHI DIALECT.

STATE NASHAUR.

IN KŌCHI CHARACTERS.

ਏਲੀ ਮਨਿਮੈਂਕੇ ਫੁਲੇ ਕੰਤੁ ਬੇ ਜੋਖਿਓ ਕੰਤੁਏ ਕੀਕੇ ਮੇ ਵੰਗੇ ਏ ਕੀਕੇ
 ਨੇ ਤੇਰੇ ਘਰਸੇ ਤੇ ਤੁਹਾਨੇ ਕੀਕੇ ਮੁਗੇ ਕੰਤੁ ਦੇ ਤੇਕੈ ਤੁਲੇ ਚੁਪਲੇ
 ਘਰਸੀ ਫੁਲੇ ਕੀਨੇ ਕੀਕੇਏ ਦੀਲੇ ! ਤੇਕੇਏਏ ਫੁਲੇ ਪੀਏ ਫਿਲਾਏ ਕੰਤੁ
 ਚੁਪਲੇ ਕੀਕੇ ਪੀਏਏਏ ਮਰਦੇਸੇ

Page 618, L. 4 from the bottom, insert ਤੁਹਾਨੇ at end of line.

5. ਘਰਸੀ ਫੁਲੇਏ ਕੇ ਖੋਏ ! ਏਕੇ ਤੇਰੇ ਜੇਏ ਚੁਪਲੇਸੇਏ ਘਰਸੇ ਫਿਲੇ ਕੇਏਏ
 ਮੁਗੇ ਤੇਕੈ ਤੇਸੇ ਮੁਗਾਏ ਦੇ ਫਿਲਾ ਪੀਏ ਤੇਕੇ ਜੇਏ ਫਿਲੇਏ ਫੁਲੇ !
 ਤੇਕੇ ਜੇਏ ਏਲੀ ਸੀਯੀਏਏ ਜੰਗੀ ਜੰਗੀ ਜੰਗੀ ਤੁਲੇ ਜੰਗੀਏ
 ਕੀਕੇਏ ਦੇ ਜੰਗੀ ਸਿਰਫੇ ਕੀਕੇ ! ਤੇਕੇ ਜੇ ਜੰਗੀ ਕੇ ਕੀਕੇ ਤੇਕੇ ਜੰਗੀ
 ਫਿਲੇ ਫਿਲੇ ਚੁਪਲੇਏ ਪੇਕੀਏ ਚੁਪਲੇ ਸਿਨੇਏ ! ਤੇਕੇ ਜੰਗੀ ਕੇ
 10. ਏਲੀ ਲੀਕ ਤੇਸੇਏ ਤੇਕੈ ਤੇਸੇਏ ਚੁਪਲੇ ਕੀਕੇ ਜੀਗਾਏ ਚੁਪਲੇ
 ਕੀਕੇਏ ਚੁਪਲੇ ਦੇ ਤੇਕੇ ਕੇ ਚੁਪਲੇ ਜੰਗੀਏ ਜੰਗੀ ਪੀਏ ਕੀਕੇਏ
 ਤੇਕੇ ਕੀਕੇ ਚੁਪਲੇ ਮੁਗੇ ! ਤੇਕੇ ਚੁਪਲੇ ਸੀਨੇ ਦੇ ਜੰਗੀ
 ਚੁਪਲੇ ਕੀਕੇ ਕੀਨੇ ਕੀਕੇ ਤੇਕੇ ਤੇਸੇ ਕੇ ਕੀਕੇ ਦੇ ਜੰਗੀ ਪੀਏ
 ਮੁਗੇ ਕੇ ਕੀਕੇਏ ਤੇਕੇ ਕੀਕੇਏ ਮੀਏ ਲੀਏ ਏਕੈ ਤੇਕੇ ਤੇਕੇ ਕੰਤੁ
 15. ਕੀਕੇਏ ਜੰਗੀ ਕੇ ਕੀਕੇ ਤੁਹਾਨੇ ਚੁਪਲੇ ਏਲੀ ਜੀਗਾਏਏ ਜੰਗੀ ਚੁਪਲੇ

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIÜTHALI).

KÖCHI DIALECT.

STATE BASHAHR.

LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

- एकी मानसी रे दुइः छोहटु ये । लोखड़े छोहटुए बावे खे बीलो ए बाबा
 जो तेरे घरचे हौ तेइः रा बांडा मुले ओरु दे । तेवे तेंगे अपंगे
 घरची दुइः बीले बांडीयो दींगे । तेवे हकड़े दुसो पाके काणकः छोहटु
 अपंगा बांडा पाकड़ेवो परदेसवो लेः नासो । तेवे तेंगये अपंगे सारे
 5. घरची देआके दे खोए । जैवे तेहरे सए अपंगे सारे घरचे खावो बेचिवो
 मुके तेवे तेस मुलका दो काळ पड़ो । तेवे सए दाळजे हूअः ।
 तेवे सए एकी जीमीदारो मांजी रहदा लाग़ा । तेंगे से अपंगे
 डोखरे दे सुंगरा चारदः छाड़वोः । तेवै से सुंगर रे वचे होंदे सके-
 कड़े करे अपंगवोः पेछड़ा भरना चावो या । होर ना देवो ये
 10. कोए कीछ तेस ले । तेवै तेस रे अपंगे बाप रे रीगड़ धगगड़
 रे आद आजे जे तीन रे आपु खाइयो रीटी पोळी वचदी थौ
 हांवो इःका भूखा मरु । तेंगे अपंगे जीवो दाव सुंचो हांवो
 इःया अपंगे बाप बीले डेउ हांवो तेस खे बोलु जे मोयें पंग-
 सर ना देखीयो तांवो आसदे पाप कीय । एवै हांवो तेरो छोहटु
 15. फीरने जोगा ना रहाः । तु मुं अपंगे एकी रीगड़वो नहोरे अपु आगे

- ८६ । उवै मरे उषीहँ छपले वीर वीरों मरि कुरी मरे दुव ६
 व उमरे वीर उम देसीहँ भीरही उलेकेसी कडेये उम
 केउरी केरुके मरि मरि देवीये मुंडके वीरु देले । उमरे केउरे
 वीरमरु मँ वीर पंसा मरि देसीये उहँ केवरे पंसा सीये
 5. उवै उँ केउर पीरके रंगः न मरः ॥ अँये छपले मीरकके
 वीरों से एमरी गीत मरि मरिये उके उके रुकले वमरि
 उकेरु रंगले मरुत के लुकेले मरि । सेकेर ये मरि केउर
 मुँ उँ सीरि सेकेर मीर उवै मरे रुगी मरि के पडे ।
 उर वरुके केउर रंगरे के उँ मरि सेके मरु मरुः केके
 10. पुरी अँये मरि मरि मरि मरि उवै उँ से एम मीर
 वीरिये पुरे से मरि रंगरे मरि रंगरे मरि उले उमरी वीरों
 से उर मरि उले मरि मरि उवै वीर उले मी उले मरि उले
 मी उले मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि
 उले मरि । उर वीर वीरों मरि मरि उमरे मरि मरि मरि मरि
 15. केउरे वीरों से मरि उवै एम मरि मरि मरि मरि मरि मरि
 वीरों मरि मरि उले मरि मरि मरि मरि मरि मरि मरि मरि मरि
 मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि
 उवै मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि
 वीर उमरे मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि मरि

छाड़ । तेवे सए तेधीवो अपंगे बाप बीलो चाला । अजी सए दुइः
या तेस रे बापे तेस देखीवो घीग की । तणे फेटी डेवेयो तेस
छोहटु री कीरवो दे घ्याळ देइःयो मुंह दे खोबु देंगे । तेस रे छोहटुए
बोलचाः मां बाबा पंगसर ना देखीयो तांवि आसदे पाप कीयो

8. एवै तेरो छोहटु फीरने जोगः ना रहः । तीणयें अपंगे रीगड़वोः खे
बोलोः जे एस खी भीतरा गाड़ीयो आछे आछे जुड़की वमांवि ।

हाथ दे कांगणे लातवो दे ल्वाआटे लावो । जे आज ये मेरा छोहटा
मुचा होंदा जीवा खोआ होंदा मौला । तेवे सए दुइः सुखा दे पड़े ॥

तेहरा बडड़ा छोहटा डोखरे दे डेउआ दो थाः । जेवे सच धरवः नेड़े

10. पुजा तीणयें नाचंगो गाआंगो सुणवो । तेवै तेंगे एक रीगड़
बोदीयो पुछो जे म्हारे काये यः काः होए रवोः । तेंगे तेस खी बोलो
जे तेरा दाद आए रचो सवोः । तेरे बाबे तेए खी भले चांगे आणे
री तेंडः खांगोकारो की सवोः । एंडः सुणयो रुसे गोआ । भीतरे डेवोंदा
भाजे गोआ । तेह रा बाब बाहारे आसेयो तेस खे मनावोंदा पतेवोंदा लागः ।

15. छोहटे बोलो जे मांयि तेरे टहल टकुरी कःये वरसो की । तेरो
बोलो नेइः टाला । तेंडः मुंखे एक छेऊटु बी ना दीतो जेंडःये हां अपंगे
साउ संगे खुसो करदा । जेवै ए तेरा एजा छोहटा आज्ञा जेंगायें
तेरे सारी धरचे केवोड़ीयो दे खेवे तेस खे तयें खंगोकारो देंगे ।
बाबे तेस खे जवाव दीणा जे तु तो मुं संगे घिड़ी रये सः जे

ਲੀਝੇ ਖੁੰ ਭੰਗੇ ਭਾਝੇ ਸੇ ਸਭ ਤੋਰੇ ਸਨ ਤਿਹੋ ਭੁਸੀ ਤਲਿ ਖੜਤ ਥੀ
 ਫੇਰੀ ਹੈ ਤੋਰੇ ਸਨ ਸਾਰੇ ਸੋਭਿ ਥੀ। ਥਵੇ ਨੀਓਰੇ ਭੁਭ ਸਨ।
 ਸਕੁਏ ਸੋਭਿ ਥੀ ਆਲੇ ਸੋਭਿ

कौयें मुं भागे अःसो से सब तेरो सब । हांवो खुसी होया पड़व था

कियोइः जै तेरा दाद मरे गोआ था । एवै जीउंदा हुआ सबः

गड़ावे गोआ था मौले गोआ ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND
TRANSLATION.

Ēkī-mānsō-rē dui chōhtū thē. Laukhrē-chōhtūē bābē-khē
One-man-of two sons were. By-the-younger-son the-father-to
 bōlō, 'ē bābā, jō tērē ghōrchē hau, tēl-rā bāḍā
it-was-said, 'O father, what thy property may-be, that-of share
 mūl-lē arū-dē.' Tēbē tēnē āpnē ghōrchī dui-wilē
me-to give-away.' Then by-him his-own property the-two-near
 bāḍiyō dīpē. Tēbē hōkrē-dusō-pāchhē kāpachhā chōhtū
having-divided was-given. Then some-days-after the-younger son
 āpnā bāḍā pākōriyō pōrdēsō-lē nāsō. Tēbē tēnē āpnē
his-own share having-taken a-far-country-to went. There by-him his-own
 sārē ghōrchī dēālō-dē khōē. Jēbē tēh-rē sē āpnē sārē
all property bankruptcy-in was-lost. If-then him-of that his-own all
 ghōrchā khāyō bēchiyō mukē, tēbē tēs-mulkā-dō
property having-eaten having-sold was-finished, then that-country-in
 kāl pōrō. Tēbē sē dāl-jē huā. Tēbē sē ōkī-jimīdārō-māji
a-famine fell. Then he poor became. Then he a-farmer-with
 rahindā lāgā. Tēbē sē āpnē-dōkhrē-dē sūgrā chārdā
remaining began. By-him he his-own-fields-in swine feeding
 chihārō. Tēbē sē sūgōrō-rē bōchē-hōndē-sōlēkrē-kōrē āpnō
was-appointed. Then he the-swine-of remained-becoming-husks-with his-own
 pēchhārā bhōrnā chāō-thā, hōr nā dēō-thē kōē kichh
belly to-fill wishing-was, and not giving-was anyone anything
 tēs-lē. Tēbē tēs-rē āpnē-bāpō-rē rīgōr-dhāggōrō-rē ād ājō
him-to. Then him-of his-own-father-of servants-menials-of memory came
 jē, 'tūn-rē āpn khāiyō rōṭī-pōlī bōchdī-thī,
that, 'them-of themselves having-eaten bread-etcetera remaining-over-and-above-was,
 hāñ ichhā bhūkhā mōrū.' Tēnē āpnē-jīwō-dō sūchō,
I here hungry die.' By-him his-own-soul-in it-was-thought,
 'hāñ iihā (for ichhā) āpnē bāpō-wilē dēū. Hāñ tēs-khē bōlū
'I here my-own father-near may-go. I him-to may-say

jē, "mōē Pōnsōr nā dēkhiyō tāō āsdē pāp kiy(ō).
that, "by-me God not having-seen thee in-being sin was-done.
 Ebē hāū tērō chōhtū phirnē jōgā nā rōhā. Tū mū.
Now I thy son to-be-called worthy not remained. Thou me
 āpnē-rigōrō-nōhōrē āpū-āgē chhār. " Tēbē sē tēthiyō
thine-men-servants-like thyself-before keep. " Then he from-there
 āpnē-bāpō-wilō chālā. Ājī sē dūr-i thā, tēs-rō bāpē
his-own-father-near went. Still he far-even was, him-of by-the-father
 tēs dēkhiyō ghīn kī. Tēpē phēti dēwiyō
him having-seen compassion was-made. By-him having-run having-gone
 tēs-chōhtū-rī kērō-dē ghyāl dēiyō mūhō-dē khōbū dīnā.
that-son-of neck-on clinging having-given the-face-on kisses were-given.
 Tēs-rō chōhtūē hōlā, 'mō, bābā, Pānsōr nā dēkhiyō
Him-of by-the-son it-was-said, 'by-me, father, God not having-seen
 tāō āsdē pāp kiyō. Ebē tērō chōhtū phirnē jōgā nā
thee in-being sin was-done. Now thy son to-be-called worthy not
 rōhā. Tēpē āpnē-rigōrō-khē bōlō jē, 'ēs-khī
I-remained. By-him his-own-servants-to it-was-said that, 'this-one-to
 bhitrā gāriyō achhō achhē jhurkē bōmāō. Hāthō-dē
from-inside having-brought good good garments put-on. Hand-on
 kāgnē, lātō-dē lwātē lō. Jē āj yē mērā chōhtā muā
a-ring, feet-on shoes put. That to-day this my son dead
 hōndā, jīwā; khōā hōndā, milā. Tēbē sē dui sukhā-dē
being, lived; lost being, was-got. Then they two happiness-in
 pōrē.
 fell.

Tēh-rā bōdrā chōhtā dōkhrō-dē dēuā-dō thā. Jēbē sē
Him-of the-elder son the-field-in gone was. When he
 ghōrō-nērē pūjā, tēpē nāchnō gānō sunō. Tēbē tēnē
the-house-near arrived, by-him dancing singing was-heard. Then by-him
 ōk rigōr bōdiyō pūchhō jē, 'mhārō-kāē yah kā
a servant having-called it-was-asked that, 'our(-house)-in this what
 hōi rōō? Tēpē tēs-khī bōlō jē, 'tērā
having-become remained? By-him him-to it-was-said that, 'thy
 dād āē rōō-sō. Tērē-bābē tē-khī bhōlē
younger-brother having-come remained-is. By-thy-father him-for well
 chōngē āpē-rī tēi khāpō-kārī kī-sō. Ei suniyō
healthy coming-of for a-feast made-is. This having-heard
 rusō-gōā. Bhitrē dēōndā bhājō-gōā. Tēh-rā bāb
he-became-angry. Within going he-refused. Him-of the-father

bāhārē āsiyō tēs-khē manāōndā patēōndā līgā. Chōhtē
outside having-become him-to reconciling coaxing began. By-the-son
 bōlō jē, 'mōē tērō tōhōl tōkuri kāk-bōrsō kī,
it-was-said that, 'by-me thy service attendance for-several-years was-done,
 tērō bōlō nēi tālā. Tēi mī-khē ēk chhētū
thy said-thing not-even was-disobeyed. By-thee me-to a kid
 hī nā dītō, jēi hā āpūē-sāū-sōngē khusi
even not was-given, by-which I my-own-friends-with rejoicing
 kōrdā. Jēbē ē tērā ējā chōhtā ājā, jēpē
might-have-made. When this thy such son came, by-whom
 tērē sārī ghōrchī chhēwīō-dē khēwō, tēs-khē tāē
thy all property harlots-on was-caused-to-be-eaten, him-for by-thee
 khāpō-kārī dāpē.' Bālē tēs-khē jawāb dīpā jē,
a-feast was-given.' By-the-father him-to answer was-given that,
 'tū tō mī-sōngē dhērī rōē-sō. jē-kīē
'thou indeed me-with for-days (i.e. always) remained-art. Whatever
 mī-āgō āsō, sē sōb tērō sō. Hāō khusi hūpā
me-to is, that all thine is. For-us rejoiced to-become
 pōrō-thā, kēāi jē tērō dād mōrō-gōā-thā, chē
proper-was, because that thy younger-brother died-gone-was, now
 jūndā huā-sō; gōrāē-gōā-thā, mīlē-gōā.
living become-is; lost-gone-was, got-went.'

STANDARD LIST OF WORDS AND SENTENCES
FOR THE KIŪTHALI GROUP.

STANDARD LIST OF WORDS AND

English.	Kiñṭhali.	Haṇṭhali.
1. One	Ek	Ek
2. Two	Do	Do
3. Three	Chau	Tin
4. Four	Ṭṣār	Chār
5. Five	Pānz, pāñḡ	Pāch
6. Six	Ṭṣhō	Chhā
7. Seven	Sāt	Sat
8. Eight	Atth	Ath
9. Nine	Nau	Nō
10. Ten	Das	Das
11. Twenty	Biś	Bi
12. Fifty	Pañḡ	Pañḡ
13. Hundred	Śau	So
14. I	Ā	Hāñ
15. Of me	Mārā, mērō	Mārā
16. Mine	Mārā, mērō	Mārā
17. We	Hamē	Āsē
18. Of us	Māhrā (or -ō), mārā (or -ō)	Asāḡā
19. Our	Māhrā (or -ō), mārā (or -ō)	Asāḡā
20. Thou	Tā	Tā
21. Of thee	Tārā, tērō	Tārā
22. Thine	Tārā, tērō	Tārā
23. You	Tumē, tusaē	Tusē
24. Of you	Tumāhrā (or -ō)	Tusāḡā
25. Your	Tumāhrā (or -ō)	Tusāḡā

PHRASES FOR THE KIŪTHALĪ GROUP.

Sinhā Strāṇi.	Śāśābāl.	English.
Ek	Ēk	1. One.
Dō	Dai	2. Two.
Chann	Chin	3. Three.
Chār	Chār	4. Four.
Pañj	Pñj	5. Five.
Chho	Chha	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nau	Nau	9. Nine.
Dat	Dand	10. Ten.
Bat	Bat	11. Twenty.
Pajā	Ādō sau	12. Fifty.
Śau	Śau	13. Hundred.
Ā	Ā	14. I.
Mārā	Mārā, mārō	15. Of me.
Mārā	Mārā, mārō	16. Mine.
Am̐, ā, aimō, ō	Hāmō, āmō	17. We.
Māhrā	Āmōrā, āmōrō, amārā, āmārō, āmrā, āmrō.	18. Of us.
Māhrā	Āmōrā, āmōrō, āmārā, āmārō, āmrā, āmrō.	19. Our.
To	Tā	20. Thou.
Tārā	Tārā, tārō	21. Of thee.
Tārā . . . . .	.....	22. Thine.
Tānī, tñē	Tāmō	23. You.
Tnaur	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	24. Of you.
Tnaurō	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	25. Your.

English.	Kiñthali.	Hagḍari.
26. He	Sə	Sə
27. Of him	Tə-rā	Tə-dā
28. His	Tə-rā	Tə-dā
29. They	Sə	Sə
30. Of them	Tin-rā, tihnan-rā	Tinā-rā
31. Their	Tin-rā, tihnan-rā	Tinā-rā
32. Hand	Hath	Hath
33. Foot	lāt	Pair
34. Nose	Nak	Nak
35. Eye	Ākkhə	Hakh
36. Mouth	Mūh	Mūh
37. Tooth	Dand	Dand
38. Ear	Kan	Kan
39. Hair	Bāl	Kot
40. Head	Mūḡ	Sir
41. Tongue	Jib	Jib
42. Belly	Pet	Pet
43. Back	Pith	Pith, pithl
44. Iron	Loā	Lebā
45. Gold	Sōnā	Soinā
46. Silver	Chand	Chādi
47. Father	Bāpū, bāo	Babā
48. Mother	Āmā, ījī	Ammā
49. Brother	Bālā, bāo	Dadā
50. Sister	Bōbi, bōhp	Bobo
51. Man	Mēchh, thied	Mānō
52. Woman	Jwānas, chhāwī	Jawānas

Siamese Script.	Siamese.	English.
Sə	Səə, sə	26. He.
Təə-rā	Təə-rə	27. Of him.
Təə-rā	Təə-rə	28. His.
Sə	Səə, sə	29. They.
Tinəu-rā	Tiŋ-rə	30. Of them.
Tinəu-rā	Tiŋ-rə	31. Their.
Hāh	Āh	32. Hand.
Lāt	Bāgə	33. Foot.
Nāk	Nāk	34. Nose.
Ākh	Ākh	35. Eye.
Mū	Khāb	36. Mouth.
Dād	Dād	37. Tooth.
Kāu	Kənthā	38. Ear.
Bā	Mādal	39. Hair.
Mūd	Mūd	40. Head.
Jīb	Jīb	41. Tongue.
Pə	Pə	42. Belly.
Pīh	Pīh	43. Back.
Ləh	Ləh	44. Iron.
Sān	Sān	45. Gold.
Rāp	Rāp	46. Silver.
Bā	Bā, bā	47. Father.
I	I, āy	48. Mother.
Dā, bhā	Bhā, bhāyā	49. Brother.
Dā	Dā, bopā	50. Sister.
Māh	Māh, māh	51. Man.
Ā	Āh	52. Woman.

English.	Kiāṭhāl.	Baṇḍār.
53. Wife	Chhōwri	Bahā
54. Child	Baṅḍhr	Bhāḍ
55. Son	Baṅḍ, baṅḍhr	Baṅḍ bhāḍ
56. Daughter	Baṅḍ	Chhōṅḍ
57. Slave	Āḥ	Kāmā
58. Cultivator	Bastarā	Pāḥ
59. Shepherd	Baḍālā	Gawāl
60. God	Thānkur	Parṁṁswar
61. Devil	Bhāt	Lāḥ
62. Sun	Sārāj	Sārāj
63. Moon	Jahū	Chand
64. Star	Tārā	Tārā
65. Fire	Āg	Āg
66. Water	Chis	Pāḥ
67. House	Gauhr	Ghar
68. Horse	Gohrā	Ghōṛā, kōṛā
69. Cow	Gāḥ	Gāyā
70. Dog	Sokārī, kukkar	Kotā
71. Cat	Gīṇḍā (m.), brāḥī (f.)	Bil
72. Cook	Kukkrā	Kukkrā
73. Duck . . . . .	..... . . . .	Bātakh
74. Ass	Gadhā	Gadhā
75. Camel	Ūṛ	Ūṛ
76. Bird	Chaykā, pañchhi	Panchhi
77. Go	Dā	Jā
78. Eat	Khā	Khā
79. Sit	Baṭh	Baṭh

Sinhā Sīrājī.	Sinhāli.	English.
Chhēṣṣī	Bṣṭī	53. Wife.
Chohṭā, chohṭā	Lohṭā	54. Child.
Chhāngṭā	Chhāṅṭā, māyṭā	55. Son.
Chhāngṭī	Chhāṅṭī, māṭ	56. Daughter.
Kāmaṣa	Kāma	57. Slave.
Bṣṣaṭṭī	Bṣṣa	58. Cultivator.
Bṣṣhāṭṭā	Bṣṣhāṭṭā	59. Shepherd.
Thakṭr	Pṣṣṣṭr	60. God.
Rīḍ	Saṭṭa	61. Devil.
Dē	Śuraḷ	62. Sun.
Jā	Jāma	63. Moon.
Tā	Tā	64. Star.
Ag	Ag	65. Fire.
Pā	Pā	66. Water.
Gauhr, gōhr	Gauhr, gauhr	67. House.
Gohṭā	Gohṭā, gōhrṭā	68. Horse.
Gā	Gā	69. Cow.
Kakar	Kakar	70. Dog.
Dhṣṣā	Birāḷ	71. Cat.
Kakṭhā	Kakṭhā	72. Cock.
Bṣṣṣkh	Bṣṣṣk	73. Duck.
Gādā	Gādā	74. Ass.
Uḷ	Uḷ	75. Camel.
Pṣṣkhā	Chṣṣkhā	76. Bird.
Ḍa	Ḍa	77. Go.
Kha	Kha	78. Ent.
Bṣṣh	Bṣṣ	79. Sil.

English.	Kiñṇali.	Maṅḍari.
80. Come	Ā	Ā
81. Bent	Tip	Mar
82. Stand	Ubba o	Ubbé-ho
83. Dis	Mbr	Mar
84. Give	Dè	Dè
85. Run	Daur	Daur
86. Up	Ubbā	Ubbé
87. Near	Nēgrē	Nēgré
88. Down	Bhaddā, andhā	Udā
89. Far	Dār	Dār
90. Before	Giāḥkā	Āgē
91. Behind	Pichhukā, pichhaṅkā	Pichhā
92. Who	Kuṇ	Kiḥ
93. What	Kah	Kyā
94. Why	Kēmī-khō, kōḥ	Kaḥ
95. And	Hōc	Phēr
96. But	Par	Par
97. If	Jai	Jā
98. Yes	Āh	Hā
99. No	Nīh, na	Nā
100. Alas	Rakō	Dukh
101. A father	Bāpū	Bāo
102. Of a father	Bāpū-rā	Bāo-rā
103. To a father	Bāpū-khā, -hāgo	Bāo-khō
104. From a father	Bāpū-dā, -hāgo	Bāo-tō
105. Two fathers	Dō bāpū	Dō bāo
106. Fathers	Bāpū	Bāo

Sindhi Shikshā	Shikshā	English.
Āj	Āj	80. Come.
Phē	Phē	81. Beat.
Uthā	Uthā	82. Stand.
Mōr	Mō	83. Die.
Dā	Dā	84. Give.
Phat	Śig	85. Run.
Gāh	Gā	86. Up.
Nārā	Nār	87. Near.
Nīthā	Nīdā	88. Down.
Dār	Dār	89. Far.
Āgē	Āgā	90. Before.
Pachhā	Pichhā	91. Behind.
Kān-jā	Kupā	92. Who.
Kā	Kā	93. What.
Kāñi	Kāukhi	94. Why.
Tai	Tai, cā	95. And.
Sidhā	Par	96. But.
Jai	Jā	97. If.
Ō	Hābā	98. Yes.
Nā	Nā	99. No.
Jhauri	Ārā	100. Alas.
Bābā	Bābā	101. A father.
Bābā-rā	Bābā-rā	102. Of a father.
Bābā-ka	Bābā-khā	103. To a father.
Bābā-dā	Bābā-dā	104. From a father.
Dā bābā	Dā bābā	105. Two fathers.
Bābā	Bābā	106. Fathers.

English.	Kiñhali.	Haṣṣali.
107. Of fathers . . .	Bāpō-rā . . .	Bāo-rā . . .
108. To fathers . . .	Bāpō-khā, -hāgō . . .	Bāo-khā . . .
109. From fathers . . .	Bāpō-dā, -hāgō . . .	Bāo-tā . . .
110. A daughter . . .	Bāṭi . . .	Bāṭi . . .
111. Of a daughter . . .	Bāṭi-rā . . .	Bāṭi-rā . . .
112. To a daughter . . .	Bāṭi-khā, -hāgō . . .	Bāṭi-khā . . .
113. From a daughter . . .	Bāṭi-dā, -hāgō . . .	Bāṭi-tā . . .
114. Two daughters . . .	Dō bāṭi . . .	Dō bāṭiyā . . .
115. Daughters . . .	Bāṭi . . .	Bāṭiyā . . .
116. Of daughters . . .	Bāṭi-rā . . .	Bāṭiyā-rā . . .
117. To daughters . . .	Bāṭi-khā, -hāgō . . .	Bāṭiyā-khā . . .
118. From daughters . . .	Bāṭi-dā, -hāgō . . .	Bāṭiyā-tā . . .
119. A good man . . .	Ēk bhālā māchh . . .	Kharā ādmī . . .
120. Of a good man . . .	Ēkī bhālā māchhō-rā . . .	Kharā ādmī-rā . . .
121. To a good man . . .	Ēkī bhālā māchhō-khā, -hāgō . . .	Kharā ādmī-khā . . .
122. From a good man . . .	Ēkī bhālā māchhō-dā, -hāgō . . .	Kharā ādmī-tā . . .
123. Two good men . . .	Dō bhālā māchh . . .	Dō kharā ādmī . . .
124. Good men . . .	Bhālā māchh . . .	Kharā ādmī . . .
125. Of good men . . .	Bhālā māchhō-rā . . .	Kharā ādmīyā-rā . . .
126. To good men . . .	Bhālā māchhō-khā, -hāgō . . .	Kharā ādmīyā-khā . . .
127. From good men . . .	Bhālā māchhō-dā, -hāgō . . .	Kharā ādmīyā-tā . . .
128. A good woman . . .	Ēk tādōzari jwānas . . .	Ēk khari jwānas . . .
129. A bad boy . . .	Ēk natsōzari (or natsōzzari) baghr . . .	Ēk burā chhōṭō . . .
130. Good women . . .	Tādōzari chhōwṛi . . .	Khariyā jwānas . . .
131. A bad girl . . .	Ēk natsōzari chhōṭi . . .	Ēk burā chhōṭi . . .
132. Good . . .	Tādōzari (or -rō) . . .	Kharā . . .
133. Better . . .	(Ēs-dā) bēh (better than this) . . .	(Tōs-tā) kharā . . .

Sim's Script	Sanskrit	English
Bābē-rā	Bābū-rā	107. Of fathers.
Bābē-kā	Bābū-khē	108. To fathers.
Bābā-dō	Bābū-dō	109. From fathers.
Chohgī	Chhāgī	110. A daughter.
Chohgī-rā	Chhāgī-rā	111. Of a daughter.
Chohgī-kā	Chhāgī-khē	112. To a daughter.
Chohgī-dō	Chhāgī-dō	113. From a daughter.
Dō chohgīyā	Dāi chhāgī	114. Two daughters.
Chohgī	Chhāgī	115. Daughters.
Chohgī-rā	Chhāgī-rā	116. Of daughters.
Chohgī-kā	Chhāgī-khē	117. To daughters.
Chohgī-dō	Chhāgī-dō	118. From daughters.
Bhōlē māchh	Bhōlē māchh	119. A good man.
Bhōlē māchh-rā	Bhōlē māchhō-rā	120. Of a good man.
Bhōlē māchh-kā	Bhōlē māchhō-khē	121. To a good man.
Bhōlē māchh-dō	Bhōlē māchhō-dō	122. From a good man.
Dō bhōlē māchh	Dāi bhōlē māchh	123. Two good men.
Bhōlē māchh	Bhōlē māchh	124. Good men.
Bhōlē māchh-rā	Bhōlē māchhō-rā	125. Of good men.
Bhōlē māchh-kā	Bhōlē māchhō-khē	126. To good men.
Bhōlē māchh-dō	Bhōlē māchhō-dō	127. From good men.
Bhōlē chhōgī	Bhōlē chhōgī	128. A good woman.
Burō chohgī	Ek nīkāmo chhāgī	129. A bad boy.
Bhōlē chhōgī	Bāhūgī chhōgī	130. Good women.
Rihī chohgī	Ek nīkāmal wāī	131. A bad girl.
Āchhō, bhōlē	Āchhō	132. Good.
Āchhō, bhōlē	(Tēs-kīd) āchhō	133. Better.

English.	Khithali.	Hagduri.
134. Best	Səbbi-dā ɬəʒzara (-ro)	(Səb-tə) kharā
135. High	Uchā (or -to)	Uchā
136. Higher	(Pa-dā) uchā (-to)	(Tə-tə) ŋchā
137. Highest	Səbbi-dā uchā (-to)	(Səb-tə) ŋchā
138. A horse	Gəhrā	Kəpā
139. A mare	Gəhrī	Kəpī
140. Horses	Gəhrə	Kəpə
141. Mares	Gəhrī	Kəpīyā
142. A bull	Sān	Bald
143. A cow	Gāni	Gāyə
144. Bulls	Sān	Bald
145. Cows	Gāni	Gāyə
146. A dog	Sakārī	Katā
147. A bitch	Sakāran	Ken
148. Dogs	Sakār	Katə
149. Bitches	Sakārī	Kātīyā
150. A he goat	Bākri	Bakrā
151. A female goat	Bakrī	Bakrī
152. Goats	Bakrə	Bakrə
153. A male deer	Arān	Hiran
154. A female deer	Arnī	Hirni
155. Deer	Arān	Hiran
156. I am	Ā ŋəʒā, ān	Hān hə
157. Thou art	Tā ŋəʒā, ān	Tā hə
158. He is	Sə ŋəʒā, ŋəʒā, hān, ān	Sə hə
159. We are	Hamə ŋəʒā, ān	Ān hə
160. You are	Tumə ŋəʒā, ān	Tuə hə

Simsa Sraji.	Sorathit.	Engleb.
Sabhi-dō achha . . .	Bādē-khū achha . . .	134. Best.
Uchhō	Gū	135. High.
Uchhō	(Tōs-khū) gū	136. Higher.
Sabhi dō uchhā	Bādē-khū gū	137. Highest.
Gohpā	Gohpō	138. A horse.
Gohpi	Gohpi	139. A mare.
Gohpō	Gohpō	140. Horses.
Gohpi	Gohpi	141. Mares.
Bōjōd	Bōjōd	142. A bull.
Gāo	Gāo	143. A cow.
Bōjōd	Bōjōd	144. Bulls.
Gāo	Gāo	145. Cows.
Kakōr	Kakur	146. A dog.
Kakri	Kakrō	147. A bitch.
Kōkar	Kakōr	148. Dogs.
Kakri	Kakri	149. Bitches.
Bākri	Bākri	150. A he goat.
Bākri	Bākri	151. A female goat.
Bākri	Bākri	152. Goats.
Hōrin	Ōrin	153. A male deer.
Hōri	Ōrin	154. A female deer.
Hōri	Ōrin	155. Deer.
Āñ ā, ā, ā, ā	Āñ ā, ā, ā, ā	156. I am.
Tā ā, ā, ā, ā	Tā ā, ā, ā, ā	157. Thou art.
Sā ā, ā, ā, ā	Sā, ā, ā, ā, ā, ā	158. He is.
Āñ ā, ā, ā, ā	Āñ ā, ā, ā, ā, ā	159. We are.
Tā ā, ā, ā, ā	Tā ā, ā, ā, ā, ā	160. You are.

English.	Kikhal.	Hagfok.
161. They are . . .	Sə ʒəʒ, ʒəʒ, ʒəʒ, ʒəʒ	Sə hə . . .
162. I was . . .	ʔ thā, thiyā . . .	HAB thā . . .
163. Thou wast . . .	Tā thā, thiyā . . .	TŃ thā . . .
164. He was . . .	Sə thā, thiyā . . .	Sə thā . . .
165. We were . . .	Hamē thā, thiyā . . .	ʔsə thā . . .
166. You were . . .	Tumē thā, thiyā . . .	Tuē thā . . .
167. They were . . .	Sə thē, thiyē . . .	Sə thē . . .
168. Be . . .	Ō . . .	Hə . . .
169. To be . . .	Ōō, chəŋ . . .	Həŋ . . .
170. Being . . .	Hundā . . .	Hundā . . .
171. Having been . . .	Ōē-rā (or -rə) . . .	Hoi-kə . . .
172. I may be . . .	ʔ ō, ʒhū . . .	HĀŋ hāŋ . . .
173. I shall be . . .	ʔ ōhmā . . .	HĀŋ hġhā ūgā . . .
174. I should be . . .	ʔ ō, chū . . .	.....
175. Beat . . .	Tip . . .	Mā . . .
176. To beat . . .	Tippā . . .	Mārā . . .
177. Beating . . .	Tip-dā . . .	Mārā . . .
178. Having beaten . . .	Tipē-rā (or -rə) . . .	Mā-r-kə . . .
179. I beat . . .	ʔ tipā . . .	HĀŋ mārā . . .
180. Thou beatest . . .	Tā tipā . . .	TŃ mārē . . .
181. He beats . . .	Sə tipā, tipō . . .	Sə mārē . . .
182. We beat . . .	Hamē tipā . . .	ʔsə mārē . . .
183. You beat . . .	Tumē tipā, tipō . . .	Tuē mārē . . .
184. They beat . . .	Sə tipā, tipō . . .	Sə mārē . . .
185. I beat (<i>Past Tense</i>) . . .	Mōē tipā . . .	Mō mārōyā . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Tuē tipā . . .	Tē mārōyā . . .
187. He beat (<i>Past Tense</i>) . . .	Tintē tipā . . .	Tintē mārōyā . . .

Sinhle Script.	Sinhle ML.	English.
Sa au, a, o, so, soo, soo	Sa au, a, o, so, soo, soo	161. They are.
A ta, tha	A ta, tha	162. I was.
Ta ta, tha	Ta ta, tha	163. Thou wast.
So ta, tha	So ta, tha	164. He was.
E ta, tha	Ama tha	165. We were.
Toa ta, tha	Tama tha	166. You were.
Se ta, tha	Se ta, tha	167. They were.
Ha	O	168. Be.
Oha	Oha	169. To be.
Handa	Onda	170. Being.
Hae-ro	Oyo	171. Having been.
Hai	Aa au	172. I may be.
A haia	Aa oia	173. I shall be.
.....	.....	174. I should be.
Pi	Pi	175. Beat.
Piha	Piha	176. To beat.
Pida	Pida	177. Beating.
Pi-ro	Piya	178. Having beaten.
A piha	Aa piha	179. I beat.
Ta piha, piha	Ta piha	180. Thou beatest.
So piha	Se piha	181. He beats.
E piha	Ama piha	182. We beat.
Toa piha	Tama piha	183. You beat.
Se piha	Se piha	184. They beat.
Ma piha	Ma piha	185. I beat (<i>Past Tense</i>).
Toa piha	Ta piha	186. Thou beatest (<i>Past Tense</i>).
Tama piha	Ta piha	187. He beat (<i>Past Tense</i>).

English.	Kiñchañ.	Maññāñ.
188. We beat (<i>Past Tense</i>)	Hamē ōpā . . .	Āsō māññyā . . .
189. You beat (<i>Past Tense</i>)	Tumē ōpā . . .	Tuñā māññyā . . .
190. They beat (<i>Past Tense</i>).	Thiñā ōpā . . .	Thiñā māññyā . . .
191. I am beating . . .	Ā ōpā-lāgā-rā . . .	Hāñ māññ-lāgā-rā . . .
192. I was beating . . .	Ā ōpā-thā . . .	Hāñ māññ-rā-thā . . .
193. I had beaten . . .	Mōñ ōpā-ibā . . .	Māñ māññyā-thā . . .
194. I may beat . . .	Ā ōpā . . .	Hāñ māññ . . .
195. I shall beat . . .	Ā ōpāmā, ōpāñ . . .	Hāñ māññgā . . .
196. Thou wilt beat . . .	Tā ōpāñ . . .	Tā māññgā . . .
197. He will beat . . .	Sā ōpāñ . . .	Sā māññgā . . .
198. We shall beat . . .	Hamā ōpāmā . . .	Āsō māññgā . . .
199. You will beat . . .	Tumā ōpāñ . . .	Tuñā māññgā . . .
200. They will beat . . .	Sā ōpāñ . . .	Sā māññgā . . .
201. I should beat . . .	Ā ōpā . . .	.....
202. I am beaten . . .	Ā ōpā jāñ . . .	Hāñ māññyā gāñ . . .
203. I was beaten . . .	Ā ōpā gāñ . . .	Hāñ māññyā gāñ-thā . . .
204. I shall be beaten . . .	Ā ōpā jāñmā . . .	Hāñ māññyā gāñ-hāñgā . . .
205. I go . . .	Ā gāñ . . .	Hāñ jāñ . . .
206. Thou goest . . .	Tā gāñ . . .	Tā jāñ . . .
207. He goes . . .	Sā gāñ, gāñ . . .	Sā jāñ . . .
208. We go . . .	Hamā gāñ . . .	Āsō jāñ . . .
209. You go . . .	Tumā gāñ, gāñ . . .	Tuñā jāñ . . .
210. They go . . .	Sā gāñ, gāñ . . .	Sā jāñ . . .
211. I went . . .	Ā gāñ . . .	Hāñ gāñ . . .
212. Thou wentest . . .	Tā gāñ . . .	Tā gāñ . . .
213. He went . . .	Sā gāñ . . .	Sā gāñ . . .
214. We went . . .	Hamā gāñ . . .	Āsō gāñ . . .

Simsa Kirāṇī.	Sanskrit.	English.
Ē piṭa	Āmā piṭa	188. We beat (<i>Past Tense</i>).
Tāṁ piṭā	Tumā piṭa	189. You beat (<i>Past Tense</i>).
Tinaṁ piṭā	Tinaṁ piṭa	190. They beat (<i>Past Tense</i>).
Ā piṭe rāhā ū	Ā piṭe-lāgē-rāhā-sā, ā piṭa-sā.	191. I am beating.
Ā piṭe rāhā tā	Ā piṭe-tha	192. I was beating.
Moṣ piṭā tā	Moṣ piṭe-tha	193. I had beaten.
Ā piṭa	Ā piṭa	194. I may beat.
Ā piṭā	Ā piṭā	195. I shall beat.
Ta piṭā	Ta piṭā	196. Thou wilt beat.
Sa piṭā, piṭā	Sa piṭā	197. He will beat.
Ā piṭmā, piṭmā	Āmā piṭā	198. We shall beat.
Tā piṭā, piṭā	Tumā piṭā	199. You will beat.
Sa piṭā, piṭā	Sa piṭā	200. They will beat.
.....	.....	201. I should beat.
Ā piṭa gā	Ā piṭe-jā-sā	202. I am beaten.
Ā piṭa gā tā	Ā piṭe-gā	203. I was beaten.
Ā piṭa jāla	Ā piṭe-jāla	204. I shall be beaten.
Ā dā	Ā dā	205. I go.
Ta dā	Ta dā	206. Thou goest.
Sa dā	Sa dā	207. He goes.
Ā dā	Āmā dā	208. We go.
Tā dā	Tumā dā, dā	209. You go.
Sa dā	Sa dā, dā	210. They go.
Ā dā	Ā dā	211. I went.
Ta dā	Ta dā	212. Thou wentest.
Sa dā	Sa dā	213. He went.
Ā dā	Āmā dā	214. We went.

English.	Kiūthali.	Handari.
215. You went . . .	Tunē dāwē . . .	Tusē gayē . . .
216. They went . . .	Sē dāwē . . .	Sē gayē . . .
217. Go . . .	Dē . . .	Jā . . .
218. Going . . .	Deundā . . .	Jāndā . . .
219. Gona . . .	Gōā . . .	Gayā . . .
220. What is your name ?	Tērā kāh uā ōsō ? . .	Tērā kyā nāw ? . .
221. How old is this horse ?	Es gōhrē-rī kāh ummōr ōsō ?	Is ghōrē-rī kyā umar hē ? .
222. How far is it from here to Kashmir ?	Ēthā-dā Kāsmīr kitnā dūr āsā ?	Kāsmīr ēthā-tē kitnā dūr hē ?
223. How many sons are there in your father's house ?	Tērē bāwā-rē gaurē kitnē bagōhr āsā ?	Tērē bāwā-rē ghar kitnē mathē hai ?
224. I have walked a long way to-day.	Ā āj babulā hapdā . . .	Hāī āj haptyē dūrnā-tē āyā .
225. The son of my uncle is married to his sister.	Mērā kākē-rā chōhā tēs-rī banhūē-sāthī bā āsā.	Mērā chāchū-rā put tēs-rīyā baihap-sāthī byā hā.
226. In the house is the saddle of the white horse.	Chūhō gōhrē-rī zū tēs gaurē āsā.	Bagō ghōrē-rī jin ghar-hī rakhē-rī.
227. Put the saddle upon his back.	Tēs pāndō zū tār . . .	Jin pithī-parō rakhī-dō . .
228. I have beaten his son with many stripes.	Mōē tēs-rā chōhā chūhō- sāthī tīpā.	Māi tēs-rē putō-jō bahūt kūlēyā.
229. He is grazing cattle on the top of the hill.	Sē pūhā-pāndā pūhā tārō .	O nūhī dhārā par pūhā chārāyā karō-ā.
230. He is sitting on a horse under that tree.	Sē tēs dālō nūhāē gōhrē- pāndō bēthā āsā.	O dālō-bāhī ghōrē-parō chāpū-rā.
231. His brother is taller than his sister.	Tēs-rā bhāī tēs-rī banhūē- dā lābā āsā.	Tēs-rā bhāī tēs-tō (than him) lānā ā.
232. The price of that is two rupees and a half.	Tēs-rā mōī dhāh rūpōyā āsā.	Tātō-dā mōī dhāī rūpāiyā ā.
233. My father lives in that small house.	Mērā bāo tēs mūhāhūē gaurē-dā rauhā.	Mērā bāo tēs chhōtīyā sūn- glyā rā.
234. Give this rupee to him	Ēh rūpōyā tēs-khō dā . .	Ē rūpāiyā ā-jō dō . .
235. Take those rupees from him.	Sē rūpōyā tēs-hāgo nūē lō .	Ē rūpāiyē tēs-tā lāī-lō . .
236. Beat him well and bind him with ropes.	Tēs āchhā tīp ōr rōsī-sāthī hānh.	Es-jō ain kūṭī-kā rōsē-kanō bādhō.
237. Draw water from the well.	Kūē-dā chīs āp . . .	Kūē-tē pūcī chaktī-lō . .
238. Walk before me . .	Mā dā gāl-kā dē . . .	Mā-tē āgē chal . . .
239. Whose boy comes be- hind you ?	Tūsō-phā pichhā-kā kō- rā chōhā āo ?	TZ-tē pichhō kēs-rā bhān hai ?
240. From whom did you buy that ?	Sē tūsō kēs-phā lā-tā ? . .	Ē tō kēs-tē lōyā-hai ? . .
241. From a shopkeeper of the village.	Gā-rō bānīyē-phā . . .	Gāw-rō bānīyē-tō . . .

Sindhi Sarāji.	Śrīkshālī.	English.
Tuē dēwē	Tāma dēwē	215. You went.
Sē dēwē	Sē dēwē	216. They went.
Dē	Dē	217. Go.
Dēma	Dēma	218. Going.
Dēwā	Dēwā	219. Gone.
Tērō nāwē kē ō ? . .	Tērō kē nāwē rē ? . .	220. What is your name ?
E ghōṛā kēlī umarī-rā ? .	Ēa ghōṛē-rē kē umōr āsā ?	221. How old is this horse ?
Ith-dā Kashmir kitpō dār sō ?	Ichhō-kiñ Kōāmīr kēṭī dār āsā ?	222. How far is it from here to Kashmir ?
Tērō bāp-rē kēlī chōṭpō ō ?	Tērō bābā-rē kēṭī chhāng- jō āsā ?	223. How many sons are there in your father's house ?
Aj ā dār tēlī hāṇḍā . .	Āj aj bhōntō hāṇḍō . .	224. I have walked a long way to-day.
Mērē kākē-rē chōṭpō ō-ri bhūn āṭī sō.	Mērē kākē-rē chhāṅṭō ō- ri dādī-rō jāṭō huō.	225. The son of my uncle is married to his sister.
Śuklē ghōṛē-rī jīn gānhō d.	Śuklē ghōṛē-rē kēṭī ghōrō bhitrō āsā.	226. In the house is the sad- dle of the white horse.
Jīn ō-ri pūṭhī-gās chhūṛ .	Tō-ri pūṭhē gāsī kēṭhē pāṛō.	227. Put the saddle upon his back.
Mō ō-ro chōṭpō chhīṭō jāṭā.	Māī ō-ro chhāṅṭō chhīṭō- kōrō pīṭō-sō.	228. I have beaten his son with many stripes.
Sē tēs dāhō gōṛī dēwāndā.	Sō ṭīr gāsī bōhchō chārō āsā.	229. He is grazing cattle on the top of the hill.
Sē tēs-rukh-nīṭhō ghōṛō gā ō.	Sō tēs bākḥ-thōlī ghōṛō- gāsē bōṭhā-sā.	230. He is sitting on a horse under that tree.
Tēs-rā bhāī tēs-rī bānhō-dā lāmā ō.	Tēs-rā bhāyā tēs-rī bōṭō- kiñ lāmā āsā.	231. His brother is taller than his sister.
Tēs-rō mōl dhāl rūṭō . .	Tēihā-rō mōl dhāl rūṭā āsā.	232. The price of that is two rupees and a half.
Mērā bābā tēs nāḍē gānhō- dā rō-ō.	Mērō bābō chhōṭō ghōrō- dō rō-ā-sā.	233. My father lives in that small house.
Ē rūṭō tēs dō	Ēa rūṭāṭō ō dō	234. Give this rupee to him.
Tēs-dā sōjā rūṭā āṭ . .	Tīyē rūṭāṭō ō-kiñ ōr kōr.	235. Take those rupees from him.
Tēs āchhō pāṭō bī ōr rāṭīyō bī bānā.	Tēs āchhō pāṭō tēṭō rōṭō kōrī bānā.	236. Beat him well and bind him with ropes.
Bāo-dō pāṭī khīch . . .	Kās-kiñ pāṭī gār . . .	237. Draw water from the well.
Mū-dō gāṇ-kā chāl . .	Māī āṅō chāl	238. Walk before me.
Tē pāchhō kōs-rā chōṭhā āṭō ?	Tamni pāchhī kās-rā māyō āsā ?	239. Whose boy comes be- hind you ?
Tāṭ kōs-dā gīnā ? . .	Tamō sō kās-dō gīnā- thō ?	240. From whom did you buy that ?
Gāḍ-rē ākī bānīyē-dā . .	Gārō-rē bānīyē-kiñ . .	241. From a shopkeeper of the village.

THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Sukēti, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e.* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashtāwār far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Bias, system of valleys is known as Inner Sirāj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east, the States of Bhajji, Sangri, parts of Keonthal and Kumharsain, the Kōtgarū (Kotgarh) 'alāqa of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550). Its language is Kiūthali. So also, on the east, Kōchī, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Sirāj, and including the State of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr, and the Kōtgarū 'alāqa. This tract is locally known as Šōdōch or Šōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Sirāj, on the Bias side of the watershed, is different, and is allied to Kulu.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Šōdōchī spoken south of the Satlaj, and Outer Sirājī spoken north of that river. Returns have been received for the number of speakers of Šōdōchī, but not for those of Outer Sirājī.

It has been reported that the total number of speakers of both kinds of Sirājī is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows :—

Šōdōchī—	
Sangri	2,506
Keonthal	8,026
Kumharsain	6,030
Bashahr	3,654
Kotgarh	8,564
	<hr/>
	18,823
Outer Sirājī	20,000
	<hr/>
Total	38,823
	<hr/>

Both Śōdōchī and Outer Sirājī have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Śōdōchī 'Kotgurū.' For the purposes of this Survey, specimens of Śōdōchī have been received. These agree exactly with Mr. Bailey's Kotgurū. No specimens have been received of Outer Sirājī. This is a matter of small importance, as Śōdōchī and Outer Sirājī present very few points of difference.

As a specimen of Śōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirājī differs. The information given regarding the latter is entirely taken from that gentleman's work.

Vocabulary.—As in other Pahārī forms of speech, the Vocabulary contains many words strange to ordinary Hindī. The following are a few that have been collected from Mr. Bailey's work, Mr. Diack's *Kulū Dialect of Hindī*, and other sources. Some of the words are Śōdōchī and others are Outer Sirājī, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirāj are marked 'O. S.' ;—

- āgdē*, before.
- ākkh*, the eye.
- āl*, a weaving machine (O. S.).
- ārnau*, to be defeated.
- ārśā*, on this side.
- ātshau*, see *hātshau*.
- aukṇau*, or *aupṇau*, to be, to become.
- aul*, a plough.
- bāb*, a father.
- bāṇau*, to run.
- bāgur*, wind, air.
- bāhrṇau*, a load.
- bāi*, *bāē*, *bhāi*, a brother.
- baiṇ*, see *būhṇ*.
- bailī*, the evening meal (O. S.).
- barērā*, a brother (O. S.).
- bauhrē*, much.
- baup*, a forest, jungle.
- bāictā*, one of the slanting roofs of a house (O. S.).
- bēdṇau*, or *bōdṇau*, to call, summon.
- bēdṇau*, seed.
- bēh*, a sheep.
- bēṣṇau*, to sit.
- bēfhū*, a low-caste servant, a slave.
- bhōrī*, great, excessive.
- bijā*, drought (O. S.).
- bīlau*, good, beautiful.
- bōdṇau*, great, large.
- bōdkou*, great, excessive.

- bōḍṇau*, see *bēḍṇau*.
bōḍ, an ox.
brailau, fem. *braili*, a cat.
bū, a grandfather (O. S.).
būḥṇ, *baiḥṇ*, a younger sister.
būṭ, a tree.
chāṇ, ready.
channau, to make.
chann, three.
chēi, a younger sister.
chhēōṇi, see *ṭghēōṇi*.
chhōṭū, see *ṭghōṭū*.
chīr, a plot of cultivated land (O. S.).
chiūḥkhū, fem. *chiūḥkhī*, a small bird.
dāhr, a hill.
dāi, an elder sister.
dāihṇau, a day, the sun.
dāihṇē, daily, continually, always.
dālji, poor, indigent.
dōṇau, to place.
dānd, a tooth.
dau, sunshine.
dēṇau, to go.
ḍhaṇ, the belly (O. S.).
dhōṭi jāṇau, to tumble down (O. S.).
dhōṇi, the master of a *bēṭhū* (O. S.).
dōl, a plain (O. S.).
ḍḍāḍau, cold.
ḍḍai, if, that.
ḍḍibh, the tongue.
ḍḍōṇau, a man, a person.
ḍḍōṇkī, a fish (O. S.).
ḍḍōṭ, a hill-top, pass (O. S.).
ḍḍōṭh, *ḍḍōṭh*, the moon.
gāḇ, upon.
gāḥ, up.
gavhr, a house.
gēō, ghī.
ghāṇ, compassion.
ghōrchī, property, possessions.
gōṇṇau, to be lost.
gōḥṇau, a horse.
grāṇi, a household god (O. S.).
grāṇ, a village.
guḷūau, sweet.

- hāṇḍṇau*, to walk.
hātth, a hand.
hātṣau, *hātṣau*, *ētṣau*, good.
hīdze, yesterday. In (O. S.) *hiḥ*.
hōknau, little, small.
hōr(h), a wife (O. S.).
hōṭṣau, little, small (O. S.).
hūbhī, up.
hūnāi, down.
i, *ij*, a mother.
ichḥṇau, to come (O. S.).
jāt, the mouth.
jhēṭṇau, to fight.
jhīrṇau, to draw (water).
jhūṭṇau, to drink (O. S.).
jōchṇau, to yoke, *and jōchṇau*, to plough.
jōlkā, clothes (O. S.).
kōē, near.
kāḡṇī, a ring.
kālī, to-morrow.
kēṇkī, alone, separate (O. S.).
khākkh, the corner of the mouth (O. S.).
khāssau, much (O. S.).
khēch, *khēṭṣ*, a field.
khēṇṇau, to give to eat.
khōṛant, the beams at the gable ends of a house for supporting the framework of the roof (O. S.).
khōṛu, upright, standing.
khōṭṇau, to serve, to do service.
kōṇok, wheat (O. S.).
kōṇorā, a winnowing tub (O. S.).
lāḡṭī, a field.
lāṇau, to take.
lāṇau, to apply, appoint (*lagāna*).
lāt, a foot.
lōlōṭā, a haystack (O. S.).
lōṭṇau, to fall.
māḥṭṇau, i. q. *māḥṭṇau*.
māṇḍṣau, a bed (O. S.).
māṇḍzhā, in, within, from in.
māṇōchh, *māṇṣ*, a man.
māss, meat.
māṭṭī, a mortgage (O. S.).
mērā, kindness (O. S.).
māḥṭṇau, little, small.

- mōndōr*, a roof (O. S.).
mūh, the face.
naitau, hot.
nāñi, a wife.
naū, a name.
nēdāhi, *nēri*, near.
nēcōl, low-lying land (O. S.).
nikkan, bad (O. S.).
nīñau, to take away (O. S.).
ōr, other, another; and.
ōrtā pōrtā, hither and thither (O. S.).
ōrū luiñau, to take away.
ōfāñau, to put to one side.
ōñau, to go to one side, to turn.
painau, sharp.
pūnd, the top story of a house (O. S.).
papēñau, to give to drink.
pārsā, beyond.
pātskhā, behind.
phābñau, to meet.
phuāl, a shepherd.
phōrōz, the day before yesterday (O. S.).
piñdi, a house (O. S.).
pinnī, an egg.
pīñau, to beat.
piśkhā, behind (O. S.).
piñh, the back.
pōhlā, *pōñōhōl*, hay (O. S.).
pōlñau, a shoe.
pōr, but.
pōt, *pēt*, the belly.
pōtsēli, a blanket (O. S.).
rāch, *rāchī*, night.
rāmlau, clean (O. S.).
rāñdū, a husband.
rauhñau, *raupau*, *rōñau*, to remain.
rian, bad, ugly.
rigōr, a servant.
sāigōrñau, to make (O. S.).
šaiñlau, a fox.
sāū, a friend, companion.
šēlau, cold.
sithē, with, together with; with, by means of.
šittau, white (O. S.).
šōbhlau, good, beautiful, well (O. S.).
šōhrōj, highland (=Siraĵ) (O. S.).
šōlōkhñau, chaff, husk.

- sorlau*, a plain (O. S.).
śorū, a boy, a son (O. S.).
śrāl, hair.
suhōn, wild hay-grass (O. S.); a large roof-beam (O. S.).
sulai, lazy (O. S.).
sūnau, gold.
suttṇau, to lie down, to sleep.
ṭhurnau, to run.
tichchhau, sharp (O. S.).
tōl, *tōl*, down, below.
tsāgau, well, healthy (*chaṅgā*).
tsāh, buttermilk.
tshekau, swift (O. S.).
tsheōrī, *chheōrī*, a woman, a wife.
tsikṇau, to beat (O. S.).
tsōtū, *chhōtū*, a boy, a son.
tsōrnau, to graze, eat grass.
ulī, a cave (O. S.).
utahṭrau, *utahṭau*, *utṭrau*, high, lofty.
uzṇau, *uzṇau*, to rise, arise.

Pronunciation.—The pronunciation of Śōdōchī and Outer Sirājī follows the usual Western Pahārī lines. The letter *a* is almost always pronounced as the *ō* in hot, and is then so transliterated. There is the same continual change of a final *ā*, to *ū* or *ō*. Thus we have *tsōtā*, but much more often *tsōtū*, a son. Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindi *hōnā*, to become, is represented in Śōdōchī by *auṇau* or *auhṇau*. Sometimes we even find *ō* becoming *au*, as in *rōṇau* or *rauṇau*, the Hindi *rāhnā*, to remain. Similarly, the letter *ē* often becomes *ai*, as in *laiṇau*, Hindi *lēnā*, to take.

The letter *ch* often becomes *ts*, as in *chhōtū* or *tsōtū*, a son, and similarly *j* becomes *z*, as in *uzṇau*, for *ujṇau*, to arise, or *dz*, as in *dzibh*, for *jibh*, the tongue.

The letter *h* is often dropped, as in *ōṭṇau*, to go to one side, Hindi *haṭnā*; *śōṭau*, equivalent to the Kāshmīrī *śēhol*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *auṇau* or *auhṇau*, the Hindi *hōnā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gēō* (cf. Kāshmīrī *gēv*), clarified butter (*ghi*), and is transferred in *gauhr*, for *ghar* or *ghôr*, a house; in *gōhṇū*, a horse; and in *daiḥrau*, usually written *dhaiṇau*, a day.

A medial soft consonant is sometimes dropped, as in *lāṇau*, the Hindi *lagānā*, to apply. Similarly the letter *r* of the genitive termination *rau* is invariably dropped, so that we have *hāthiō* for *hāthī-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *chaun*, three; *jēchṇau*, Hindi *jōtnā*, to yoke; and *rāch*, Hindi *rāt*, night.

Nouns.—A very common termination for nouns and adjectives is *ṭau* (or *ṭrau*) added without changing the meaning. Thus we have *bāhrṭau*, a load, Hindi *bhār*; and *utṭṭau* or *utṭrau*, high, Hindi *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhr*, a house, is *gauhrau* or *gauhrō*, and of *təhōfi*, a girl, *təhōfiau*. It may be noted that in Sainjī, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *təhōfiai* (-ē), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*) or *ū*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ēau*, that of the agent being *ēyai*. Thus from *gōhrau*, a horse, the genitive (singular or plural) *gōhrēau* (*gōhrēō*), and the agent (singular or plural) *gōhrēyai* (-ēyē).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ū*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhrau*, a horse, oblique singular or plural, *gōhrai* or *gōhrē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhr*, a house, oblique form, singular or plural, *gauhrā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *i*. Thus, *bāihṇ* or *baiṇṇ*, a sister; oblique form, singular or plural, *baiṇṇi*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*ā*, *ō*, *ū*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhrau*, a horse; *gōhrai* or *gōhrē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *i*. Thus, *baiṇṇ*, a sister; *baiṇṇi*, sisters. Outer Sirājī, however, has no nasalization (*baiṇṇi*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ū*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form:—

Nom. sing.	Nom. plur.	Gen. sing. and plur.	Ag. sing. and plur.	Obl. sing. and plur.	Voc. sing.	Voc. plur.
<i>gōhrau</i> (<i>ā</i> , <i>ō</i>), a horse	<i>gōhrai</i> (<i>ē</i>)	<i>gōhrēau</i> (<i>ō</i>)	<i>gōhrēyai</i> (<i>ē</i>)	<i>gōhrai</i> (<i>ē</i>)	<i>gōhrē</i>	<i>gōhrēō</i>
<i>gauhr</i> , a house	<i>gauhr</i>	<i>gauhrau</i> (<i>ō</i>)	<i>gauhrai</i> (<i>ā</i>)	<i>gauhrā</i>	<i>gauhrā</i>	<i>gauhrō</i>
<i>hāihṇ</i> , an elephant	<i>hāihṇ</i>	<i>bāihṇau</i> (<i>ō</i>)	<i>hāihṇai</i> (<i>ē</i>)	<i>hāihṇ</i>	<i>hāihṇ</i>	<i>hāihṇō</i>
<i>təhōfi</i> , a girl	<i>təhōfi</i>	<i>təhōfiau</i> (<i>ō</i>)	<i>təhōfiai</i> (<i>ē</i>)	<i>təhōfi</i>	<i>təhōfiyē</i>	<i>təhōfiyō</i>
<i>bāihṇ</i> or <i>baiṇṇ</i> , a sister	<i>bāihṇi</i> (O. S. <i>baiṇṇi</i>).	<i>bāihṇau</i> (<i>ō</i>)	<i>bāihṇai</i> (<i>ē</i>)	<i>bāihṇi</i>	<i>bāihṇē</i>	<i>bāihṇō</i>

According to Mr. Bailey, the vocative singular of *bāb*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *bābā*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāōō*, and its agent *gāwāi*.

As regards the formation of cases, the genitive termination is, as usual, adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *i* when agreeing with a feminine noun. The masculine oblique singular of *gōhrēau* is *gōhrēai* (-ē) or *gōhrāi* (-ē).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular; oblique and plural *rai* (*rē*); fem. *ri*. This is evidently borrowed from Kiūṭhālī.

The postposition of the dative-accusative is *lai* (of which *lē* and *lhē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiūṭhālī adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirājī has *kē*, from, just as we shall see that Inner Sirājī has *kā*.

Adjectives call for no remarks. Those in *au* (*ā*, *ō*, *ū*) change to *ai* (*ē*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *i* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative.

Pronouns.—The first two personal pronouns are declined as follows:—

		I.	Thou.
Sing.	Nom.	<i>mā</i> (O. S. <i>hū</i>)	<i>tū</i> .
	Agent	<i>māi</i>	<i>taī</i> .
	Obl.	<i>mū</i> , <i>mā</i>	<i>tā</i> , <i>tā</i> .
	Gen.	<i>mērau</i> (-ō)	<i>tērau</i> (-ō).
Plur.	Nom. }	<i>hamē</i> , <i>hāmē</i>	<i>tumē</i> , <i>tūmē</i> .
	Agent }		
	Obl.	<i>hamā</i> , <i>hāmā</i>	<i>tumā</i> , <i>tūmā</i> .
	Gen.	<i>māhrau</i> (-ō)	<i>thārau</i> (-ō).

In the nominative plural, the final nasal may be omitted. Thus *hamē*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *tēū* (not *tēth*) *mulkhā-rē ēkī māpā sāngē*, with a man of that country.

	He, she, it, this.			He, she, it, that.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.—						
Nom.	<i>jau</i> (jā), <i>āu</i> , <i>ēh</i> (O. S. also <i>ē</i>)	<i>jau</i> (jō), <i>āu</i> , <i>ēh</i>	<i>jau</i> (jō), <i>āu</i> , <i>ēh</i>	<i>au</i> (ā), <i>ai</i> (ā) (O. S. also <i>āh</i>)	<i>au</i> (ā), <i>ai</i> (ā)	<i>au</i> (ā), <i>ai</i> (ā) (O. S. <i>āh</i>)
Agent	<i>ēuāi</i> (-ē)	<i>ai</i> (ē)	<i>ēuāi</i> (-ē)	<i>iināi</i> (O. S. <i>iāi</i>)	<i>ai</i> (iē) (O. S. <i>ai</i>)	<i>iināi</i> (O. S. <i>iāi</i>)
Obj.	<i>ēu</i> , <i>ēi</i>	<i>aiā</i> (ēā)	<i>ēiā</i>	<i>iēu</i> , <i>iēu</i> , <i>iēh</i>	<i>aiā</i> , <i>iēā</i>	<i>iēiā</i>
Gen.	<i>ēh-rau</i> (-rō)	<i>aiāu</i> (-ō) (O. S. <i>āuā</i>)	<i>ēiāu</i> (-ō)	<i>iēuāu</i> (-ō), <i>iēh- rau</i> (-rō), <i>iēh- rau</i> (-rō)	<i>aiāu</i> (-ō) (O. S. <i>iēuā</i>)	<i>iēiāu</i> (-ō)
Plur.—						
Nom.		<i>jai</i> (jē), <i>āu</i>			<i>ai</i> (ā)	
Agent		<i>iināi</i> (iāi)			<i>iinā</i>	
Obj.		<i>iinā</i>			<i>iinā</i>	
Gen.		<i>iināu</i> (iāu), <i>iināu</i> (-ō)			<i>iināu</i> (iāu), <i>iināu</i> (-ō)	

Note the form *jau*, meaning 'this.' The same use of a form resembling the relative pronoun also obtains in Rājasthān.

The **Relative Pronoun** *d̐au* or *d̐au*, who, which, is declined as follows. Sing. ag. *d̐au* or *d̐au*, obl. *d̐auā*, gen. *d̐au-rō*. The plural is the same as the singular, except that the ag. is *d̐auyāi* or *d̐auyāi*.

The **Interrogative Pronoun** *ku*, who, is declined exactly like *d̐au*. Its neuter is *ka* (kā), gen. *kiūcō*.

Indefinite Pronouns are: *kōi*, anyone, someone (ag. *kupī*, gen. *kōsū*), and *kichh*, anything, something. *D̐au kupī* or *d̐au kupī* is 'whoever,' and *d̐au kichh* or *d̐au kichh* is 'whatever.'

VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā*, *āsā*, or (O. S.) *āsā*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā*. O. S. has also *ā* in the first person singular.

The past tense is *tan* (tō), pl. *tai* (tē); fem. sing. and plur. *tī*. We occasionally come across the Kiū(halī) forms *than* (thō), *thai* (thē), *thī*. As usual, this does not change for person.

A negative Verb substantive is *nēhī ainhī*, I am not. It does not change for number or person. Outer Sirāji has *āthī* instead of *ainthī*.

B. Active Verb.—Infinitive *piṭṭau* (-ṭā, -ṭō), to strike. After *r* we have *nau* instead of *ṭau* as in *ṭōrnau*, to graze. Outer Sirāji has optionally -ṭū instead of -ṭō.

Present Participle *piṭḍau* (-dā, -dō), striking. After a vowel the termination is *ndau*, as in *jāndau*, going. So *rauhndau*, *raundau*, or *rōndau*, remaining, from *rauhṭau*, *rauṭau* or *rōṭau*, to remain.

Past Participle, *piṭau* (-ā, -ō), struck.

Irregular are :—

auḥṇau or *auṇau*, to be, to become.

past part. *ūḥau*, *ūṇau*

ḍēuṇau, to go,

ḍēuṇau

lagṇau, to be joined,

lāṇau

jāṇau, to go,

gōṇau or *gau*, plur. *gēai*, *gai*; fem. *gēi*

kōrnau, to do,

kian

ḍēṇau, to give,

ḍēṇau (O. S. *ḍēnnau*)

laiṇau, to take, is regular.

The Outer Sirāji *ichḥṇau*, to come, has its past participle *āō*.

Future Passive Participle, *piṭṇau*, meet to be struck.

Same in form as the Infinitive, but declinable as an adjective.

Conjunctive Participle, *piṭēō*, having struck (in compounds, *piṭi*). Outer Sirāji, *piṭē-kōrē*.

Adverbial Pres. Part., *piṭdā*, while striking.

Noun of Agency, *piṭṇēālā*.

Imperat. 2 sing. *piṭ*, strike thou.

2 plur. *piṭau* (O. S. *piṭā*), strike ye.

In this form Mr. Bailey doubles the final consonant of the root. Thus, *piṭṭ*, *piṭṭau*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer Sirāji as a Future: I strike, I may strike (O. S. I shall strike), etc.

	Sing.	Plur.
1.	<i>piṭū</i>	<i>piṭi</i> , <i>piṭū</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be observed that the second and third person of both numbers have all the same forms.

āṇau, to come, has :—

	Sing.	Plur.
1.	<i>āū</i>	<i>āi</i> , <i>ā</i>
2 & 3.	<i>ā</i>	<i>ā</i>

dēuṇau, to go, has:—

	Sing.	Plur.
1.	<i>dēū</i>	<i>dēwī, dēwā</i>
2 & 3.	<i>dēwā</i>	<i>dēwā</i>

A Definite Present may be formed with the past participle of the verb *lagṇau*, and the present participle, as in *mū piḍau lāṅau aundau*, I am beating, equivalent to the Hindi *mai mārta lagā hōtā (hū)*.

The Imperfect is formed from the present by adding *tau (tō)* (plur. *tai (tē)*; fem. *ti*) to the present. Thus *mū piḍu tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *mū piḍau lāṅau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *mū piḍau*, (if) I had struck.

The Future is thus conjugated:—

	Sing.	Plur.
1.	<i>piḥmū, piḥu</i>	<i>piḥmē, piḥi, piḥā</i>
2.	<i>piḥā</i>	<i>piḥā</i>
3.	<i>piḥā</i>	<i>piḥā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *dēuṇau*, to go, makes *dēmū, dēmē*. Outer Sirāji has no forms in *mū* or *mē*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus:—

- mū dēuau*, I went.
- mai piḥau*, I struck him.
- mū dēuau tau*, I had gone.
- mai piḥau tau*, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *mū piḍau rauhū*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāṅau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suṅgrai tsārdau lāu*, he appointed him to feed swine.

The conjunctive participle in *i* is used in various verbal compounds, as in *lōpōdāwī mukau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle; the latter being used in a passive sense. Thus, *jau kitāb tēuē nēhī pōrhdi*, as for his (part), this book is not being read, i.e., he cannot read this book; *mērē nēhī dēundau*, as for my (part), there is not going, i.e., I cannot go.

The usual verb for 'to go' is *dēuṇau*. *Jāṇau* is mainly employed in composition.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (ŚODŌCHI).

एकी बाबे दोई छोटू तै । तीना माँ हखने छोटूए बोलौ हे बाबा आपणी घरची मांभा जी मेरो बाँडी पड़ा तेज मूल्हे दे । तेबी तीनौ तीना लै आपणी घरची बाँडी । थोड़े धेड़े जए तै तीनौ छोटूए आपणे बाँडेई घरची कठी करय दूर देशा री सैली के डेजऔ । तेती आपणी घरची जादपणे-दी लपडावी दीनी । जेबी सारी घरची लपडावी मुकौ । तेबी तेज मुलखा दे बहौ काळ पड़ौ । तेबी सौ बहौ दाळजी ऊँऔ । तेबी सौ तेज मुलखा रे एकी माण्णा संगे रौंदौ लागौ । तीनौ सौ आपणी लाँगटी दो सुंगरे चारदौ लाँऔ । तेबी सौ सुंगरे रे वचे औंदे गलोकड़े सिधे आपणौ प्रोट भरा तौ । तेज लै ओर कोई किछ ना देखा तौ । तेबी तेज लै सोच आई । आपणे जी दे सूँचौ जै मेरे बाबा काए जेतरे रीगड़ बैठू आसा तीना काए खाणे बाँडणे लै रोटी मुक्ती ओआ । मूँ लागौ औंदो भूखी मरदौ । मूँ एबी उजुयो आपणे बाबा काए लै डेज । तेज के बोलू जै बाबा मूँ ताँ काए परमेसरा काए बदकौ पापौ ऊँऔ । मूँ एबी तेरो छोटूबोलणे जोगौ ना रौहौ । मूँ लै एकी रीगड़ा बरावरी रख । तेबी सौ खड़ौ उजुऔ । आपणे बाबा कालै आँऔ । तेबी सै भरी दूर तौ तेतरी तेजए बाबे हेरौ । देखी घीण की । ठूरयो तेजए मूँहा दी पोप्पी दीनी । तेजए छोटूए तेज लै बोलौ ए बाबा मूँ ताँ काए परमेसरा काए बदकौ पापौ ऊँऔ । मूँ एबी तेरो छोटू बोलणे जोगौ ना रौँऔ । तेजए बाबे आपणे रीगड़ा लै बोलौ जै सभी का बीतै जुड़के आणौ एज लै बटेँऔ । एऊए हाथा दे काँगणी लाँऔ लाता दे पोलड़े लाँऔ । हामाँ लै खाणौ पीणौ खुशी औणे देँऔ । की लै जै मेरो जी छोटू मुँची तौ फिरे जीउंदौ ऊँऔ गड़ाँऔ तौ एबी मिली गोँऔ । सै खुशी औँदी लागी ॥

तेजऔ बहौ छोटू खेचा दो तौ । जेबी सौ घौरा सेठ पूजौ तीनौ नाचणौ गाणौ शुणौ । तौ एकी रीगड़ा लै बोदिय पूछौ जै के जी लागे औँदे करंद । तीनौ बोलौ तेज लै तेरो भाऊ आँऔ तेरे बाबे खानाकारी की की लै जै तेज लै सौ भकौ चाँगौ जीउंदौ मिली । तेबी गाए सौ नराज

जअौ । भौवे डेउंदौ भाजौ । तेव्यी गाए तेजअौ बाव वारे आअौ । तेज
 ले पतेउंदौ लागौ । तीनी बोलौ जै एची वरण तां सिधे रौहंदे खटदे
 जई । केवीए तेरौ बोल ना अटाअौ । तँ मेरौ तार्ई केवी एक केळू बी
 ना दीनौ जेव का मूँ बी साज संगे खुशी रचंदौ । जेवी तेरौ छोटू आअौ
 जीनी तेरौ सारी घरची केवड़ी के मराई तँ एह री तार्ई खानाकारी की ।
 बावे तेज ले बोलौ ए छोटू तू तो मूँ संगे घेड़ी गौहा । जौ मूँ काए आ, सौ
 सब तेरौ आ । हमाँ ले खुशी मनाउणी चेइजे । की ले जै तेरौ भाई मोरी
 गोअौ तौ तेवौ जीउंदौ फिरौ गड़ाई गोअौ तौ एवौ मिली गोअौ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (ŚODŌCHĪ).

TRANSLITERATION AND TRANSLATION.

Eki-bābē dōi tshōtū tai. Tīnā-mā hōknē-tshōtūē
Of-one-father two sons were. Them-from-among by-the-younger-son
 hōlau, 'hō bābā, āpñi-ghōrchī-māndzhā dzau mērau bāddau pōpā.
it-was-said, 'O father, thing-own-property-from-in what my share falls,
 tēu mū-lhai dē.' Tēbi tīnī tīnā-lai āpñi ghōrchī bāddi.
that me-to give.' Then by-him them-to his-own property was-divided.
 Thōrai daihrai ūai-tai, tīnī-tshōtūē āpñē-bāddēi ghōrchī kōtthi
A-few days become-were, by-that-son of-his-own-share the-property together,
 kōrēō dūr-dēsī-rī saili-kē dēūau. Tēbi āpñi ghōrchī
having-made a-far-country-of journey-to it-was-gone. There his-own property
 jādpōnē-dī lōpōdāwi dīnī. Jēhī sārī ghōrchī
debauchery-on having-squandered was-given, When all property
 lōpōdāwi mūkau, tēbi tēu-mulkhā-dē bōddau kā pōrau.
having-squandered he-completed, then that-country-in a-great famine fell.
 Tēbi sau bōddau dāljī ūau. Tēbi sau tēu-mulkhā-rē ēki-mānās-sōgē
Then he very poor became. Then he that-country-of a-man-with
 raundau lāgan. Tīnī sau āpñi-lāgī-dō suōgrai tsārdau lāu.
dwelling began. By-him he his-own-fields-in swine feeding was-appointed.
 Tēbi sau suōgrē-rē bōchē-aundē-sōlōkrē-sithē āpñau pōt bhōrā-tau.
Then he the-swine-of remaining-being-husks-with his-own belly filling-was.
 Tēu-lai ōr-kōi kichh nā dēā-tan. Tēbi tēu-lai sōch āi.
Him-to other-anyone anything not giving-was. Then him-to thought came.
 Āpñē-jī-dē sūchāu dzai, 'mērē-bābā-kāē jētrē rigōr bēthā
His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves
 āsā, tīnā-kāē khāpē-bāddē-lai rōtī mukti ōā. Mñ lāgan-aundau
are. them-near eating-dividing-for bread much was. I occupied-being
 bhūkhau mōrdau. Mñ ēbī uzuēō āpñē-bābā-kāē-lai dēu.
hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.
 Tēu-kē hōlū dzai, "bābā, mñ tā-kāē Pōrmēsārā-kāē bōdkau pāpi
Him-to I-may-say that, "father, I thee-near God-near great sinner
 ūau. Mñ ēbī tērau tshōtū bōlpē jōgan nā rauhan. Mñ-lai
became. I now thy son to-say worthy not remained. Me(acc.)
 ēki-rigōrā-bōrāhōrī rōkh." Tēbi sau khōrau uzau. Āpñē-bābā-kālai
a-servant-like keep." Then he standing arose. His-own-father-near

āau. Tēhī sai bhōrī dūr tau, tētrī tēūē-bābē hērau.
he-came. Then he great distance was, then by-his-father he-was-seen.

Dēkhī ghīp kī. Thūrēō tēūē-mūhā-dī pōppi dīnī.
Having-seen pity was-made. Having-run his-face-on kisses were-given.

Tēūē-tshōtūē tēū-lai bōlau, *ē bābā, mī tā-kāē Pōrīnēs-rā-kāē hōdkau
By-his-son him-to it-was-said, 'O father, I thee-near God-near great

pāpi āau. Mī ēhī tērau tshōtū bōlē jōgau nā mauau.
siinner became. I now thy son to-say worthy not remained.'

Tēūē-bābē āpōē-rigōrā-lai bōlau dzai, 'sōbhi-kā bitai jurkai
By-his-father his-men-servants-to it-was-said that, 'all-than good garments

āpau, ēū-lai bōdhēau; ēūē-hatthā-dē kāgnī lāu, lātā-dē pōlrai lāu.
bring, this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.

Hāmā-lai khāpau pīpau khuṣī aupē dēau. Kī-lai dzai
Us-to eating drinking happiness to-become give. What-for that

mērau jau tshōtū mauau-tau, phirē jūndau āu; gōrāau-tan, ēhī
my this son dead-was, again living became; lost-was, now

mīlī-gōau.' Sai khuṣī aundī lāgī.
got-went.' That happiness being began.

Tēūau bōddau tshōtū khētā-dō tau. Jēbī sau gauhra-sēthē
His elder son the-field-in was. When he the-house-near

pūjau, tīnī nātsau gāpau sūpau. Tō ēkī-rigōrā-lai hōdē
arrived, by-him dancing singing was-heard. Then a-servant-to having-called

pūchhan dzai, 'kai jau lāgē-aundē-kōrdē?' Tīnī
it-was-asked that, 'what this (they-)employed-being-(are-)doing?' By-him

bōlau tēū-lai, 'tērau bhāu āu; tēre-bābē khānākārī kī,
it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,

kī-lai dzai tēū-lai sau bhōlau tsāgau jūndau milau.' Tēttī-i-gāē
what-for that him-to he well healthy living was-got.' That-even-upon

sau nōrāj āu. Bhitrē dēundau bhājau. Tēttī-i-gāē tēūau
he angry became. Within going he-refused. That-even-upon his

bāh bārē āu. Tēū-lai pōtēundau lāgau. Tīnī bōlau
father outside came. Him-to remonstrating began. By-him it-was-said

dzai, 'ētrī bōrōs tī-sithē mauhdē khōtdē ūi. Kēhīē
that, 'so-many years thee-with in-living in-servring became (passed). Ever-even

tērau bōl nā dīāu. Tāī mēri-tāī kēbī ēk chhēlū bī
thy word not was-put-aside. By-thee me-for ever one kid even

nā dīau, jēttī-kā mī bī sāu-sōgē khuṣī rōōndau.
not was-given, which-from I also friend-with happy might-have-remained.

Jēbī tērau tshōtū āu, dzīnī tēri sārī ghōrchī tshēōrī-kē mōrāi,
When thy son came, by-whom thy all property harlots-to was-wasted,

taī ṣh-ri-tāī khānākārī kī.' Bābē tās-lai bōlau,
by-thee him-of-for a-feast was-made.' By-the-father him-to it-was-said,
 'ṣ tshōṭā, tū tō mī-ṣōḡē daiṛī rauḥā. D̥zau mī-kāē ā,
 'O son, thou verily me-with (for-)days remainest. What me-near is,
 sau ṣōb tērau ā. Hamā-lai khuṣī mōnāunī ohēijē, kī-lai
 that all thing is. Us-for happiness to-be-celebrated is-proper, what-for
 d̥zai tērau bhāī mōri-gōau-tau, tēhi j̥undau phīrau;
 that thy brother having-died-gone-was, then living returned;
 gōrāi-gōau-tau, ēbi mīli-gōau.'
having-been-lost-gone-was, now having-been-found-went.'

STANDARD LIST OF WORDS AND PHRASES IN THE SÔDŌCHI DIALECT.

English.	Sôdôchi.	English.	Sôdôchi.
1. One . . .	Ek.	26. He . . .	Sô, san.
2. Two . . .	Dôô, doi.	27. Of him . . .	Tah-rô, tsa-rô, tsaô.
3. Three . . .	Chann.	28. His . . .	Tah-rô, tsa-rô, tsaô.
4. Four . . .	Tsar.	29. They . . .	Sai.
5. Five . . .	Pañj.	30. Of them . . .	Tinaô, tinô.
6. Six . . .	Chhs, chhsu.	31. Their . . .	Tinaô, tinô.
7. Seven . . .	Sat.	32. Hand . . .	Hâtth.
8. Eight . . .	Âjh.	33. Foot . . .	Lal.
9. Nine . . .	Nau.	34. Nose . . .	Nak.
10. Ten . . .	Dôô.	35. Eye . . .	Âkkb.
11. Twenty . . .	Bis, bi.	36. Month . . .	Mûh.
12. Fifty . . .	Pajah.	37. Tooth . . .	Dând.
13. Hundred . . .	Sau.	38. Ear . . .	Kan.
14. I . . .	Mî.	39. Hair . . .	Śrāj.
15. Of me . . .	Mērau, mēro.	40. Head . . .	Mūpô.
16. Mine . . .	Mērau, mēro.	41. Tongue . . .	Dzibh.
17. We . . .	Hamā, hamā, hāmā, hāmā.	42. Belly . . .	Pot, pot.
18. Of us . . .	Mahrô.	43. Back . . .	Piñh.
19. Our . . .	Mahrô.	44. Iron . . .	Lohā.
20. Thou . . .	Tā.	45. Gold . . .	Sānau.
21. Of thee . . .	Tērau, tēro.	46. Silver . . .	Rapan.
22. Thine . . .	Tērau, tēro.	47. Father . . .	Bah.
23. You . . .	Tumā, tumā, tāmā, tāmā.	48. Mother . . .	L.
24. Of you . . .	Thārô.	49. Brother . . .	Bāô.
25. Your . . .	Thārô.	50. Sister . . .	Ôai (older), baiu (younger).

English.	Sôdôcht.	English.	Sôdôcht.
51. Man . . .	Mâpôchh, <u>dzôqâ</u> , môrô.	78. Eat . . .	Khâ.
52. Woman . . .	Chhâwpt, <u>tahôwpt</u> .	79. Sit . . .	Bat.
53. Wife . . .	Nâpt.	80. Come . . .	Â.
54. Child . . .	Mhâpâ, <u>chhôtâ</u> , <u>tahôtâ</u> .	81. Beat . . .	Pit.
55. Son . . .	Chhôtâ, <u>tahôtâ</u> .	82. Stand . . .	Khôpt, u.
56. Daughter . . .	Chhôt, <u>tahôt</u> .	83. Die . . .	Mâr, Môr.
57. Slave . . .	Bêthâ.	84. Give . . .	Dâ.
58. Cultivator . . .	Bassâ.	85. Run . . .	Thôr, bôg.
59. Shepherd . . .	Phuâl, bakrâjâ.	86. Up . . .	Gââ, habht.
60. God . . .	Nârâq.	87. Near . . .	Nêrt, uôqâht.
61. Devil . . .	Râkaa.	88. Down . . .	Tol, töl, hânâti.
62. Sun . . .	Sîrâj, dâihpâ.	89. Far . . .	Dâr.
63. Moon . . .	<u>Dzôth</u> , <u>dzôth</u> .	90. Before . . .	Âgô.
64. Star . . .	Târâ.	91. Behind . . .	Pâtshâ.
65. Fire . . .	Âg.	92. Who . . .	Kuo.
66. Water . . .	Pâpt.	93. What . . .	Kâ.
67. House . . .	Gauht, ghaur.	94. Why . . .	Kûê, kîhâi.
68. Horse . . .	Gâhpâ, ghâpâ.	No. 95, Col. 2 (Col. 4 of page), read 'Â.'	
69. Cow . . .	Gâ.	96. But . . .	Sidhâ, pôr.
70. Dog . . .	Kâkar.	97. If . . .	<u>Dzai</u> .
71. Cat . . .	Bpâjâ.	98. Yes . . .	Ô.
72. Cook . . .	Kukkhâ.	99. No . . .	Nâ.
73. Duck . . .	Batak.	100. Alas . . .	Jhart.
74. Ass . . .	Gâdhâ.	101. A father . . .	Bâb.
75. Camel . . .	Page 664, No. 75, Col. 2, read 'P' for 'f' a father . . .		Bâbô.
76. Bird . . .	Chîâkht.	103. To a father . . .	Bâbâ-lâi.
77. Go . . .	Dêw.	104. From a father . . .	Uâbâ-kâ.

English.	Śālisthī.	English.	Śālisthī.
105. Two fathers . . .	Dōa bāb.	132. Good . . .	Āishō, hūishō.
106. Fathers . . .	Bāb.	133. Better . . .	(Ēb-thakā) hūishō.
107. Of fathers . . .	Bāb.	134. Best . . .	(Sūbhi-kā) hūishō.
108. To fathers . . .	Bābā-lai.	135. High . . .	Ushō, uishō.
109. From fathers . . .	Bābā-kā.	136. Higher . . .	(Ēh-thakā) uishō.
110. A daughter . . .	Tshōt.	137. Highest . . .	(Sūbhi-kā) uishō.
111. Of a daughter . . .	Tshōt.	138. A horse . . .	Gohō.
112. To a daughter . . .	Tshōt-lai.	139. A mare . . .	Gohī.
113. From a daughter . . .	Tshōt-kā.	140. Horses . . .	Gohāi.
114. Two daughters . . .	Dōa tshōt.	141. Mares . . .	Gohī.
115. Daughters . . .	Tshōt.	142. A bull . . .	Bōd.
116. Of daughters . . .	Tshōt.	143. A cow . . .	Gā.
117. To daughters . . .	Tshōt-lai.	144. Bulls . . .	Bōd.
118. From daughters . . .	Tshōt-kā.	145. Cows . . .	Gā.
119. A good man . . .	Hāishō māpōchh.	146. A dog . . .	Kākar.
120. Of a good man . . .	Hāishō māpōchh.	147. A bitch . . .	Kākri.
121. To a good man . . .	Hāishō māpōchh-lai.	148. Dogs . . .	Kākar.
122. From a good man . . .	Hāishō māpōchh-kā.	149. Bitches . . .	Kākri.
123. Two good men . . .	Dōa hāishō māpōchh.	150. A he goat . . .	Bākro.
124. Good men . . .	Hāishō māpōchh.	151. A female goat . . .	Bākri.
125. Of good men . . .	Hāishō māpōchh.	152. Goats . . .	Bākro.
126. To good men . . .	Hāishō māpōchh-lai.	153. A male deer . . .	Rāi.
127. From good men . . .	Hāishō māpōchh-kā.	154. A female deer . . .	Rāi (deubīfai).
128. A good woman . . .	Hāishi tshōwī.	155. Deer . . .	Rāi.
129. A bad boy . . .	Rīw tshōt.	156. I am . . .	Mā ī, ā, āā.
130. Good women . . .	Hāishi tshōwī.	157. Thou art . . .	Tā ī, āā.
131. A bad girl . . .	Rīw tshōt.	158. He is . . .	Sā ī, āā.

English.	Shikchi.	English.	Shikchi.
159. We are . . .	Hamē ā, ā, ā.	186. Thou beatest (<i>Past Tense</i>).	Taī piāu.
160. You are . . .	Tumē ā, ā.	187. He beat (<i>Past Tense</i>)	Tini piāu.
161. They are . . .	Sai ā, ā.	188. We beat (<i>Past Tense</i>)	Hamē piāu.
162. I was . . .	Mō tau.	189. You beat (<i>Past Tense</i>)	Tumē piāu.
163. Thou wast . . .	Tō tau.	190. They beat (<i>Past Tense</i>).	Tine piāu.
164. He was . . .	Sō tau.	191. I am beating . . .	Mī piāu lāgau anāu.
165. We were . . .	Hamē tai.	192. I was beating . . .	Mī piāu lāgau anāu tau.
166. You were . . .	Tumē tai.	193. I had beaten . . .	Maī piāu tau.
167. They were . . .	Sai tai.	194. I may beat . . .	Mō piā.
168. Be . . .	An.	195. I shall beat . . .	Mō piām.
169. To be . . .	Anāu, anāu.	196. Thou wilt beat . . .	Tō piā.
170. Being . . .	Anāu, anāu.	197. He will beat . . .	Sō piā.
171. Having been . . .	Anā.	198. We shall beat . . .	Hamē piām.
172. I may be . . .	Mō an.	199. You will beat . . .	Tumē piā.
173. I shall be . . .	Mō anā.	200. They will beat . . .	Sai piā.
174. I should be . . .	.....	201. I should beat . . .	.....
175. Beat . . .	Pi.	202. I am beaten . . .	Mī piāu jā.
176. To beat . . .	Piāu.	203. I was beaten . . .	Mī piāu gā.
177. Beating . . .	Piāu.	204. I shall be beaten . . .	Mī piāu jā.
178. Having beaten . . .	Piā, piā.	205. I go . . .	Mō qā.
179. I beat . . .	Mī piā.	206. Thou goest . . .	Tō qā.
180. Thou beatest . . .	Tō piā.	207. He goes . . .	Sō qā.
181. He beats . . .	Sō piā.	208. We go . . .	Hamē qā.
182. We beat . . .	Hamē piā, piā.	209. You go . . .	Tumē qā.
183. You beat . . .	Tumē piā.	210. They go . . .	Sai qā.
184. They beat . . .	Sai piā.	211. I went . . .	Mō qāu.
185. I beat (<i>Past Tense</i>) . . .	Maī piāu.	212. Thou wentest . . .	Tō qāu.

English.	Śālisth.	English.	Śālisth.
213. He went . . .	Sō qōnau.	228. I have beaten his son with many stripes.	Māi ōh-ro jahōṭṭa chhiunṭai-kō pīṭan.
214. We went . . .	Hamā qōnai.	229. He is grazing cattle on the top of the hill.	Sō qōgai chāndau dāhrā-gāo lāgo aundau ā.
215. You went . . .	Tumā qōnai.	230. He is sitting on a horse under that tree.	Sō tēn bōṭa pāre gāhrā-gāo bōṭau aundau ā.
216. They went . . .	Sai qōnai.	231. His brother is taller than his sister.	Ēh-ro bāo ōh-rī baiṇi-kā nīṭhō ā.
217. Go . . .	Dōo.	232. The price of that is two rupees and a half.	Tēh-ro mōl qhāhe rupayyā ā.
218. Going . . .	Dōundau.	233. My father lives in that small house.	Mārau bāb ōa māṭhṭe gauhrā-dī ranḥā.
219. Gone . . .	Dōnau, gan.	234. Give this rupee to him.	Ēs rupayyā tē-lai dē.
220. What is your name?	Tēre kē māi?	235. Take those rupees from him.	Tinā rupayyā tēq-kā ōrō lai.
221. How old is this horse?	Ēn jōhrāi kai umar ā?	236. Beat him well and blind him with ropes.	Rōṭi-dī bānyo tēn khāb piṭ.
222. How far is it from here to Kashmir?	Kāsmirā tāi indā-kā kōtrō dūr ā?	237. Draw water from the well.	Kāṭ-kā pāṭi jhīre.
223. How many sons are there in your father's house?	Tēre bābe gauhrā-dī kōtrō jahōṭṭa ā?	238. Walk before me.	Mā-kā āgdi hāṇḍ.
224. I have walked a long way to-day.	Mū ā dūrā tāi hāṇḍō.	239. Whose boy comes behind you?	Tē-pā āndau kauro jahōṭṭa ā?
225. The son of my uncle is married to his sister.	Māre kākēau jahōṭṭa ōh-rī baiṇi sōṅḡe baiṇau aundau ā.	240. From whom did you buy that?	Tāi jau kanā-kā lai?
226. In the house is the saddle of the white horse.	Śaklō ghōṭṭai kāṭhi gauhrā-dā ā.	241. From a shopkeeper of the village.	Grāuṣ āk bāṇi-kā.
227. Put the saddle upon his back.	Kāṭhi pīṭhi-gāo qā.		

KULU GROUP.

The Kulu subdivision of the Kangra District includes the two Tahsils of Kulu and Plach or Siraj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the

headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Burman Group, and do not concern us at present.¹

The Kulu and Siraj Tahsils lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pahari Group. The principal river of the Kulu Tahsil is the Bias. The River Sainj, running east to west, joins the Bias at Larji, near the western boundary of the subdivision.

Siraj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Siraj, and the southern as Outer Siraj.

As has been explained, *ante*, p. 593, the name 'Siraj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Siraj forms a member of the Satlaj Group of Western Pahari languages, and has been described on pp. 647 ff.

The language of Kulu proper is known as Kului or Kuluhī.² That of Inner Siraj is known as Inner Siraji. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Siraji, which Mr. Grahame Bailey names Sainji.

We have no figures for the number of speakers of Inner Siraji or Sainji. All that are available are the figures for the total number of speakers of both Siraj dialects including Sainji. These have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Siraji may be taken as 20,000. We may roughly estimate the number of speakers of Sainji at 10,000, and give the remaining 20,551 to Inner Siraji. Separate figures for Kului have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Kului	54,080
Inner Siraji (estimated)	20,551
Sainji (estimated)	10,000
TOTAL	84,631

¹ The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 60 ff. and 83 ff.

² The Kului language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangahal, which is very sparsely populated. North (or Dera) Bangahal contains but a single small village. South (or Chhotā) Bangahal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kului and Mandiali (the language of Mandi State) is spoken, which for convenience of classification may be looked upon as identical with Kului. The western half of Chhotā Bangahal, known as Bir Bangahal belongs linguistically to Kangra.

KUĻŪI.

KuĻŭi, or KuĻuhī, is spoken in Kulu proper, *i.e.*, in the Kulu Valley on the Upper Bins. It possesses most of the peculiarities of the Western

Special peculiarities.

Pahārī dialects already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *ō* in 'hot,' and *ā* like *ō* or *ā*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *ā*, which is very commonly preserved. We also find the Simla change of *t* derived from an old *tr* to *ch*, and the pronunciation of *ch*, as *ts*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ō* or *ā*, and that similar feminine nouns have an oblique form in *ī*. The postposition of the dative is *bē*, and *na* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sā* or *hā*, and for 'he was,' *tī* or *thā*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *l*, and the past participle usually ends in *ā*, but sometimes in *ā*.

KuĻŭi is briefly referred to in Adelung's *Mithridates* (Berlin, 1806, Vol. I., p. 294).

Authorities.

In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a KuĻŭi Vocabulary which was not published, but regarding which some remarks by the Rev. S. H. Kellogg are printed on p. xxxvii of Vol. X. (1871) of the Journal of the Society.

The first serious study of KuĻŭi is contained in MR. A. H. DIACK'S—*The Kulu Dialect of Hindī: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on KuĻŭi and Gādī, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Grahame Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1908.

In the following pages, the freest use has been made of Mr. Diack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

KuĻŭi is invariably written in a form of the Tākri character. The letters differ slightly in Upper Kulu on the one hand, and in Lower Kulu and Sirāj on the other. The following

Written character.

plate shows the forms which the letters take:—

The Kului Alphabet.

When letters are separated by a comma, the letter or letters before the comma are used in Upper Kulu, and those after the comma in Lower Kulu and Sirāj.

Vowels.		Consonants.		pha	ᵐ, ᵑ	ba	ᵑ, ᵑ
a	ᵐ, ᵑ	ka	ᵐ	ᵑa	ᵑ, ᵑ	bha	ᵑ, ᵑ
ā	ᵐ, ᵑ	kha	ᵐ	ᵑha	ᵐ	ma	ᵐ, ᵐ
kā	ᵐ	ga	ᵐ	ᵑa	ᵑ, ᵑ	ya	ᵑ(ᵑ)
i	ᵑ	gha	ᵐ	la	ᵑ	ra	ᵑ
ki, kī	ᵐ	cha	ᵐ, ᵑ	lha	ᵑ or ᵑ, ᵑ	la	ᵑ
u, ū	ᵑ	chha	ᵑ or	da	ᵑ	(va)	(ᵑ)
ku, kū	ᵑ	ja	ᵑ, ᵑ	dha	ᵐ, ᵑ	ᵑa, ᵑa	ᵐ, ᵐ
ē, ai	ᵐ, ᵑ	jha	ᵑ, ᵑ	na	ᵑ, ᵑ	ha	ᵑ, ᵑ
kē, kai	ᵑ	ᵑa	ᵑ	pa	ᵐ	phu	ᵑ
ō, au	ᵐ	ᵑa	ᵑ	pha	ᵑ, ᵑ	tra	ᵑ
ko, kau	ᵑ	ᵑa	ᵑ				

Ya is usually indicated by initial i, and wa by initial u. Thus ᵑᵑᵑ yā, ᵑᵑᵑ wā.

As full Vocabularies are given by Mr. Dlack and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kului Vocabulary resembles that of other Western Pahārī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the Simla dialects:—

Vocabulary.

- ālōi*, lazy, foolish.
- ammā*, a mother.
- barāg*, a leopard.
- bhrōṭū*, a load.
- bōṭṭ*, a way, path.
- biānnā*, wind.
- buṭṭā*, a tree.
- chīṭṭhā* or *chīṭṭhā*, black.
- chhēt*, a field.
- chhōllī*, maize.
- dāg* or *dhog*, a hill.
- dānnā* or *dannā*, an egg.
- dhunṇā*, to meet, to be obtained.
- ḍhaurṇā* or *jhaurṇā*, to fall.
- ḍzā* or *jō*, a wife.
- ēṇā*, *ēṇā* or *ēchhṇā*, to come.
- gāhī* or *ghāī*, a bear.
- ganḍū*, wise.
- gāk*, rain.
- grā*, a village.
- hērṇā*, to see.
- hōṭṭhā* or *hōchchhā*, small.
- jēū*, the body.
- jō* or *ḍzōt*, a wife.
- kērṇā*, to do.
- kōṇak*, wheat.
- lāhṛī*, a wife.
- lumṇā paṇṇā*, to lie down.
- māṇḍā*, a bed.
- māṇā*, ugly.
- nōshṇā*, to go.
- paṇṇā*, to fall.
- pōddhṛā*, a plain, level ground.
- rāmṛō*, good.
- śēṭṭā*, to throw.
- śēṭṭā*, white.
- śikhā*, meat.
- śīr*, hair.
- śōḥḥā*, good, beautiful, clean.

śōhrā, a boy.
lakrā, swift.
tōttā, hot.
ṭhēkā, swift.
uthrā, high.
yā, a mother.

Pronunciation.—There is a tendency to shorten long vowels, as in *hōth* or *hāth*, a hand; *kōnn*, instead of the Hindi *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ō* in 'hot.' A final long *ā* of *taddhava* masculine nouns, such as *ghōrā*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kului it is most often observed in the case of past participles, as in *āū*, come; *kāū*, eaten; *pūū*, drunk; *kērū*, done; *jāpū*, known. But even here some participles more often end in *ā*, e.g. *hūā*, become; *nōṭhā*, gone; *gōā*, gone; *bēṭhā*, seated; *dhīnā*, given. We also often find the termination *ū* in infinitives, as in *hōnū*, to become; *āpnū*, to come; *kērnū*, to do: but we may also have *hōpā*, *āpnā*, and *kērnā*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *śōhrā*, a boy, always have *ū*.

The consonantal changes noted in the Simla dialects also occur in Kului, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāh*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhēt*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōrā*, a horse, also occurs, but is not so universal. For instance, we have both *ghōrā* and *gōhrā*. Similarly we have *ghāi* or *gāhi*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Diack in the name of the month *magsir*, which is pronounced *kāsmir*.

In the Simla dialects *ch* is often pronounced *ṭ*, and *j* is often pronounced *z* or *dz*. These changes also occur in Kului, but are not so common. As examples we may quote *hōṭhā* or *hōchhā*, small; *ṭhēkā*, for *chhōkā*, swift; *jāpā* or *dzāpā*, to go; and *dzōnghā*, a foot, for Hindi *jaṅghā*, the leg.

When *t* was originally followed by an *r*-sound, it often became *ch* in the Simla dialects. This also occurs in Kului, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trāi*, but Lower Kulu *chīn*, 'three,' representing the Sanskrit *trayaḥ* or *trīṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāch*, night, representing a Sanskrit *rātri*.

As in the Simla dialects, there is a preference to the *ś*-sound, instead of *s*. Numerous examples will be found in the specimens.

Nouns.—As in the Simla Pahāri dialects, the plural is, as a rule, the same as the singular. The only exceptions are *taddhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *ē*; thus *ghōrā*, a horse; *ghōrē*, horses. The latter add *i* in the nominative plural. Thus, *bēh*, a sister; *bēhī*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *taddhava* masculine nouns in *ā* is made by changing the *ā* to *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*.

Masculine nouns ending in a consonant make the oblique form singular and plural by adding *ā* or *ē*. Thus *ghôr*, a house, obl. sing. and plur. *ghôrā* or *ghôrē*.

All nouns ending in *i* or *ū* have the oblique form the same as the nominative. Thus *ādmī*, a man, obl. sing. and plur. *ādmī*; *bēfi*, a daughter, obl. sing. and plur. *bēfi*; *māphū*, a man, obl. sing. and plur. *māphū*.

Feminine nouns ending in a consonant make the oblique form by adding *i*. Thus, *bēh*, a sister, obl. sing. and plur. *bēhī*.

Nouns have also a case of the agent singular or plural formed by adding *ē* to the oblique form. But if the oblique form already ends, or can end, in *ē*, this *ē* is dropped before the *ē* of the agent case. Thus *ghôrā*, a horse, obl. form *ghôrē*, ag. *ghôrē*; *ghôr*, a house; obl. form *ghôrā* or *ghôrē*, ag. *ghôrē*; *māphū*, a man, obl. form *māphū*, ag. *māphūē*; *bēh*, a sister, obl. form *bēhī*, ag. *bēhīē*.

The above cases are shown more conveniently in the following table:—

		Nom. Plur.	Obl. Sing. and Plural	Ag. Sing. and Plural.
<i>ghôrā</i> , a horse	...	<i>ghôrā</i>	<i>ghôrē</i>	<i>ghôrē</i>
<i>ghôr</i> , a house	...	<i>ghôr</i>	<i>ghôrā, ghôrē</i>	<i>ghôrē</i>
<i>ādmī</i> , a man	...	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīē</i>
<i>māphū</i> , a man	...	<i>māphū</i>	<i>māphū</i>	<i>māphūē</i>
<i>bēfi</i> , a daughter	...	<i>bēfi</i>	<i>bēfi</i>	<i>bēfiē</i>
<i>bēh</i> , a sister	...	<i>bēhī</i>	<i>bēhī</i>	<i>bēhīē</i>

According to Mr. Diack, all nominatives plural are formed by adding *ān*, and the oblique form of *ghôrā* is *ghōra*, but I have not noted any instance of this in the specimens; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, sometimes have the oblique form like the corresponding masculines, ending in *ā* or *ē* instead of *i*. Thus we have *barī chālā-na*, (wasted his substance) in bad conduct; and *ākī dūrē-rē dēśā-bē*, to a country of distance, i.e., to a far country, in which *dār* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. There are *rā*, of; *bē*, to; *rī tāl* or *rī tāē*, for; *na*, from; *na*, in; *mōñjhē* or *māñjē*, in; *mōñjhē-na*, from in; *sōnghē*, with, together with, or with, by means of; *āggē*, near, towards, to near.

After verbs of speaking *bē* and *sōnghē* are used indifferently, as in *tēi-bē bōl* or *tēi-sōnghē bōl*, say to him. The ablative of comparison is formed with *na*. Thus, *bēhī-na lōmbā*, taller than the sister (sentence 231). Observe that *na* means both 'in' and 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when agreeing with a masculine singular noun in the form of the nominative, and changing to *rē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *rī* when agreeing with a feminine noun.

Adjectives in *ā* (*ō* or *ū*) are similarly treated.

Pronouns.—The first two personal pronouns are declined as follows. Forms given by Mr. Diack, and for which I have no other authority, are marked with an asterisk.

I.		Thou.
<i>Sing.</i>		
Nom.	<i>hañ, mē*, mu*</i>	<i>tū, than*</i>
Ag.	<i>mañ</i>	<i>tañ</i>
Dat.-Acc.	<i>mū-bē, mūmē</i>	<i>tau-bē, tu-ē*</i>
Abl.	<i>mū-na, mōn, mu-ana*</i>	<i>tau-na, taun, thau-ana*</i>
Gen.	<i>mérā</i>	<i>tērā</i>
<i>Plur.</i>		
Nom.	<i>āssē, ham*, hāmē*</i>	<i>tussē, tum*</i>
Ag.	<i>āssē</i>	<i>tussē</i>
Dat.-Acc.	<i>āssā-bē, saussē*, sumē*</i>	<i>tussā-bē</i>
Abl.	<i>āssā-na, āssān, hamana*</i>	<i>tussā-na, tussān</i>
Gen.	<i>āssā-rā, mhārā*, assān-rā*</i>	<i>tussā-rā, tusrā, thamārā*</i>

In the case of all pronouns, the dative postposition *bē* is also pronounced *wē* or *ve*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted :—

	THIS.		THAT.	
	MALE.	FEM.	MALE.	FEM.
<i>Sing.</i>				
Nom.	<i>tā</i>	<i>ōā</i>	<i>sañ</i>	<i>sañ</i>
Ag.	<i>tā</i>	<i>tāssē</i>	<i>tāñ</i>	<i>tāssē</i>
Obl.	<i>tā</i>	<i>tāssē</i>	<i>tāñ</i>	<i>tāssē</i>
<i>Plur.</i>				
Nom.		<i>ōā</i>		<i>tē</i>
Ag.		<i>tāssē</i>		<i>tāssē</i>
Obl.		<i>tāssē</i>		<i>tāssē</i>

In the specimen, the form *ui* or *ōi* (once in each form) occurs instead of *tēi*. The phrase is *ui (ōi) jōgā nahī*, I am not worthy of that.

The Relative and Interrogative Pronouns are declined as follows. As usual, the latter has a neuter :—

	Who.	Whom ?
<i>Sing.</i>		
Nom.	<i>jē</i>	<i>kup</i>
Ag.	<i>jēpā</i>	<i>kēpā</i>
Obl.	<i>jē</i>	<i>kē</i>
<i>Plur.</i>		
Nom.	<i>jē</i>	<i>kup</i>
Ag.	<i>jēpā</i>	<i>kēpā</i>
Obl.	<i>jē</i>	<i>kē</i>

The neuter interrogative is *kī*, what? dat. *kī-bē*, why? *kōi* is anyone, someone; *kichh*, anything, something; *jē-kichh*, whatever.

Verbs. A.—Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *sā*; plural *sā* or *sī*, used for all persons. If the subject is feminine, *sī* may also be optionally used in the singular. Mr. Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders :

<i>Sing.</i>	<i>Plur.</i>
1. <i>kē</i>	<i>kē</i>
2. <i>kō</i>	<i>kū</i>
3. <i>kē</i>	<i>kū</i>

The negative verb substantive is *nēh āthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diack, *āthī*, by itself, can also be used affirmatively, and a common local variant is *astī*. Mr. Diack also gives *nīsā*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindī.

B.—Active Verb.

The Infinitive ends in *ā* or *ū*, which, after *l*, *r*, or *r*, is changed to *nā* or *nū*. Thus *hōpā*, or *hōpū*, to be; *mīlā*, to be joined; *ghaurā* or *jhaurā*, to fall; *mārā* or *mārū*, to strike. We may note the word *ēpā*, *ēpā* or *ēchhā*, to come, and also that the Hindī *karnā*, to do, is sometimes represented by *kōrnā*, but more often by *kērnā*.

The Present Participle ends in *dā*, or, after a vowel, in *udā*. Thus *mārdā*, striking; *dēndā*, giving. Irregular is *hundā* from *hōpā*, to become. From *ēpā*, etc., to come, we have *ēndā*, *ējdā* or *ēchhdā*.

The present participle is used in inceptive compounds, as in *sau gārjā hundā lāgā*, he began to be poor; *tē khufi kērdē lāge*, they began to make rejoicing. It is also used as an infinitive of purpose as in *tē sū sārā chūrdā bhōjjū*, he sent him to feed swine.

The **Past Participle** is usually formed by adding *ā* to the root, but sometimes we have *ē* instead of *ā*. Thus *mārū*, beaten; *kōī*, become. The following past participles are irregular:—

<i>ēnā</i> , <i>ējā</i> , or <i>ēchhā</i> , to come,	past part. <i>ān</i> , plur. <i>āē</i> ; fem. <i>āī</i>
<i>uōshnā</i> , to go	„ <i>nōtthā</i>
<i>bēshnā</i> , to sit	„ <i>bēttthā</i>
<i>jānā</i> , to go	„ <i>gōā</i>
<i>dēnā</i> , to give	„ <i>dhīnā</i>
<i>pannā</i> , to fall	„ <i>pōū</i>
<i>laggnā</i> , to be joined	„ <i>lāgā</i>
<i>mōrnā</i> , to die	„ <i>muā</i>

The verbs *lēnā*, to take, and *kērnā*, to do, form their past participles regularly. Thus, *lēū*, *kērū*; 'to take away' is *nōnā*, past participle *nēū*.

In the specimen, the past participle of *mīlānā*, to be joined, is once given as *mīfūā* (*gōlē mīfūā*, he fell on his neck). Elsewhere it is *mīlū*. Similarly, we have *mārūā* forming the passive voice in sentences 202 and 203.

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are:—

mū ghōrē nai jānā, for me it is not to be gone into the house, i.e., I should not enter the house.

khufi kērnī hōr khufi hōnā, happiness is to be made, and happy is to be become, i.e., we should make rejoicing and be happy.

In the last phrase, *khufi*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *ī* or *iē*. The form in *ī* is principally used in intensive compounds as in *bāndī dhīnā*, he divided. When used as an ordinary conjunctive participle *kō* is added, as in Hindi. Thus, *mārī-kō*, having struck. In such a case, however, the form in *iē* is much more common, thus *mārīē*, having struck; *kōrīē*, having done. In the vernacular character we often have *iā* instead of *iē*. Thus, in the specimen, *upphīē*, having arisen, is written *upphīā*.

This form of the participle is used in completive compounds, as in *khōrok kōrīē nibhū*, expenditure was completely done, i.e., all was expended.

The second person singular of the **Imperative** is the same in form as the root, and the plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. From *ēnā*, etc., we have *ē* or *ēj*, come thou.

Mr. Bailey mentions a polite imperative in *ēit*, as in *mārēit*, be pleased to strike.

The **Old Present**, corresponding to the Hindi *maī mārū*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *āī*, etc., as above), I strike, thou striketh, etc., for all persons of both numbers.

A **Present Definite** is formed by suffixing *sā* to the present participle. Thus *mārdā-sā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārdās* (plur. *mārdēs*; fem. *mārdīs*), for all persons. Another way of forming the present definite is to employ *lāgā* 'hundā-sā', with the present participle. Thus *sau mārdā lāgā hundā-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thā*, etc.), for *sā*. Thus *sau mārdā-tī* or *mārdā-thā*, he was striking. *Thā*, of course, changes for number and gender, but *mārdā* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārdā-thā*, or *sau mārdā lāgā hundā-thā*.

As in Hindī, the **Past Conditional** is the simple present participle, as in *haū mārdā*, (if) I had struck.

The **Future** is thus conjugated:—

'I shall strike,' etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārdā, mārdā</i>	<i>mārdā, mārdā</i>	<i>mārdā, mārdā</i>	<i>mārdā, mārdā</i>
2. <i>mārdā</i>	<i>mārdā</i>	<i>mārdā</i>	<i>mārdā</i>
3. <i>mārdā</i>	<i>mārdā</i>	<i>mārdā</i>	<i>mārdā</i>

Mr. Diačk gives *mārdāsā* as an optional form of the first person singular.

When the root of a verb ends in a vowel, the *n* and the *t* in this tense are usually doubled. Thus from *ānā*, to come, we have *ānū* and *āllā*, and from *khānā*, to eat, *khānū* and *khāllā*.

A curious form occurring in the specimens is *khāmm*, let us eat, and *hōmm*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindī.

Thus:—

- Past, *haū āū*, I came.
maī mārdā, I struck him.
 Perfect, *haū āū-sā*, I have come.
maī mārdā-sā, I have struck him.
 Pluperfect, *haū āū-tī* (or *-thā*), I had come.
maī mārdā-tī (or *-thā*), I had struck him.

There is a distinct **Passive Voice**. In the Infinitive, Present Participle, and Future, *ī* is added to the root. Thus *mārdīpā*, to be beaten; *mārdīdā*, being beaten; *haū mārdīnū*, I shall be beaten. For the other tenses, the Past Participle in *āū* (see above) seems to be used, as in *haū mārdā sā*, I am beaten; *haū mārdā-tī* (or *-thā*), I was beaten.

The Passive is often employed to express ability, as in *mārindā-sā*, it can be struck, *i.e.*, striking is possible; *mērē nēh mārindā*, as for my (part) it cannot be struck, *i.e.*, I cannot strike.

Causal Verbs.—The following are a few examples of causal verbs:—

pāṇā, to drink; *piāṇā*, to give to drink.

khāṇā, to eat; *khiāṇā*, to give to eat.

tsōrnā, to graze (intransitive); *tsārnā*, to graze (cattle).

ḥuṇṇā, to hear; *ḥipēḥṇā*, to cause to hear.

The following specimen of KuḶuḶ is a version of the Parable of the Prodigal Son, written in the local Ṭākri character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of KuḶuḶ words will be found on pp. 705 ff.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULUĪ).

ਏਮਾਨਤ ਸੰਗ੍ਰਹਿਤਿ ਥੀ

ਮਾਨਏਤ ਕੋਢੇਢੇ ਪੁਸਤਕਿ 6, 4 ਮਾਨਏਤ

ਮਿਥਿਓਤ ਪੁਸਤਕਿ ਪੁਸਤਕਿ ਤੇਢੇਤੋਤ

ਮਿਥਿਓਤ ਪੁਸਤਕਿ ਮਿਥਿਓਤ ਮਿਥਿਓਤ

5. ਏਮਾਨਤ ਸੰਗ੍ਰਹਿਤਿ ਥੀ 6, 4 ਮਾਨਏਤ

ਮਿਥਿਓਤ ਪੁਸਤਕਿ ਪੁਸਤਕਿ ਤੇਢੇਤੋਤ

ਮਿਥਿਓਤ ਪੁਸਤਕਿ ਮਿਥਿਓਤ ਮਿਥਿਓਤ

ਮਿਥਿਓਤ ਪੁਸਤਕਿ ਪੁਸਤਕਿ ਤੇਢੇਤੋਤ

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUI).

TRANSLITERATION AND TRANSLATION.

Ēki-māṇhū-rē One-man-of		dūi two		bēṭē sons		H. were.				
Tinhā-mōṣṣjhē-na Them-in-from		hōchēhē-bēṭē by-the-younger-son		bāpū-sōṅghō the-father-to		bōlū, it-was-said,		• I ' O	bābā, father,	māl-mōṭā- the-property.
rī of	jē what	bāṇḍ share	mū-bē me-to	pujjā-sā arrives	mū-bē me-to	dē. give?	Tēbbō Then	tēiō by-him	tī- the-	
nhā-bē in-to		bāṇḍī-dhīnā. it-was-divided-(and-)given.		Hōr And	thōṛē a-few	dhiārē days	pīchēhē afterwards	hōchēhē-bē- by-the-younger-so-		
5. tē -n	sōbh-kichh everything	kōṭṭhē together	kōriē, having-made,	ēki-dūrē-rē a-distance-of	dēsā-bē country-to		nō- it-was-			
tīhā. gone.	Hōr And	tōkkhē there	āpnā his-own	māl property	burī-chālā-na bad-conduct-in		ḍabāū was-wasted.			
Hōr And	jēbbō when	sōbh all	khōrch expenditure	kōriē-nibhū, was-made-completely,	tēi-dēsā-na that-country-in		bōḍḍā a-great			
nōkāj famine	pōū, fell,	hōr and	sau he	gārjū poor	hundā-lāgā. being-began.		Tēbbhē Then	tēi-dēsē- that-country-		

ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ ਮਾਧੁਰੀ ਧਰਮ ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ

ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ ਮਾਧੁਰੀ ਧਰਮ ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ

ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ ਮਾਧੁਰੀ ਧਰਮ ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ

ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ ਮਾਧੁਰੀ ਧਰਮ ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ

5. ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ ਮਾਧੁਰੀ ਧਰਮ ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ

ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ ਮਾਧੁਰੀ ਧਰਮ ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ

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ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ ਮਾਧੁਰੀ ਧਰਮ ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ

10. ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ ਮਾਧੁਰੀ ਧਰਮ ਭੋਗਿ ਮਾਧੁਰੀ ਧਰਮ

-rē ēki-bōddē-ādmī-āggē jāi-pujjā. Tēbbhē tēiō sau āp-
of one-great-man-near having-gone-he-arrived. Then by-him he his.

nē-ahhētā-na sūrā chārdā bhējja. Hōr tēi-bē bhābh ti jē 'tinhē-
own-fields-in swine feeding was-sent. And him-to wish was that 'with-those.

śaktē, jinhā-bē sūr khā(ā)-sī, āpuā pēt bhōrnū, pōr kōi tē(i)-
husks, which (acc.) the-swine eat, my-own belly I-will-fill, but anyone him-

bē nēi dēndā-ti. Tēbbhē hōsī-na āiā (for āiō) bōlū, 'mērē-hā-
to not giving-was. Then senses-in having-come it-was-said, 'my-fa-

6. bā-rē kētrē bhuṛidārā-bē bōhū rōṭi sī, pōr hāu (for haū) bhū-
ther-of how-many servants-to much bread is, but I by-hun-

khē mōrdā-lāgā-hundā-sā. Hāu (for haū) utthiā (for utthiō) āppē bā-
ger dying-am. I having-arisen my-own fa-

bā-āggē jānnū, hōr tēi-bē bōlnū jē, "ī bābā, māi sōrgā-rā
ther-near will-go, and him-to I-will-say that, "O father, by-me heaven-of

hōr tērā darōh kērū, hōr abbhē hāu (haū) uī jōgā nahī jē
and of-thee sin was-done, and now I (of-)that worthy not that

phiri tērā bēṭā bōlnū, mū-bē āppē ēki-bhuṛidārā-mōñjhē-
again thy son I-will-say, me (acc.) thine-own one-servant-among-

10. na ēki-bhuṛidārā-sahī banā." "
from one-servant-like make." "

Tēbbhē utthiē āppē-
Then having-arisen his-own-

bābā-aggē chōlū, hōr sau ājjhī dūr tī jē tē (for tēi)-bē hēriē tē(tēi)-rē
father-*near* he-went, and he still far was that him (acc.) having-seen him-of

bābā dēā āi, hōr thōr-māriē sau tēi-rē gōlē mīlū-
father(-to) pity came, and having-run he him-of on-neck was-join-

ā, hōr hōhū māpī dhini. Bētē tēi-bē hōlū, 'ēi bā-
ed, and many kisses were-given. By-the-son him-to it-was-said, O fa-

bā, māi sōrgā-rā hōr tērā darō(h) kērū; abbhē hāu (for hāū) ōi jōgā
ther, by-me heaven-of and of-thee sin was-done; now I (of-)that worthy

5. nāi jē phiri tērā bētā hōlnū. Bābē āppō-naukrā-
not that again thy son I-will-say. By-the-father his-own-servants-

bē bōlū jē, 'acheh(h)i-na achchhī pōśāk khōiā (for -ē) ān,
to it-was-said that, 'good-than good dress having-opened bring,

hōr tēi-bē lā; hōr tēi-rē bōthā-na mundaṛi, dzōnghā-na jū-
and him-to apply; and him-of hand-on a-ring, feet-on sho-

tē lā; hōr asā (for āssē) khāmm hōr khuśī hōmm, kī-bē jē mē-
es apply; and we may-eat and happy may-be, what-for that m-

rā ē(h) bētā muā-tī, abbhē jiū-sā; khōā-tī, abbhē mī-
y this son dead-was, now alive-is; lost-was, now go-

10. lū-sā. Tēbbhē tē khuśī kērdē lāgē.
t-is. Then they happiness making began.

Hōr tēi-rā bōddā bētā chhētā-na tī. Jēbbhē ghōrā-bhētī āū,
And him-of the-great son the-field-in was. When house-near he-came,

ਜੇਕਰੀਓਕਰੀ ਸਕੁਤਾਤਿ ਤੇਕੇਏਮਾਨਸੀਨੇਕਰੀ

ਪੁਰੁ ਕੇਕਰੀਤਲੇਤੋ ਰਿਸਾਏਕੇਤੁਕੇਤੁਕੇਕੇਕੇਕੇਕੇ

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6. ਯੋਕਰੀਓਕਰੀ ਸਕੁਤਾਤਿ ਤੇਕੇਏਮਾਨਸੀਨੇਕਰੀ

ਪੁਰੁ ਕੇਕਰੀਤਲੇਤੋ ਰਿਸਾਏਕੇਤੁਕੇਤੁਕੇਕੇਕੇਕੇਕੇ

ਜੇਕਰੀਓਕਰੀ ਸਕੁਤਾਤਿ ਤੇਕੇਏਮਾਨਸੀਨੇਕਰੀ

ਪੁਰੁ ਕੇਕਰੀਤਲੇਤੋ ਰਿਸਾਏਕੇਤੁਕੇਤੁਕੇਕੇਕੇਕੇਕੇ

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ਜੇਕਰੀਓਕਰੀ ਸਕੁਤਾਤਿ ਤੇਕੇਏਮਾਨਸੀਨੇਕਰੀ

ਪੁਰੁ ਕੇਕਰੀਤਲੇਤੋ ਰਿਸਾਏਕੇਤੁਕੇਤੁਕੇਕੇਕੇਕੇਕੇ

gāpē nāchpē-ri chhēr supī. Tēbbhē āk piādā sādhiā (for sādhiē)
singing dancing-of noise was-heard. Then a footman having-called

pūchehhū jē, 'ē(h) kī sā? Tē(bbh)ē tēi-sōghē bōlā jē, 'tērā bhāū āū,
it-was-asked that, 'this what is? Then him-to it-was-said that, 'thy brother came,

hōr tērē-bābē bōddī dhāmm kērī, kī-bē jē sau rājī khuṣī miḷū.
and by-thy-father a-great feast was-made, what-for that he well happy was-got.'

Tē(i)ē-misīē sōtthū jē, 'hāū(haū for mū) ghōrē nāī jānā. Tēbbhē tēi-rē-bā-
On-that-reason (?)he-angered that, 'for-me in-the-house not (is-)it-to-be-gone.' Then by-his-fa-

5. bē bārē-bārē ējiā (for -ē) sau pōtiāū. Tēiē bābā-bē bada-
ther outside having-come he was-advised. By-him the-father-to answe-

l dhinā jē, 'ōtri-bōrsā hūū(haū) tēri tē(h) l kērdā rōhū, hōr
er was-given that, 'so-many-years I thy service doing remained, and

kad(h)ī tērē-bōlā-na dajā nahī chōlā. Pōr tāī kadhī ēk chhēlū mū-
ever thy-speech-from apart not went. But by-thee ever one kid me-

bē nahī dhinā jē āpūē-mitrā-sōghī-sōghē khuṣī
to not was-given that my-own-friends-along-with happiness

kērdā. Tēbbhē tērā ē(h) bēṭā āū, jūnē tērā māl chhōrā-ra-
I-might-have-made. When thy this son came, by-whom thy property harl-

10. nḍā-bē khiāū, tāī tēi-rī-tāē bōddī dhāmm kērī. Tē(i)ē tēi-
ots-to was-caused-to-be-eaten, by-thee him-of-for a-great feast was-made.' By-him him-

bē bōlū, 'ēi bēṭā, tū sōdāē mū-āggē sā, hōr jē-kichh
to it-was-said, 'O son, thou ever me-near art, and whatever

mārā sā, sau tērā sā. Pōr khuṣī kērī, hōr khuṣī hōnā, jōrū-
mine is, that thing is. But happiness to-be-done, and happy to-be-become, necessa-

rī tī, kī-bē jē tērā ē(h) bhāū mūā-tī, sau jū; khōā-tī, sau miḷū.
ry was, what-for that thy this brother dead-was he lived; lost-was, he was-got.'

INNER SIRĀJĪ.

The country in which Sirājī is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Plach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

Vocabulary.—The Vocabulary of Inner Sirājī is much the same as that of Kulū and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list :—

- bāgē*, outside.
- bauhū*, much.
- bēṣṇā*, to sit.
- bēṣṛī*, a woman.
- chēi*, a younger sister.
- chhēt* or *khēch*, a field.
- chiṅgrō* or *chēlō*, a bird.
- chitthā*, black.
- ḍannā*, an egg.
- darērā*, far, distant.
- darūh*, sin.
- dhyārō* or *dihārō*, a day.
- ḍōṭh* or *ḍānāṣī*, the moon.
- gāhī*, a stream.
- gīś*, up.
- bōḷghau*, little, small.
- ihṇō* or *īṣṇō*, to come.
- īj*, a mother.
- jēhā*, before.
- jhuṣṇā* or *pīṇā*, to drink.
- jīlō*, down.
- kanēṭ*, the ear.
- katāb*, a book.
- khēch* or *chhēt*, a field.
- lakhmī*, a cow.
- mandṣau*, bad.
- māṛau*, foolish, ugly.
- mihāṣī*, a buffalo.
- nāṣṇā* or *nāśṇā*, to go.

nauē, a stream.
niātā, *nigghā*, or *lātā*, hot.
nāhāl, a plain.
nāpā, to take, to take away.
nist, lazy.
piṇā or *phuṇā*, to drink.
rāch, night.
rāmṛā, good, beautiful.
sarāj, a hill.
salāz, wise.
sēlā, near.
sittau, white, clean.
sōbhlā, good, beautiful.
srēōl, hair.
tātā, *niātā*, or *nigghā*, hot.
ṭhurnā, to run.
tiēchhā, sharp.
ṭānāyī or *ḍāḍh*, the moon.
ṭhēkā, swift.
ṭāṭhā, to beat.
ūjhā, up.
undhā, down.
whitar, inside.

Pronunciation.—This is the same as in the Sīmla dialects. There is the same sound of *a* as the *ō* in 'hot', and, as in Sīmla, a final *ā* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Śōdhōchī, equally interchangeable with *au*. So that, for instance, the word *ghōṛā*, a horse, is equally often pronounced *ghōrō*, and *ghōṛau*. As in Sīmla, some of these words, such as *sōhrū*, a son, end in *ū*. Most Past Participles end in *au* or *ū*, and Infinitives end in either *ā*, *ō*, or *au*.

The letter *u* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhrā* for *ghōṛā*, a horse, do not seem to be so common in Inner Sirājī as in the Sīmla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chēp*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ṭ* and *ḍ* or *z* respectively as in *ṭānāyī*, the moon; *ḍāḍh*, the tongue.

When we have *s* in Hindī, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *sōbhlā*, good; *sittau*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *śarīra* is represented by *sarīr*, not *śarīr*, a body.

Declension.—The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōṛā*, a horse, pl. *ghōṛē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīṣ*, a sister, plural *bhīṣā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *tadbhava* nouns in *ā* (*ō, au, ū*) ends in *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*. Masculine nouns ending in a consonant add *ā* to make the oblique form. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā*. In the case of all nouns, masculine or feminine, ending in *i* or *ū*, the oblique form is the same as the nominative singular. Feminine nouns ending in a consonant make the oblique form by adding *ā*. Thus *bhīp*, a sister, obl. sing. and plur. *bhīpā*.

The Agent case, which is also used as a Locative, is generally formed in the case of masculine nouns by adding *ē*, or by changing a final *ā* (*ō, au, ū*) to *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or by horses; *ghōr*, a house; *ghōrē*, by a house or houses, or in a house or houses; *hāthī*, an elephant; *hāthiē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the oblique form. Thus, *lōhrī*, a girl; *lōhrī*, by a girl or girls; *bhīp*, a sister; *bhīpā*, by a sister or sisters.

These changes are conveniently shown in the following table, to which the vocative forms are also added:—

Nom. Sing.	Nom. plur.	Obli. sing. and plur.	Agent sing. and plural.	Voc. Sing.	Voc. plur.
<i>ghōrā</i> , a horse . . .	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrēā</i>	<i>ghōrēō</i>
<i>ghōr</i> , a house . . .	<i>ghōr</i>	<i>ghōrā</i>	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrō</i>
<i>hāthī</i> , an elephant . .	<i>hāthī</i>	<i>hāthī</i>	<i>hāthiē</i>	<i>hāthiē</i>	<i>hāthiō</i>
<i>lōhrī</i> , a girl . . .	<i>lōhrī</i>	<i>lōhrī</i>	<i>lōhrī</i>	<i>lōhrīē</i>	<i>lōhrīō</i>
<i>bhīp</i> , a sister . . .	<i>bhīpā</i>	<i>bhīpā</i>	<i>bhīpā</i>	<i>bhīpā</i>	<i>bhīpō</i>

Most of the postpositions are the same as in the other Western Pahārī dialects and in Kuṇṇī, but there are a few peculiar to Inner Sirājī. The following are the more common:—

rā (*rō, ran*), of.

bē, to. Also used for the accusative like the Hindi *kō*. This is the same as in Kuṇṇī.

rī tōpī, for, for the sake of.

mōñjē or *mōñjhē*, in.

paraundē, on.

lēpā, nā, kā, āgē, from, and all also used to form an ablative of the instrument.

As usual the postposition *rā* (*rō, ran*) is an adjective, its masculine singular oblique and its masculine plural being *rō*, and its feminine being *rī*.

Adjectives call for few remarks. As usual, only those ending in *ā* (*ō, au, ū*) are mutable, making the masculine oblique singular and the masculine plural in *ā*, and the feminine in *ī*.

Comparison is usually effected with the help of the ablative postposition *kā*, as in *bhīṇā-kā lōmmā*, taller than the sister (sentence 231), and in *sōbbhī-kā lōmmā*, tallest of all.

Pronouns.—The first two personal pronouns are thus declined—

		I.	Thou
Sing.	Nom.	<i>hā, hāñ</i>	<i>tū</i>
	Ag.	<i>mai</i>	<i>toi</i>
	Gen.	<i>mērā (-ō, -au)</i>	<i>tērā (-ō, -au)</i>
	Obl.	<i>mā, mā</i>	<i>tā, tō</i>
Plur.	Nom.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Ag.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Gen.	<i>āssārā (-ō, -au)</i> <i>mhārā (-ō, -au)</i>	<i>tūssārā (-ō, -au), thārā (-o, -au)</i>
	Obl.	<i>āssā, hāmā</i>	<i>tūssā, tōmmā</i>

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mā-bē, tā-bē*, respectively. Thus, *toi chhēlū mambhē nēñ dīnō*, thou didst not give to me a kīd.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Sīmla dialects have not been noted:—

This			That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>tō, yō</i>	<i>tō, yō</i>	<i>tau, tu</i>	<i>tau, tu</i>
Ag.	<i>tū, tūñ</i>	<i>tuñ</i>	<i>tū, tūñ</i>	<i>tūñ</i>
Obl.	<i>tō tū</i>	<i>tuñ</i>	<i>tō</i>	<i>tōñ</i>
Plur.—				
Nom.	<i>tī, tī</i>		<i>tīñ</i>	
Ag.	<i>tī, tī</i>		<i>tīñ</i>	
Obl.	<i>tī, tīñ</i>		<i>tīñ, tīñ</i>	

The demonstrative pronoun *sau*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmīrī, it is used quite pleonastically, and refers to an object already expressed, as in *ḍḍō suṅgōr khālē-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole simply means 'what the swine will eat.'

The **Relative and Interrogative Pronouns** are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm :—

	Who, which, that		Who, which	
	Male.	Fem.	Male.	Fem.
Sing.—				
Nom. . . .	<i>ḍḍō, ḍḍuṅ</i>	<i>ḍḍō, ḍḍuṅ</i>	<i>kuṅ</i>	<i>kuṅ.</i>
Ag. . . .	<i>ḍḍō, ḍḍuṅ</i>	<i>ḍḍuṅ</i>	<i>kuṅ</i>	<i>kuṅ.</i>
Obi. . . .	<i>ḍḍō</i>	<i>ḍḍuṅ</i>	<i>kuṅ, kṅuṅ</i>	<i>kuṅ.</i>
Plur.—				
Nom. . . .		<i>ḍḍuṅ</i>		<i>kuṅ.</i>
Ag. . . .		<i>ḍḍuṅ</i>		<i>kuṅ, kṅuṅ.</i>
Obi. . . .		<i>ḍḍuṅ</i>		<i>kuṅ.</i>

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *kī*, as in *kī-bē*, why?

The **Indefinite Pronouns** are *kōi*, anyone, some one, and *kīṭh*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted :—

iērā, iēhrā, or *yēhrā*, like this.

tērā, tēhrā, like that.

kērā, kēhrā, like what?

ētrā, this much, plur. this many.

tētrā, that much, plur. that many.

kētrā, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *au*.

THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.—The Present tense of the Verb Substantive is *āsā* or *ā*, I am, thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nīh* (or *nēī*) *ādō*, (I) am not. It has a masculine plural *nīh* (*nēī*) *ādē*, and a feminine singular and plural *nīh* (*nēī*) *ādī*, but it does not change for person.

The past of the verb substantive is *thi*, I was, thou wast, etc., which, like *āsā*, is immutable, and does not change for gender, number, or person.

B.—Active Verb.—The Infinitive ends in *pā* (*pō*, *pan*), which, after *l*, *r*, or *r* is changed to *nā* (*nō*, *nau*). Thus *tsikpā* (*tsikpō*, *tsikpan*), to strike; *pōpnā*, (*pō*, *-nau*) to fall.

The Present Participle is formed by adding *dā* (*dō*, *dan*) to the root. Thus, *tsikdāu* (*tsikdō*, *tsikdan*), striking. As in other Western Pahārī Dialects, this participle is used in Inceptive compounds, as in *tēā khuṣi kardē lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *tēūē tēū-bē suāgōr tsūrdā bhējū*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khāpā*, to eat, pres. part, *khāndā*, and from *rauḥpā*, to remain, pres. part, *rauḥndā*.

The following present participles are slightly irregular:—

hōpā, to become, pres. part. *hundā*.
lauṇā, to take, " " *lauṇdā*.

The verb *ihpā* or *ijpā*, to come, makes its present participle *ihndā* or *ijdā*, and *nāpā* or *nāṣpā*, to go, makes its present participle *nāndā* or *nāṣdā*.

The Past Participle is formed by adding *ā* (*ō*, *au*, *ū*) to the root. Thus, *tsikā*, (*tsikō*, *tsikau*, *tsikū*), struck. The terminations in *au* and *ū* are those most commonly used.

Irregular Past Participles are:—

ihpā or *ijpā*, to come; past. part. *āō*.
nāpā or *nāṣpā*, to go, " " *nāṣhau*.
jāpā, to go, " " *gau* (pl. *gauē*; fem. *ganī*).
bāṣpā, to sit, " " *bēṣhau*.
dīpā, to give, " " *dīnnau*, *dīnnu*.
laggpā, to be applied, " " *lāgan*.

The verbs *hōpā*, to become; *lauṇā*, to take; and *kōpnā*, to do, form their past participles regularly. Thus, *hōā*, *lauā*, *kōrā*. Of course all these can end in *ō*, *au* or *ū*, instead of *ā*; so that, e.g., we have *hōū*, *lauū*, and *kōrū*, and, indeed, these *ū* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whitar nēṭ nāṣpā*, it is not to be gone inside, i.e., I will not go inside; *khuṣi kōpnā*, *khuṣi hōpā sarūri thī*, happiness to be made, happy to be become, was proper, i.e., it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *i* to the root, thus *tsikī*, having struck, but this form is only used in Intensive compounds, as in *baṇḍi dīnā* (he) divided. When used as a regular conjunctive participle, *kōrī* is added, as in *tsikī-kōrī*, having struck.

The Noun of Agency is formed by adding *muālā* to the root. Thus, *tsikmuālā*, a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *tsik*, strike thou; *tsikā*, strike ye. Some Imperatives are irregular: Thus:—

Imperative		
	2nd Sing.	2nd Plur.
<i>ihpā</i> or <i>ijpā</i> to come	<i>ichh</i>	<i>ichhā</i>
<i>nāpā</i> or <i>nālpā</i> , to go	<i>nāā, nās</i>	<i>nāā, nāsā</i>

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1.	<i>tsikū, tsikū</i>	<i>tsikū, tsikū</i>
2.	<i>tsikē</i>	<i>tsikā</i>
3.	<i>tsikē</i>	<i>tsikan</i>

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāū*, I may go; *ihū*, I may come; *galāū*, I may call (myself thy son).

The Future is formed by adding *lā* (*lō, lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *tsiklau*, I (masc.), thou (masc.) or he will strike; *tsiklē*, we, you, or they (all masc.) will strike. The feminine is *tsikli* for all persons of both numbers. In the first person singular and plural, a *u* may be inserted before the *lau*, so that this person is singular masculine *tsikulau* or *tsiklau*; plural masculine *tsikulē* or *tsiklē*. Verbs whose roots end in a vowel or a single *h* change this *u* of the first person to *ū*. Thus, *nāpā*, to go, has *nāūlau* or *nālau*, I shall go.

The verbs *ihpā*, to come, and *rauhpā*, to remain, are slightly irregular. The former has for its first person *ihūlau*, *ihlau*, *iūlau* or *ilau*, and so on for the other persons and for the plural. *Rauhā*, to remain, has its first person singular, *rahūlau* or *rauhlau*. *Laupā*, to take, has its first person *laūlau*, and *dipā*, to give, *dēūlau*.

Regarding the form *khālē-s*, they will eat it, in *dzō sungōr khālēs*, of the parallel, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *tsikdā* (*-dō, -dau*), I (masc.) strike, thou (masc.) strikest, and so on. The masculine plural is *tsikdē*, and the feminine for both numbers is *tsikdī*. Verbs like *khāpā* and *rauhpā*, have, of course, *khāndā* (*khāndō, khāndau*), and *rauhndā* (*rauhndō, rauhndau*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē nēhī kōrdau*, as for my (part), it is not being done, *i.e.*, I cannot do.

A definite present is formed with *lāgau* (past participle of *laggpā*) added to the present participle, as in *hā tsikdau lāgau*, I am striking.

The Imperfect is formed by adding *thī* to the present participle, as in *hā tsikdau-thī*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāgau-thī*, as *hā tsikdau lāgau-thī*.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindi. Thus :—

hāñ nāṭhan, I went.
maī ṭṛikan, I struck him.
hāñ nāṭhan āsā, I have gone.
maī ṭṛikan āsā, I have struck him.
hāñ nāṭhan thī, I had gone.
maī ṭṛikan thī, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

hāñ ṭṛikan hundan, I am being struck.
hāñ ṭṛikan hundan thī, I was being struck.
hāñ ṭṛikan jālav, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pahārī dialects.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULŪĪ).

INNER SIRĀJĪ DIALECT.

एकू मणशा-रे दृई गोहरू थी । तेआ-मंभे छोटे गोहरूए बाबा-वे बोलू हे बाबा जो मेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेवा तेजए बंडी दीना । थोड़े ध्याड़े पिछे होखे गोहरूए सभ माल कटे करू दूर दिशा-वे नाठो । तखे नाणी-करी अपने बड़े-री खटी जारी-मंभे खोई । जेवा बौहू खरच करी छेकू तेज देशे बड़ा नकाळ पड़ू । तेवा कंकाळ होई आओ । तेवा तेज देशा-रे एकू बड़े आदमी-रे घरे नाठो । तेजए तेज-वे अपने छेते सुंगर चारदा भेजू । तेवा तेजए मने बोलू जो सुंगर खालेस हाँजं वी खाली । येहड़े तेज-वे कोई नईं दींदा-थी । तेवा तेज-वे बुध फिरी । बोलू मेरे बाबा-रे केतरे ज्वारे-वे बौहू रोटी दीन्दा थी । हाँजं एवा भोखे मरदा । हाँजं एवा अपने बाबा नेड़े नाथली । तेज-वे बोलली हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एवा तेता जोगी नईं रौहू जे तेरा बेटा बोलले । मंभे एवा जेड़े होर उवारे सा तेड़ा माँ वी डाह । तेवा उठी-करी अपने बाबा नेड़े नाठो । सौ मची दूर थी तेज-रे बाबे तेज हेरी-करी देया आई । ठुरी-करी तेज-रे गळे मिलू । बौहू मुघी दीनी । तेवा गोहरूए बोलू हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एवा तेता जोगी नईं रौहू जे तेरा बेटा गलाजं । बाबे अपने सेउका-वे बोलू जे खरे खरे भीकड़े काढ़ी आणा । तेज-वे बनी-देआ । संघा एज-रे हाथे मुंदड़ी संघा पैरे पोलड़े लाउणे-वे देआ । एवा हामे खाले खुशी होले । पहिले मेरा गोहरू मुआ थी । एवा जीउंदा होज । गोजू थी । एवा भेटा । तेवा तेआ खुशी करदे लागे ॥

तेज-रा बड़ा गोहरू छेते थी । जेवा घरा नेड़े पूजू गीहा-री ता नाचणे-री छेड़ गुणी । तेवा एकू सेउका शादी-करी पूछू ये की सा । तेजए तेज-नेड़े बोलू जे तेरो भाज आओ । तेरे बाबे बड़ी खाणी पीणी करी एसे गले जे राँवड़ भेटा । तेजए भीखी-करी जानू जे क्हीतर नईं नाथगणा

तेवा तेज-रे बावे बागे निखली-करी सौ पत्थाज । तेजए बाबा नेड़े बोलू
 भाऊ एतरी वरणा हाँजं तेरी ठहील करदा रौहू । कधी तेरी गल नहीं
 काटी । पर तैं कधी एक बाकरी-रा केलू मंभे नेई दीनो अपणे संधी-साथी
 खुशी करदे । जेवा तेरा ये बेटा आओ जेजए तेरी सारी खटी-पठी लूची
 राँडा-वे दीनी तैं तेज-री तणी खाणो पीणी करी । तेजए तेज-वे बोलू हे
 बेटेआ तू ता सदा माँ सेटा सा । जो किछ मेरा सा सौ सभ तेरा सा ।
 फिरी खुशी करनो खुश होणा जरूरी थी केसे गले जे तेरा भाज मुओ थी ।
 सौ जीउंदा होऊ । गोजू थी । सौ भेटा ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KULUI).

INNER SIRAJI DIALECT.

TRANSLITERATION AND TRANSLATION.

Ekū-mapaśā-rē dūi sōhrū thī. Tēa-mōñjhē tshōtē-sōhrūē bābā-bē
One-man-of two sons were. Them-among by-the-small-son the-father-to
 bōhū, 'hē bābā, dzō mērā bandā tēri-khatī-rā āsā, sau
it-was-said, 'O father, what my share thy-property-of is, that
 bandī-dē.' Tēbbā tēnē bandī-dinā. Thōrē-dhyāpē-pitshē
divide-(and-)give.' Then by-him it-was-divided-(and-)given. A-few-days-after
 hōtshē-sōhrūē sōbh māl kōtthē kōrū, dār-disā-bē nāthō.
by-the-small-son all property together was-made, a-far-country-to he-went.
 Tōkkhē nāśī-kōri appē-bōpē-ri khatī zārī-mōñjhē khōi.
There gone-having his-own-great-one-of the-property debauchery-in was-lost.
 Jēbbā bauhū khōrōch kōri-ehhēkū, tēu-dēsē bōrā
When much expenditure he-had-made-completely, in-that-country a-great
 nōkā pōrū. Tēbbā kōākā hōi-āō. Tēbbā tēu-dēsā-rē ēkū-ādmi-rē
famine fell. Then poor he-became. Then that-country-of a-man-of
 ghōrē nāthō. Tēnē tēu-bē appē-ehhētē suāgōr tsārdā
in-the-house he-went. By-him him-as-for in-his-own-field swine feeding
 bhōjū. Tēbbā tēnē mōnē bōlū, 'dzō suāgōr
it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine
 khālēs, hāñ bī khālau.' Yēhpē tēu-bē kōi nēi dindā-thī.
will-eat-it, I also will-eat.' Such him-to anyone not giving-was.
 Tēbbā tēu-bē budh phiri. Bōlū, 'mērē-bābā-rē kētrē-jwārē-bē
Then him-to memory returned. It-was-said, 'my-father-of how-many-servants-to
 bauhū rōfi dindā-thī; hāñ ēbbā bhōchhē mōrdā. Hāñ ēbbā
much bread giving-was; I now by-hunger die. I
 appē-bābā-nēpē nāślau. Tēu-bē bōllau, "hē bābā, māi
my-own-father-near will-go. Him-to I-will-say, "O father, by-me
 Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā jōgi nēi
God-of and of-thee sin was-done; now such worthy not
 rauhū jē tērā bētā bōllē. Mambhē ēbbā jērā hōr
I-remained that thy son they-will-say. Me now as other
 jwārē sā, tērā mā bī dāh." Tēbbā uñhī-kōri
servants are, such me also consider." Then arisen-having

apnē-bābā-nērē nāthō. Sau machī dūr thē, tēu-rē bābē
his-own-father-near he-went. He yet far was; him-of by-the-father
tēu hērī-kōrī dēyā āi. Thuri-kōrī tēu-rē gōlē
him seen-having compassion came. Run-having him-of on-the-neck
milō. Bauhū mughī dīnī. Tabbā sōhrāc bōlā,
he-was-joined. Much kisses were-given. Then by-the-son it-was-said.
'hē bābā, mai Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā
'O father, by-me God-of and of-thee sin was-done; now such
jōgī nēī ranhū jē tērā bēṭā galāū.' Bābē
worthy not I-remained that thy son I-may-say.' By-the-father
apnē-sēukā-bē bōlū jē, 'kharē-kharē jhikrē kārhi
his-own-servants-to it-was-said that, 'good-good garments having-produced
āpā; tēu-bē bani-dēā. Sōghā ēu-rē bāthē mundrī, sōghā
bring; him-to clothe. Both this-one-of on-the-hand a-ring, and
pairē pōlē lāupē-bē dēā. Ēbbā hāmmē khālē, khuṣī hōlē.
on-the-feet shoes applying-for give. Now we will-eat, happy will-be.
Pahilē mērū sōhrū muā-thī, ēbbā jūndā hōū; gōjū-thī, ēbbā
At-first my son dead-was, now living became; lost-was, now
bhēṭā. Tabbā tēā khuṣī kardē lāgō.
was-met.' Then they rejoicing making began.

Tēu-rā - bōrā sōhrū chhētē thī. Jēbbā ghōrā-nērē
Him-of the-great son in-the-field was. When the-house-near
pājū, gihā-rī tā nātsuē-rī tshōr suṃī. Tabbā ēkū-sēukā
he-arrived, song-of and dancing-of noise was-heard. Then (to-)one-servant
śādī-kōrī pūchhū, 'yē kē sā?' Tēuē tēu-nērē bōlū
called-having it-was-asked, 'this what is?' By-him him-near it-was-said
jē, 'tērō bhāū āc. Tērē-bābē bōrī khānī pīnī kōrī,
that, 'thy brother came. By-thy-father a-great eating drinking was-made,
ēssē-galē jē rābar bhēṭā. Tēuē jhīkhī-kōrī
on-this-word that in-good-health he-has-been-met.' By-him angered-having
dzānū jē, 'whitar nēī nāspā.' Tabbā tēu-rē
it-was-considered that, 'within not it-is-to-be-gone.' Then him-of
bābē bāgē nikhālī-kōrī sau patyāū. Tēuē
by-the-father outside emerged-having he was-remonstrated-with. By-him
bābā-nērē bōlū, 'bhā, ētrī-bōrā hāū tērī tōhīl kōrdā
the-father-near it-was-said, 'lo so-many-years I thy service doing
rauhū. Kōdhī tērī gal nahī kāṭī; pōr tāī kōdhī
remained. Ever thy word not was-cut; but by-thee ever
ēk-bākri-rā chhētū mambbhē nēī dīnō, apnē-sōghī-sāthī
a-she-goat-of kid to-me not was-given, (that) my-own-companions-friends

khuṣī kōrdē. Jabbā tērā yē bēṭā nō, jēūē tēri sārī
rejoicing might-have-made. When thy this son came, by-ichom thy all
 khaṭī-paṭhī lūchī-rāṭā-bē dīnī, taī tēū-rī-taṭī khāṇī pīṇī
property-etcetera harlots-to was-given, by-thee him-of-for eating drinking
 kōri.' Tēūē tēū-bē bōlū, 'hē bēṭē, tū tā sadā
was-made.' By-him him-to it-was-said, 'O son, thou cerily ever
 mā-sētā sā; dō-kīṭh mērā sā, sau sōbh tērā sā. Phiri
me-with art; what-ever mine is, that all thing is. On-the-other-hand
 khuṣī kōrū, khuṣ hōṇā zarūri thī,
rejoicing to-be-made, happy to-be-become necessary was,
 kēssē-galē jē tērā bhāū muṇ-thī, sau jīundā hōū;
on-what-word (i.e., because) that thy brother dead-was, he living became;
 gōjū-thī, sau bhēṭā.
lost-was, he was-met.'

SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirājī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainjī words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirājī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhaū*, from; *grāū*, instead of *grā*, a village; *tāē* or *tauē*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōrē-rā*, Sainjī has *ghōrē-r*, of a horse; instead of the Inner Sirājī *ghara-bē*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sā*, Sainjī has *kē-s* what is (it)?

Declension.—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocopated are the *rā* of the genitive, and the *bē* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bē* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension:—

	A horse	A house	An elephant	A daughter	A sister
Nom. Sing.	<i>ghōrā</i>	<i>ghar</i>	<i>hāhā</i>	<i>bāī</i>	<i>bhāt</i>
Obl. Sing. and Plur.	<i>ghōrē</i>	<i>gharā</i>	<i>hāhā</i>	<i>bāī</i>	<i>bhātā</i>
Ag. and Loc. Sing. and Plur.	<i>ghōrē</i>	<i>gharā</i>	<i>hāhā</i>	<i>bāī</i>	<i>bhātā</i>
Gen. Sing. and Plur.	<i>ghōrār</i>	<i>gharār</i>	<i>hāhār</i>	<i>bāīr</i>	<i>bhātār</i>
Dat. Sing. and Plur.	<i>ghōrāb</i>	<i>gharāb</i>	<i>hāhāb</i>	<i>bāīb</i>	<i>bhātāb</i>
Nom. Plur.	<i>ghōrē</i>	<i>ghar</i>	<i>hāhā</i>	<i>bāī</i>	<i>bhāt</i>

Note that the *a* in *bāī* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *āgā*, and *kā*, *kahā*, or *kauhā*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirāji. Mr. Bailey gives the following :—

	1.	Thou.
Sing.—		
Nom.	<i>hañ</i>	<i>tñ</i>
Ag.	<i>môḥ.</i>	<i>tanḥ, tñḥ.</i>
Obl.	<i>mañ</i>	<i>tā.</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Dat.	<i>mañ-bhē.</i>	<i>tā-bhē.</i>
Plur.—		
Nom.	<i>āssē</i>	<i>tūssē</i>
Ag.	<i>āhē</i>	<i>tūssē</i>
Obl.	<i>āssā, āsā</i>	<i>tūā</i>
Gen.	<i>māhārā</i>	<i>thārā</i>
Dat.	<i>āssāb, āsāb</i>	<i>tūāb</i>

With the form *mañ-bhē* may be compared the Inner Sirāji *mamābhē*.

The **Demonstrative Pronouns** are declined as follows :—

	This.		That.	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ē</i>	<i>ē</i>	<i>ā</i>	<i>ā</i>
Ag.	<i>ēḥ</i>	<i>ēḥ</i>	<i>tēḥ</i>	<i>tēḥ</i>
Obl.	<i>ē</i> (<i>ē</i>)	<i>ēḥ</i>	<i>tē</i> (<i>tē</i>)	<i>tēḥ</i>
Gen.	<i>ē-rā, ēr</i>	<i>ēḥ-rā, ēḥr</i>	<i>tē-rā, tēr</i>	<i>tēḥ-rā, tēḥr</i>
Dat.	<i>ēb</i>	<i>ēḥb</i>	<i>tēb</i>	<i>tēḥb</i>

	This.	That.
	Masc. and Fem.	Masc. and Fem.
Plur.—		
Nom.	<i>ās</i>	<i>tās</i>
Ag.	<i>tās</i>	<i>tās.</i>
Obl.	<i>ās.</i>	<i>tās.</i>
Gen.	<i>tās-rā, ār</i>	<i>tās-rā, tār</i>
Dat.	<i>āsāb</i>	<i>tāsāb</i>

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ēssā*, etc. as long. Perhaps it should be short as in *tēssā*, etc.

The remaining pronouns do not present important variations. The oblique form of *ku*, who? is *kās* or *kāsā*, and that of *kē*, what? *kī*. 'Why' is *kī-dzū*, in which *dzū* is identical with *jō*, the dative postposition in Chamāji.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The present tense is *sā*, which, as in Inner Sirāji, is immutable. It is often suffixed to another word and then drops its vowel, as in *kēs*, what is (your name), for *kē-sā*; *raūh-s*, for *raūh-sā*, he dwells. The negative Verb substantive is *nēhī āthī*, is not, and is also immutable.

The past tense is *tī* as in Kuṇi, instead of the *thī* of Inner Sirāji. It also is immutable.

B.—Active Verb.—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

I may strike, etc.

Sing. and Plur.

- | | |
|----------|---------------|
| 1. | <i>tsikū.</i> |
| 2 and 3. | <i>tsikē.</i> |

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *tsikū*, to strike.

The first form changes the *l* of the Inner Sirāji future to *r*.¹ We thus get the following, the singular and plural being identical.

I shall strike.

Sing. and Plur.

- | | |
|----|----------------|
| 1. | <i>tsikūr</i> |
| 2. | <i>tsikar</i> |
| 3. | <i>tsikār.</i> |

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

I shall strike, etc.

1st, 2nd, and 3rd persons.

- | | |
|-------|---------------|
| Sing. | <i>tsikū</i> |
| Plur. | <i>tsikī.</i> |

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmīrī has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the future of the Gawarbatī Piśācha language. Mr. Bailey only gives examples of the first person, viz., *tsikūb*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirāji Future, *hōlā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirāji, and call for no remarks, but in one of his sentences Mr. Bailey gives *raūhs* for 'he dwells,' which is evidently a compound of *raūh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

¹ So also in the Verma Piśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sā* to the old present, so that it stands for an original *raṣṣā-sā*.

The irregular verbs are much as in Inner Sirāji. The only one deserving special notice is *īdāsā*, to come; pres. part., *īdāsā*; past part., *āwā*; Imperative, *īdā*, plur. *īdāsā*; fut. *īdāsūr*, etc.

LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.

English.	Kulaj.	Inner Sirāji.	Sirāji.
1. One	Šē	Ek	Ek.
2. Two	Dm	Dm	Dm.
3. Three	Trāi, (in West Kulu) chm, chm.	Chāp	Chm.
4. Four	Chār	Tsar	Tsar.
5. Five	Pōšj	Pandz	Pana.
6. Six	Chhau	Tshau	Tshau.
7. Seven	Sāt	Sat, sat	Sat.
8. Eight	Qjib	Ajib, ajib	Ajib.
9. Nine	Nan	Nan	Nand.
10. Ten	Dā	Dā	Daa.
11. Twenty	Bhā, bhā	Bih	Bih.
12. Fifty	Pōšjib	Pāšjā	
13. Hundred	Šau	Shau	
14. I	Hāš	Hā. hāš	Hāš.
15. Of me	Māš	Mārau	Māš.
16. Mine	Māš	Mārau	Māš.
17. We	Āsāš, ham, hamāš	Āsāš, hāmāš	Āsāš.
18. Of us	Āsāšā, mīāšā	Āsāšā, mīārau	Mīāšā.
19. Our	Āsāšā, mīāšā	Āsāšā, mīārau	Mīāšā.
20. Thou	Tāš, than	Tā	Tā.
21. Of thee	Tāšā	Tārau	Tāšā.
22. Thine	Tāšā	Tārau	Tāšā.
23. You	Tūšā	Tūšā, tūmāš	Tūšā.
24. Of you	Tūšāšā, tūšā, thāmāšā	Tūšāšā, thārau	Thāšā.
25. Your	Tūšāšā, tūšā, thāmāšā	Tūšāšā, thārau	Thāšā.

English	Kajal	Inner Sirāji	Salaiji
26. He	So, san, o	San	So.
27. Of him	Tōi-rā	Teū-rā	Tōū-rā.
28. His	Tōi-rā	Teū-rā	Tōū-rā.
29. They	To	Tōh, oā, ā	Tōa.
30. Of them	Tinhā-rā	Tinhā-rā, tās-rā	Tāh-rā.
31. Their	Tinhā-rā	Tinhā-rā, tās-rā	Tāh-rā.
32. Hand	Hāth, hāth	Hāth, hōth	Hāth.
33. Foot	Dzōng, dzōngā	Paŋ, khur	Paŋ.
34. Nose	Nāk	Nak	Nāk.
35. Eye	Hōchōh, ōchōh, ōkhi	Āchh, āchh	Ākhi.
36. Mouth	Khāk	Māh	Māh.
37. Tooth	Dōd	Dād	Dād.
38. Ear	Kōun	Kapōt	Kapōt.
39. Hair	Sōā, āi.	Śrōā	Tōā.
40. Head	Mund	Mund	Mund.
41. Tongue	Dzibh	Dzibh	Dzibh.
42. Belly	Pō	Pō	Pō.
43. Back	Piŋh	Piŋh, piŋhi	Pōh.
44. Iron	Lohā	Lohā	Lohā.
45. Gold	Sunā	Sūnā	.....
46. Silver	Rupā	Rāpā	.....
47. Father	Dāpū, tābū, tab	Bāh	Bāh.
48. Mother	Amūā, yā, ū	Ij, i	Ij.
49. Brother	Bhāi, Bhān	Bhat, dād	Bhāi (elder), bhān (younger).
50. Sister	Dāi (elder), bōh (younger)	Dāi (elder), bōh (younger), chāi (younger).	Dāi (elder), bhā (younger).
51. Man	Māhān	Mānā	Mān.
52. Woman	Bēŋi	Bēŋi, tākūŋi	Bēŋi.

English.	Kuṣṭi.	Inner Sīrājī.	Sainjī.
53. Wife	Jo, džoi, lāhṛi	Bāṛi, jahauri	Joḡ, jo, džoo.
54. Child	Yapā	Halakā, bālak	Tahorā.
55. Son	Šahṛā, bēṣa	Bēṣā, tshōṣā, sārā, sōhrā	Tahorā.
56. Daughter	Šahṛi, bēṣi	Bēṣi, tshōṣi, sārī, sōhri	Tahāri.
57. Slave	Bāḥā	Sek, qārā . . . .	.....
58. Cultivator	Hāṛi	Kōrāp . . . .	.....
59. Shepherd	Phāl, phāl	Phāl	Phāl.
60. God	Pōrmāḥ	Pōrmāḥ . . . .	.....
61. Devil	Rakhas, bhāt	Rākōs . . . .	.....
62. Sun	Sāraj, dhārā	Dhyārā, dhārā, sārāj	Dihārā.
63. Moon	Dzōth, dzuth	Dzōth, dzūmṛi	Dzōth.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Ōgg	Āg . . . .	.....
66. Water	Pāṛi	Pāṛi . . . .	.....
67. House	Ghōr, gōhr	Ghar, qārā	Ghar.
68. Horse	Ghorā, gōhrā	Ghorā	Ghorā.
69. Cow	Gāi	Lachhmi, gā	Gā.
70. Dog	Kuttā	Kuttā or kūtār	Kuttā.
71. Cat	Bāṛā, (fem. brāṛi)	Bārāṛi (fem. -ṛi)	Bārāṛi (fem. -ṛi).
72. Cook	Kakkār	Kakkār	Kakkār.
73. Duck	Batak	Abṛi . . . .	.....
74. Ass	Gadhā, gōdhā	Gadhā	Gadhā.
75. Camel	Ūṣ	Ūṣ	Ūṣ.
76. Bird	Chirā	Chirā, chētā . . . .	.....
77. Go	Nōḡ	Nāḡ, nā	Nā, nās.
78. Eat	Khā	Khā	Khā.
79. Sit	Bēṣ	Besh	Bēṣ.

English.	Kuṣṭh.	Inner Sitrājī.	Sitrājī.
80. Come . . .	Ḫj, 1j . . .	Ḫob, 1j . . .	1d.
81. Beat . . .	Jōk, mār . . .	Tōk . . .	Tōk.
82. Stand . . .	Kharā hō . . .	Kharā-ūh . . .	.....
83. Die . . .	Mōr . . .	Mar . . .	.....
84. Give . . .	Dā . . .	Dī . . .	Dā.
85. Run . . .	Thur, thār, bhagg . . .	Thur . . .	Thur.
86. Up . . .	Ujhe, jhād . . .	Ūjhe, gā . . .	Ūjhe.
87. Near . . .	Bhāṭ, nār . . .	Nār, sār . . .	.....
88. Down . . .	Banbē, bikhāl, hāi . . .	Undhā, tōl, jū . . .	Undhē.
89. Far . . .	Dār . . .	Darārā, dār . . .	.....
90. Before . . .	Āggē, āghē . . .	Jāhā, āgā . . .	Jāhā.
91. Behind . . .	Pichchē . . .	Putghāl, pitghā . . .	Pitghā.
92. Who . . .	Kuṇ . . .	Kuṇ . . .	Kuṇ.
93. What . . .	Kī . . .	Kē . . .	Kē.
94. Why . . .	Kibē . . .	Kibā, kīh . . .	Kib, ki-jā.
95. And . . .	Hōr . . .	Hor . . .	.....
96. But . . .	Pōr . . .	Pōr . . .	.....
97. If . . .	Jō . . .	Jō . . .	.....
98. Yes . . .	Hō, hō . . .	Ho . . .	.....
99. No . . .	Nāl . . .	Nāl . . .	.....
100. Alas . . .	Hāi . . .	Daroh . . .	.....
101. A father . . .	Bāb . . .	Bāb . . .	Bābā.
102. Of a father . . .	Bābā-rā, bābā-rā . . .	Bābā-rā . . .	Bābār.
103. To a father . . .	Bābā-bō, bābā-bō . . .	Bābā-bō . . .	Bābāb.
104. From a father . . .	Bābā-na, bābā-na . . .	Bābā-jā . . .	Bābā-jā.
105. Two fathers . . .	Dāl bāb . . .	Dāl-bāb . . .	Dāl bāb.
106. Fathers . . .	Bāb . . .	Bāb . . .	Bābā.

English.	Kajul.	Inner Sirkā.	Salaṅk.
107. Of fathers . . .	Bābā-rā, bābā-rā . . .	Bābā-rā . . .	Bābā.
108. To fathers . . .	Bābā-bē, bābā-bē . . .	Bābā-bē . . .	Bābāb.
109. From fathers . . .	Bābā-na, bābā-na . . .	Bābā-larā . . .	Bābā-āgē.
110. A daughter . . .	Bēṭi . . .	Bēṭi . . .	Bēṭi.
111. Of a daughter . . .	Bēṭi-rā . . .	Bēṭi-rā . . .	Bēṭir.
112. To a daughter . . .	Bēṭi-bē . . .	Bēṭi-bē . . .	Bēṭib.
113. From a daughter . . .	Bēṭi-na . . .	Bēṭi-larā . . .	Bēṭi-āgē.
114. Two daughters . . .	Dūi bēṭi . . .	Dūi bēṭi . . .	Dūi bēṭi.
115. Daughters . . .	Bēṭi . . .	Bēṭi . . .	Bēṭi.
116. Of daughters . . .	Bēṭi-rā . . .	Bēṭi-rā . . .	Bēṭir.
117. To daughters . . .	Bēṭi-bē . . .	Bēṭi-bē . . .	Bēṭib.
118. From daughters . . .	Bēṭi-na . . .	Bēṭi-larā . . .	Bēṭi-āgē.
119. A good man . . .	Kharā māhpū . . .	Rāmpā māpash . . .	Rāmpā mard.
120. Of a good man . . .	Kharā māhpū-rā . . .	Rāmpā māpashā-rā . . .	Rāmpā mardār.
121. To a good man . . .	Kharā māhpū-bē . . .	Rāmpā māpashā-bē . . .	Rāmpā mardāb.
122. From a good man . . .	Kharā māhpū-na . . .	Rāmpā māpashā-larā . . .	Rāmpā mardā-āgē.
123. Two good men . . .	Dūi kharā māhuṭ . . .	Dūi rāmpā māpash . . .	Dūi rāmpā mard.
124. Good men . . .	Kharā māhpū . . .	Rāmpā māpash . . .	Rāmpā mard.
125. Of good men . . .	Kharā māhpū-rā . . .	Rāmpā māpashā-rā . . .	Rāmpā mardār.
126. To good men . . .	Kharā māhpū-bē . . .	Rāmpā māpashā-bē . . .	Rāmpā mardāb.
127. From good men . . .	Kharā māhpū-na . . .	Rāmpā māpashā-larā . . .	Rāmpā mardā-āgē.
128. A good woman . . .	Kharī bēṭi . . .	Rāmpī bēṭi . . .	Rāmpī bēṭi.
129. A bad boy . . .	Bārā ṣōhpā . . .	Bārā ṣōrā . . .	Bārā ṭhōrā.
130. Good women . . .	Kharī bēṭi . . .	Rāmpī bēṭi . . .	Rāmpī bēṭi.
131. A bad girl . . .	Bārī ṣōhpī . . .	Bārī ṣōrī . . .	Bārī ṭhōrī.
132. Good . . .	Kharā . . .	Rāmpā . . .	Rāmpā.
133. Better . . .	(Īc-na) kharā . . .	(Īc-kā) rāmpā . . .	(Īc-kā) rāmpā.

English.	Kajoi.	Inner Sirāji.	Saraji.
134. Best	Sōbbhi-na kharā	Sōbbhi-kā rāmpa	Sōbbhi-kā rāmpa.
135. High	Uthra	Uchā	Uthā, ūjā.
136. Higher	(Bā-na) uthra	(Bā-kā) uchā	(Bā-kā) uthā.
137. Highest	Sōbbhi-na uthra	Sōbbhi-kā uchā	Sōbbhi-kā uthā.
138. A horse	Ghara	Ghara	Ghara.
139. A mare	Ghara	Ghara	Ghara.
140. Horses	Ghara	Ghara	Ghara.
141. Mares	Ghara, ghārā	Ghara	Ghara.
142. A bull	Bādh	Bādh	Bādh.
143. A cow	Gā	Lachmī	Gā.
144. Bulls	Bādha (bahā)	Bādh	Bādh.
145. Cows	Gā	Lachmī	Gā.
146. A dog	Kutā	Kutā	Kutā.
147. A bitch	Kutā	Kutā	Kutā.
148. Dogs	Kutā	Kutā	Kutā.
149. Bitches	Kutā, kutā	Kutā	Kutā.
150. A he goat	Bākā	Bākā	Bākā.
151. A female goat	Bākā	Bākā	Bākā.
152. Goats	Bākā	Bākā	Bākā.
153. A male deer	Hōra	Kakkar (barking deer) . . . . .	.....
154. A female deer	Hōra	Kakkar . . . . .	.....
155. Deer	Hōra, hōrā	Kakkar . . . . .	.....
156. I am	Haū sā, hē	Hā sā, āsā	Hā sā.
157. Thou art	Tā sā, hē	Tā sā, āsā	Tā sā.
158. He is	San sā, hē	Sau sā, āsā	Sō sā.
159. We are	Assē sī, sā, hē	Assē sī, āsā	Assē sī.
160. You are	Tussē sī, sā, hā	Tāssē sī, āsā	Tāssē sī.

English.	Kujal.	Inner Sirājī.	Sainjī.
161. They are . . .	Tē ti, ā, hā . . .	Tē ā, āā . . .	Tā ā.
162. I was . . .	Hā thā, ti . . .	Hā thī . . .	Hā ti.
163. Thou wast . . .	Tā thā, ti . . .	Tā thī . . .	Tā ti.
164. He was . . .	Sā thā, ti . . .	Sā thī . . .	Sā ti.
165. We were . . .	Āsā thā, ti . . .	Āsā thī . . .	Āsā ti.
166. You were . . .	Tāsā thā, ti . . .	Tāsā thī . . .	Tāsā ti.
167. They were . . .	Tē thā, ti . . .	Tē thī . . .	Tē ti.
168. Be . . .	Hō . . .	Hō . . .	Hō.
169. To be . . .	Hopā, hopā . . .	Hopau . . .	Hopā.
170. Being . . .	Hundā . . .	Hundā . . .	Hundā.
171. Having been . . .	Hai-kā . . .	Hai-kōri . . .	Hai-kōri.
172. I may be . . .	Hā hōā . . .	Hā hōā . . .	Hā hōā.
173. I shall be . . .	Hā hōnā . . .	Hā hōlā, hōlā . . .	Hā hōr, hōlā.
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Tak . . .	Tak.
176. To beat . . .	Mārā, mārā . . .	Takā . . .	Takā.
177. Beating . . .	Mārā . . .	Takdan . . .	Takdā.
178. Having beaten . . .	Mārī-kā . . .	Takī-kōri . . .	Takī-kōri.
179. I beat . . .	Hā mārā-ā . . .	Hā takdan . . .	Hā takdā.
180. Thou beatest . . .	Tā mārā-ā . . .	Tā takdan . . .	Tā takdā.
181. He beats . . .	Sā mārā-ā . . .	Sā takdan . . .	Sā takdā.
182. We beat . . .	Āsā mārā-ā, -ā . . .	Āsā takdā . . .	Āsā takdā.
183. You beat . . .	Tāsā mārā-ā, -ā . . .	Tāsā takdā . . .	Tāsā takdā.
184. They beat . . .	Tē mārā-ā, -ā . . .	Tē takdā . . .	Tē takdā.
185. I beat (<i>Past Tense</i>) . . .	Mā mārā . . .	Mā takā . . .	Mā takā.
186. Thou beatest (<i>Past Tense</i>). . .	Tā mārā . . .	Tā takā . . .	Tā takā.
187. He beat (<i>Past Tense</i>) . . .	Tā mārā . . .	Tā takā . . .	Tā takā.

English.	Kuṣat.	Inner Script.	Malay.
188. We beat (<i>Past Tense</i>)	Āasē māṛā . . .	Āasē taikā . . .	Āasē taikā.
189. You beat (<i>Past Tense</i>)	Tāasē māṛā . . .	Tāasē taikā . . .	Tāasē taikā.
190. They beat (<i>Past Tense</i>)	Tinḥē māṛā . . .	Tāḥ taikā . . .	Tāḥ taikā.
191. I am beating . . .	Haū māṛā-lāgā-hunda-ā.	Hā taikān lāgān . . .	Haū taikā.
192. I was beating . . .	Haū māṛā-lāgā-hunda-ā, -thā.	Hā taikān lāgān-dh . . .	Haū taikā-ā.
193. I had beaten . . .	Maī jāukū-ā, -thā . . .	Maī taikā-thi . . .	Maī taikā-ā.
194. I may beat . . .	Haū māṛā . . .	.....	Haū taikā.
195. I shall beat . . .	Haū māṛā . . .	Haū taikān, taikān . . .	Haū taikā, taikā, taikā.
196. Thou wilt beat . . .	Tā māṛā . . .	Tā taik(u)ān . . .	Tā taikā, taikā.
197. He will beat . . .	Sau māṛā . . .	Sau taik(u)ān . . .	Sō taikā, taikā.
198. We shall beat . . .	Āasē māṛā . . .	Āasē taik(u)ā . . .	Āasē taikā, taikā.
199. You will beat . . .	Tāasē māṛā . . .	Tāasē taik(u)ā . . .	Tāasē taikā, taikā.
200. They will beat . . .	Tē māṛā . . .	Tā taik(u)ā . . .	Tā taikā, taikā.
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Haū māṛā-ā . . .	.....	.....
203. I was beaten . . .	Haū māṛā-ā, (-thā)	.....	.....
204. I shall be beaten . . .	Haū māṛān . . .	.....	.....
205. I go . . .	Haū nāḥā-ā . . .	Hā nāḥān . . .	Haū nāḥā.
206. Thou goest . . .	Tā nāḥā-ā . . .	Tā nāḥān . . .	Tā nāḥā.
207. He goes . . .	Sau nāḥā-ā . . .	Sau nāḥān . . .	Sō nāḥā.
208. We go . . .	Āasē nāḥā-ā, -ā . . .	Āasē nāḥā . . .	Āasē nāḥā.
209. You go . . .	Tāasē nāḥā-ā, -ā . . .	Tāasē nāḥā . . .	Tāasē nāḥā.
210. They go . . .	Tē nāḥā-ā, -ā . . .	Tā nāḥā . . .	Tā nāḥā.
211. I went . . .	Haū nāḥā . . .	Hā nāḥān . . .	Haū nāḥā.
212. Thou wentest . . .	Tā nāḥā . . .	Tā nāḥān . . .	Tā nāḥā.
213. He went . . .	Sau nāḥā . . .	Sau nāḥān . . .	Sō nāḥā.
214. We went . . .	Āasē nāḥā . . .	Āasē nāḥā . . .	Āasē nāḥā.

English.	Kajal.	Inner Siraft.	Salaft.
215. You want . . .	Tasse nōṭṭhō . . .	Tasse nāṭhō . . .	Tasse nāṭhō.
216. They went . . .	Tā nōṭṭhō . . .	Tā nāṭhō . . .	Tā nāṭhō.
217. Go . . .	Nōṭ . . .	Nāṭ or nā . . .	Nā, nāṭ.
218. Going . . .	Nōṭhā . . .	Nāṭhan, nāṭhan . . .	Nāṭhā, nāṭhā.
219. Gone . . .	Nōṭhā . . .	Nāṭhan . . .	Nāṭhā.
220. What is your name ?	Tōrā nā ki sā ?	Tōrā kō nāṭ ? . . .	Tōrā, nā kōa ?
221. How old is this horse ?	El ghōṛe-ri kētri harē sā ?	El ghōṛe-ri kētri ummar sā ?	El ghōṛe kētri ambar ?
222. How far is it from here to Kashmir ?	Kāsmir ōkheṣ-na kētri dūr sā ?	Indhā-kā Kāsmir kōṭā dūr sā ?	Ekkhā-kahā Kāsmirā-tang kētri dūr hālā ?
223. How many sons are there in your father's house ?	Tuṣāṭ-rō bābā-re ghōṛe kētri bēṭe sī ?	Thārē bābā-re ghōṛe kētri sōrā sā ?	Tārē bābār ghārē kētri lārē ?
224. I have walked a long way to-day.	Haṭ ḡj harī dūri-tāi nōṭṭhā-ii.	Maṭ ḡj hanhā bāt hāḡḡi .	Haṭ ḡj harē hārā sōghā hāḡḡi āwā.
225. The son of my uncle is married to his sister.	Mōrē chāchā-re bēṭe-rā bēṭhā tē-ri bēṭhī sōghā hāṭ-hanḡā-sā.	Mōrē chāchā-re sōrī-rā bēṭhā tē-ri bēṭhī sōghā hāṭ-sā.	Mōrē (māṭar bēṭe sōr bēṭhī sōghā hāṭ hāṭ).
226. In the house is the saddle of the white horse.	Ḡhōṛe-na sēṭṭe ghōṛe-ri kēthī sā.	Sēṭṭe ghōṛe-ri kēthī ghōṛe sā.	Gharē sēṭṭe ghōṛe rīn.
227. Put the saddle upon his back.	Tā-ri pūṭhī-pāndhē kēthī pā.	Kēthī tē-ri pūṭhī paramṭhē kēṭhā.	Ḡar pūṭhī aprē sīn bōṭhā.
228. I have beaten his son with many stripes.	Maṭ tōṭ-re bēṭe-kā bōḡḡ kōṇhī māri.	Maṭ tōṭ-re sōrē-bō banhā jākā.	Maṭ sōr bōṭh bārē jākā.
229. He is grazing cattle on the top of the hill.	Sau dhōḡā-rō chōṭhā pāndhē ḡrō chārādā lāḡā-hundā-sā.	Sau dhārāp-rō ḡhū dāḡe chārādā lāḡā hundā.	Dagṭār (ḡrō aprē ḡrā sō ḡā bākri).
230. He is sitting on a horse under that tree.	Sau tē bēṭe-bēṭh ghōṛe-pāndhē bēṭhā-hundā-sā.	Sau tē bēṭe bēṭhā ghōṛe paramṭhē bēṭhā hundā.	Ḡo bēṭe bēṭhā sō bēṭhā ghōṛe aprē.
231. His brother is taller than his sister.	Tā-rā bhāi tē-ri bēṭhī-na lōmbā sā.	Tōṭ-rā bhāi apat bhāṭ-kā lōmbā.	Ḡar bhāi apat bāṭhī-kā bāḡḡā.
232. The price of that is two rupees and a half.	Tā-rā māl ḡhāl rapayā sā.	Tōṭ-rā māl ḡhāl rapant sā.	Ḡar māl ḡhāl rapayā.
233. My father lives in that small house.	Mōrā bābā tē bēṭhā ghōṛe-na rauhā-sā.	Mōrā bāb tē bēṭhā ghōṛe rauhāṭ.	Mōrā bābā sō bēṭhā ghārē rauhā.
234. Give this rupee to him.	Ḡh rapayā tē-bē dē	Ḡo rapant tē-bē dē . . .	Ḡāṭ rapayā dēṭ (give rupee to him).
235. Take those rupees from him.	Tē rapayā tē-na mōḡḡ (ask for).	Sō tē rapant tē-dēṭ lāt lau.	Ḡā rapayā sō-ḡḡ mōḡḡ (ask).
236. Beat him well and bind him with ropes.	Tē-bē bāḡ jākā her rōṭṭe-ḡḡḡ bōṇhā.	Tōṭ-bē khāṭ jākā tēḡḡe rāṭhī-kā bāḡḡ.	Ḡā rāṭṭe-kōri jākā, rāṭṭe bī bōṇhā.
237. Draw water from the well.	Khōṭ-na pāṭi tīngṛā .	Khōṭhā nā pāṭi kēṭh . .	Kāṭ banhāṭ pāṭi kēḡḡhā.
238. Walk before me.	Mā-ne ḡḡḡ ḡḡḡ hāḡ .	Mā ḡḡ hāḡ . . .	Maṭ jōḡḡ ḡḡḡ.
239. Whose boy comes behind you ?	Tāṣā-nā pīchchā kōṭ-rā bēṭe sīḡḡ-sā ?	Thārē pīṭhē kās-rā sōrā tīḡḡ lāḡ ?	Kās-rā lārē tā pīṭhē āwā ?
240. From whom did you buy that ?	Ḡh tuṣe kōṣan lōṭ ? .	Sau tōṣe kās-kā māṭi āḡ ?	Kās-ḡḡ tāṭ māl mōḡḡ ?
241. From a shopkeeper of the village.	Ḡarā-re bāṭṭṭe-na . .	Ḡarā-re ḡkā karādā-ḡḡ .	Ḡarāṭ Jakaṇṇḡṭā-ḡḡ.



THE MANDI GROUP.

The State of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the State of Suket, which is separated from the Simla Hill States by the river Satlaj. North of Mandi lies the Chhōtā Bangāhal canton of the Kangra district, as explained *ante* (p. 669, footnote). This canton is almost uninhabited, and is divided into two portions by a mountain chain running north and south. The language of the few inhabitants of the 18 hamlets of the Eastern portion of Chhōtā Bangāhal is Kuṭuī more or less mixed with Maṇḍēālī, while that of the Western portion is the Kāngri form of the Dōgrā dialect of Pañjābī. These facts must be known in order to understand the dialectic division of Maṇḍēālī.

The language of Mandi is called Maṇḍēālī, and that of Suket is called Sukēṭī, the two being closely connected.

The mountainous South-Eastern portion of the Mandi is geographically a portion of the Kulu Sirāj immediately to its East, but the language is not Sirājī. It is Maṇḍēālī slightly mixed with that language, and is called Maṇḍēālī Pahārī.¹ Maṇḍēālī proper is spoken over the rest of the State, and Mr. Bailey recognizes three varieties of it. The first is that spoken in the main portion of the State south of the river Biās, excluding the Maṇḍēālī Pahārī tract. This is the standard dialect. North of the Biās is what Mr. Bailey calls Northern Maṇḍēālī, and in the extreme north of the State is the Chhōtā Baṅghālī dialect, spoken in a portion of Chhōtā Bangāhal which belongs administratively to Mandi. The two latter differ very slightly from standard Maṇḍēālī, and will not be considered separately in these pages. Any important dialectic peculiarities will be dealt with in describing the standard dialect. For the purposes of this survey, no separate specimens were received for Northern Maṇḍēālī or Chhōtā Baṅghālī, and the only available authority for these is the account given by the Rev. T. Grahame Bailey in the State Gazetteer and re-printed in his *Languages of the Northern Himalayas* published by the Royal Asiatic Society in the year 1908.

Mr. Bailey says that there are said to be three dialects of Sukēṭī but that this is evidently an over refinement. The dialects are named Pahār, Dhar, and Bahal. Any information available regarding these three will be given under the head of Sukēṭī.

The people of this tract are prejudiced against learning foreign languages,² and this accounts for the accuracy and consistence with which the specimens given below have been recorded. Maṇḍēālī is evidently a dialect that has a standard to which its speakers endeavour to adhere.

No separate returns have been received for Northern Maṇḍēālī or for Chhōtā Baṅghālī, both being included under the general head of Maṇḍēālī. The total number of speakers of this Group has been returned as follows :—

Maṇḍēālī	150,000
Maṇḍēālī Pahārī	10,000
Sukēṭī	52,184
TOTAL	212,184

¹ According to the State Gazetteer, p. 25, the language of Sirāj is mostly unintelligible to the people of the lower villages, while Maṇḍēālī Pahārī is a lingua franca generally understood by all.

² State Gazetteer, p. 26.

The Vocabulary of these two States is much the same as that of other Western Pahārī languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Ohhōtā Bangāhal are marked 'Ohh. B.' Those noted only in Northern Maṇḍēālī are marked 'N,' those noted only in Maṇḍēālī Pahārī are marked 'P,' while those peculiar to Sukōtī are marked 'S.'

aggē, in front.

amī, an egg.

bāgar, wind.

bāhṇā, to beat.

bakkhā, towards.

baṣṇā or *baṭhṇā*, to sit (N).

bottī, an egg.

bayāh, a marriage.

bēbbī, a younger sister (N).

bhachēāl, foolish.

biāhā, a husband.

bun, down (Kāshmirī *hōn*).

chalē jāpā, to go away.

ḍāl, a tree.

dēd, an elder sister (N) (Kāshmirī *dēd*, a mother).

dhārā, a hill.

dhyāyā, a day.

dōhrī, a field.

dōthī, to-morrow evening.

ēbbē or *ībbē*, now.

ēhrā or *ēphā*, like this.

ēttī or *yēttī*, here.

gābhrū, a son.

ghaf, a little.

grāō, a village.

guāṇā or *guāṇā*, to cause, to go, to lose.

guḷlā, sweet.

hāchohā, clean.

hākkhī, the eye.

hāth, down (not up).

hikā, the breast.

huy, now.

ībbē or *ēbbē*, now.

ij, a mother (N).

jā, *jā-jē*, when.

jēbbē, when.

jēhrā or *jēphā*, like what.

jēttī, where.

jīkkhī jāṇā, to become angry.

- ṣaṇṇā*, to be got, obtained.
kaṣṭhē, about, concerning, for the sake of.
kēbbē, when?
kēḥṣā or *kēṣhā*, like what?
kēṭṭhī, where?
kharā, good, beautiful.
khaṇṇā, to stand.
khuāṇā, *khuāpā*, to give, to eat.
kubhadrā, ugly.
lāṣī, a wife.
māhtimī, a woman (N).
mānjā, a bed.
mardh, a man.
māss, meat.
maṭṭhā, a small boy.
muṇḍ, the head.
munuṇṇā, a son (Chh. B.)
nēḍē or *nēṣē*, near.
nhāṣṇā, *nhāṣhā*, to run (N).
nhāssī jāṇā, to run away.
piḥchhē, behind.
pādhar, a plain, level ground.
painā, sharp.
prallē, upon.
paṇḍā, footpath, way.
paraī, the day after to-morrow, the day before yesterday.
partēg, apart.
paṇṇā, to fall.
prānt, after.
puhāl, a shepherd.
pujṇā, to arrive.
sādṇā, *sudṇā*, to call, summon.
sāhī, postpos., like.
saruaḷ, hair.
saṇṇā, to lie down, sleep.
suṇā, gold.
lā, then, therefore.
lālā, swift.
lēbbē, then.
lēḥṣā or *lēṣhā*, like that.
lēṭṭhī, there.
thaṇḍā, cold, cool (N. *ṭhōṇḍā*).
thāṇā, to place (Kāshmirī *thawun*).
tikkī or *tikā*, up to.
ūprā, up.

whittar, within.

yēttihī, or *ēttihī*, here.

The character used in writing Maṇḍēāhī and Sukōtī is a form of Tākri. The following is the alphabet, including some of the more important compound consonants.

Written characters.

Mandēālī Alphabet.

Vowels.		Consonants.					
a	ᳵ	ka	ᳶ	da	᳷	ha	᳸
ā	ᳶ ᳷	kha	᳸ ᳹	dha	ᳺ	tta	᳻
kā	ᳺ ᳻	ga	᳼	na	᳽	pha	᳾
i	᳼	gha	᳾	pa	᳿	nha	ᳺ
ki	ᳺ᳼	oha	ᳺ	pha	᳻	jya	᳼
ī	᳼ ᳼	chha	᳼	ba	᳼	dhya	᳼
ki	ᳺ᳼	ja	᳼	bha	᳼	nhy	᳼
u, ū	᳼	jha	᳼	ma	᳼	tra	᳼
ku, kū	᳼	fa	᳼	ya	᳼	pra	᳼
ē	᳼	gha	᳼	ra	᳼ ᳼	sra	᳼
kē	᳼	ḡa	᳼	la	᳼	khwa	᳼
ai	᳼	ḡha	᳼	va	᳼	gwa	᳼
kai	᳼	pa	᳼	ḡa, ḡha, ḡa.	᳼	diwa	᳼
ō, au	᳼ ᳼ ᳼	ta	᳼	ka	᳼	rwa	᳼
kō, kau	᳼	tha	᳼	la	᳼		

Mandi and Suket are the most Western of the Western Pahārī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Dōgrās further to the west, rather than with the Pahārīs of the Simla and Kulu hills.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahārī character of Mandēālī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *thōṇḍā*, cold, as compared with standard Mandēālī *thandā*.

So also the common Western Pahārī interchange of *a* with *ō* or *ū* has not been noted in Mandēālī proper, although a few instances have been noted in Mandēālī Pahārī and Sukēṭī. Thus the Mandēālī word for 'horse' is *ghōṛā*, not *ghōṛō*; and the past participle of *karnā*, to do, is *kitā*, not *kitō* or *kērā*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *gōḥṛā* for *ghōṛā* does not occur. *H* is, however, sometimes prefixed as in *hākkhā*, an eye.

The Western Pahārī changes of *ch* to *ts*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur.

In all these Mandēālī agrees with Kāngrī as against Western Pahārī.

In declension, Mandēālī uses the postposition *jō* for the dative, which is also the case in Kāngrī. Although the same postposition occurs in other Western Pahārī dialects—notably in Chamēālī,—it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhi *jō*,¹ of

The distinguishing mark of the Mandēālī future is not the Western Pahārī *lā*, but the Kāngrī *ghā*. Compare the Inner Sirāji *tsik-ul*, I shall strike, with the Mandēālī and Kāngrī *mār-ghā*.

With these exceptions, the Mandēālī Grammar essentially agrees with Western Pahārī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukēṭī as Western Pahārī languages, affected by the neighbouring Kāngrī.

¹ The Kāngrī *jō* is an old locative of an obsolete *jā*, of; and it is this *jā* which is to be considered as identical with the Sindhi *jō*.

MANDĒĀĪ.

For particulars as to the locality in which Standard MandĒāĪ, with its sub-varieties of Northern MandĒāĪ and Chhōtā BāngāhāĪ, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of MandĒāĪ Grammar is based partly on the notes in the Rev. Grahame Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

Pronunciation.—As explained above Standard MandĒāĪ has abandoned the peculiarities of Western Pahāri pronunciation. The letter *ā* is sounded as in Pañjābī, and not like the *ō* in 'hot'. The letters *a*, *ō* and *ū*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *ts* and *z* respectively, and the change of *t* (*tr*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhrā* for *ghōrā*, a horse. In the word *hākkhī*, an eye, an *h* has been prefixed. In Northern MandĒāĪ, however, an *a* does sometimes become *ō*, as in *phōṇḍā*, cold; while in the mixed dialect of Chhōtā BāngāhāĪ, the termination *ā* for *ā*, as in *ohhōhrā*, a boy; *guāḷū*, a shepherd, is not uncommon.

NOUNS.—Masculine *tadbhava* nouns in *ā* form their nominative plural in *ē*, and feminine nouns ending in a consonant add *ī*. In North MandĒāĪ and Chhōtā BāngāhāĪ, the latter add *ā*, instead of *ī*. Thus, *ghōrā*, a horse; *ghōrē*, horses; *baihp*, a sister; *baihpī*, sisters: N. and Chh. B. *dēd*, a sister; *dēddā*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses; *hāthī*, an elephant; *hāthīē*, by an elephant or elephants. *Tadbhava* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or horses.

The Oblique form (singular and plural) of *tadbhava* masculine nouns in *ā*, is made by changing the *ā* to *ō*. Thus *ghōrā*, a horse, obl. form *ghōrē*. Masculine nouns ending in a consonant add *ā* for the same form. Thus *ghar*, a house, obl. form *gharā*. Feminine nouns ending in a consonant add *ī*. Thus *baihp*, a sister, obl. form *baihpī*. In N. and Chh. B. such feminine nouns add *ā* instead of *ī*, as in *dēd*, a sister, obl. form *dēddā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ō*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table:—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Obligee Sing. and Plur.	Voc. Sing.	Voc. Plur.
<i>ghōra</i> , a horse	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrā</i>	<i>ghōrō</i>	<i>ghōrō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharā</i>	<i>gharā</i>	<i>gharō</i>
<i>hathi</i> , an elephant	<i>hathi</i>	<i>hathē</i>	<i>hathi</i>	<i>hathā</i>	<i>hathō</i>
<i>bēṭi</i> , a daughter	<i>bēṭi</i>	<i>bēṭē</i>	<i>bēṭi</i>	<i>bēṭā</i>	<i>bēṭō</i>
<i>bāihā</i> , a sister	<i>bāihā</i>	<i>bāihā</i>	<i>bāihā</i>	<i>bāihā</i>	<i>bāihā</i>
<i>dād</i> , a sister (N. and Chh. B.)	<i>dādā</i>	<i>dādā</i>	<i>dādā</i>	<i>dādā</i>	<i>dādā</i>

Just as the Northern Maṇḍāṭī *dād*, a sister, doubles its final consonant before terminations, so does the Standard Maṇḍāṭī *bāb*, a father; nom. plur. and obl. *bābbā*, ag. *bābbē*.

The Voc. Sing. is, according to the parable, *bāpū*. Northern Maṇḍāṭī has the nom. sing. *bābbā*, declined like *ghōrā*.

The usual postpositions are:—

Dative-Accusative—*jō*; for the dative we also have *kanē*, to.

Ablative—*gē*, *thē*, from; *kanē*, with, together with; with, by means of: *sāōgī*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *sāōgī*, or in the dative governed by *kanē* or *jō*. Examples of all these will be found in the version of the parable.

Genitive—*rā* (masc. sing. obl. and plur. *rē*, fem. *ri*), which, as usual, is adjectival.

Locative—*mañjh* or *mañjhā*.

Adjectives.—As usual, only adjectives in *ā*, are declined,—masc. sing. obl. and plur. *ē*, fem. *i*. Comparison is indicated, as usual, by the use of the ablative, as in *bāihā-gē lammā*, taller than the sister; *sabbhā-gē achokhā*, better than all, best.

PRONOUNS.—The first two Personal Pronouns are declined as follows:—

Sing.	I.	Thou.
Nom.	<i>haū</i>	<i>tē.</i>
Ag.	<i>maī</i>	<i>taī.</i>
Obl.	<i>mā, māh</i>	<i>tū, tūddh.</i>
Gen.	<i>mērā</i>	<i>tērā.</i>
Plur.		
Nom.	<i>āssē</i>	<i>tūssē.</i>
Ag.	<i>āssē</i>	<i>tūssē.</i>
Obl.	<i>āssā</i>	<i>tūssā.</i>
Gen.	<i>āssā-rā, mhārā</i>	<i>tūssā-rā.</i>

In the ablative singular with *thē*, we find *māthē* and *tūtthē*. N. has the Dative-Accusative *minjō* and *tējō*. Chh. B. uses *maī* as well as *haū* for 'I'. It makes the Dative-Accusative singular *minjō* and *tējō*, and the Ablative singular *manjē* and *tuggē*.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are thus declined. As in most other Western Pahlāvi dialects they have in the singular three genders,—masculine, feminine, and neuter:—

	This.			That.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	ēh	ēh	ēh
Ag.	ēh, ēhē, ēh	ēhē	ēdhēh	ēhē, ēhēh, ēh	ēhēh	ēdhēh
Obl.	ēh, yēh	ēhē	ēdhēh	ēh	ēhēh	ēdhēh
Plur.						
Nom.		ēhēh			ēhēh	
Ag.		ēhēh			ēhēh	
Obl.		ēhēh			ēhēh	

The Relative and Interrogative pronouns are thus declined:—

	Who.			Who? What?		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	jō, jō	jō, jō	jō, jō	kuṇ	kuṇ	kuṇ
Ag.	jōh, jōhē	jōhē	jōdhēh	kēh	kōhēh	kōdhēh
Obl.	jōh	jōhē	jōdhēh	kēh	kōhēh	kōdhēh
Plur.						
Nom.		jōhēh			kuṇ	
Ag.		jōhēh			kōhēh	
Obl.		jōhēh			kōhēh	

In N. and Chh. B. the Agent singular masculine is *jōhē* and *kuṇjōhē*.

In all the above there are varieties of spelling. Thus we meet *āhēh* instead of *āhēh*, and *tyēh* or *tēh*, instead of *tēh*.

The Indefinite pronouns are *kōh* (obl. *kōhē*), anyone, some one, and *kōhēh*, anything, something.

The following additional pronominal forms may be noted:—

har-kōh, whoever; *har-kōhēh*, whatever.

ēphā, or *ēphā*, like this; so *tēphā* or *tēphā*, like that, and so on.

itnā, this much, and so on.

ibbē or *ēbbē*, now; *tēbbē*, then, and so on.

ētthi or *yētthi*, here; *tētthi*, there, and so on.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hi* and *thi* respectively when it is feminine (singular or plural).

When the pronoun *eh* precedes *hā*, the two join together and become *ēhā*, this is.

North Maṇḍāḷī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thiā*, plur. *thiē*; fem. *thi*.

B.—Active Verb.—Besides the usual array of Verbal nouns and participles, Maṇḍāḷī has a participle indicating state or condition, as e.g. *baithi-rā*, in a state of being seated; *māri-rā*, in a condition of being beaten. The *rā* is either the genitive postposition, or else the past participle of the verb *raihnā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mārnā*, to beat.

The **Infinitive** is formed by adding *nā* to the root, which, as usual, becomes *nā* after *r* or *l*. Thus *pannā*, to fall; *baithnā*, to sit; *mārnā*, to beat. The verb 'to come' is *āunā*, but in North Maṇḍāḷī it is *aunā*, and in Chhōṭā Bānghālī it is *ōnā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *ndā* is added. Thus, from *jānā*, to go, *jāndā*, going. The following present participles are irregular:—

<i>hōnā</i> , to become	pres. part.	<i>hundā</i>
<i>āunā</i> , to come	"	<i>aundā</i> or <i>āundā</i>
<i>raihnā</i> (N. <i>rāhnā</i>), to remain	"	<i>rahndā</i> (N. <i>rāhundā</i>)

The Present Participle is used in inceptive compounds, *mārdā lāgā*, he began to die. It is also used as an infinitive of purpose, as in *sē aungar charāndā bhēji dītā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hi* is added to this, we have *mārdē-hi*, immediately on striking.

The **Past Participle** is formed by adding *yā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārēā*, which more nearly indicates the exact pronunciation. Its masculine plural is *mārē*, and its feminine *mōri*. The following past participles are irregular:—

<i>hōnā</i> , to become	past part.	<i>hūā</i> (N. <i>hōā</i>)
<i>mārnā</i> , to die	"	<i>mūā</i>
<i>āunā</i> (N. <i>aunā</i> , Chh.B. <i>ōnā</i>), to come	"	<i>āyā</i>
<i>jānā</i> , to go	"	<i>gēā</i> or <i>gayā</i>
<i>pannā</i> , to fall	"	<i>pēā</i> (N. <i>paiēā</i>) or <i>payā</i>
<i>lainā</i> , to take	"	<i>lēā</i> or <i>layā</i>
<i>lāunā</i> or <i>lyāunā</i> , to bring	"	<i>lēi āyā</i>
<i>raihnā</i> (N. <i>rāhnā</i>), to remain	"	<i>rēhā</i> , <i>rahyā</i> , or <i>rā</i>
<i>pīnā</i> , to drink	"	<i>pītā</i>
<i>dēpā</i> , to give	"	<i>dittā</i> or <i>dītā</i>
<i>karnā</i> , to do	"	<i>kītā</i>
<i>laggnā</i> , to be joined	"	<i>lāgā</i> or <i>lagā</i>

<i>khāṇā</i> , to eat	past part.	<i>khādhā</i>
<i>baṣṭhā</i> or <i>baśṇā</i> , to sit	"	<i>baṣṭh</i> (com. gen.) or <i>baṣṭhyā</i>

The feminines of *gēā*, *pēā*, and *lēā*, are *gai*, *pai*, and *lai*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *i*, and adding *rā*: Thus, *mārṇā*, to strike, past participle *māryā*, Static Participle *mārī-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

<i>hūā</i> , become	static part.	<i>hūi-rā</i>
<i>mūā</i> , dead	"	<i>mūi-rā</i>
<i>āyā</i> , come	"	<i>āi-rā</i>
<i>gēā</i> or <i>gāyā</i> , gone	"	<i>gēi-rā</i> or <i>gai-rā</i>
<i>pēā</i> or <i>payā</i> , fallen	"	<i>pēi-rā</i> or <i>pai-rā</i>
<i>lēā</i> or <i>layā</i> , taken	"	<i>lēi-rā</i> or <i>lai-rā</i>
<i>rēhā</i> , <i>rā</i> or <i>rahyā</i> , remained	"	<i>rahi-rā</i>
<i>pīā</i> , drunk	"	<i>pīi-rā</i>
<i>dittā</i> or <i>dītā</i> , given	"	<i>ditti-rā</i> or <i>dīti-rā</i>
<i>kitā</i> , done	"	<i>kīti-rā</i>
<i>lāgā</i> or <i>lagā</i> , joined	"	<i>lāgi-rā</i> or <i>lagi-rā</i>
<i>khādhā</i> , eaten	"	<i>khādhī-rā</i>
<i>baṣṭh</i> , <i>baṣṭhyā</i> , seated	"	<i>baṣṭhi-rā</i>

Although it is said above that this participle is made by changing *yā* to *i*, this method of formation is only given for practical reasons. Possibly the form *mārī* in *mārī-rā* is really a conjunctive participle, and *mārī-rā* is equivalent to the Hindī *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jānā*, to go, is *jāi*, and the past participle is *gēā*. The static participle is *gēi-rā*, not *jāi-rā*. The probable explanation of this is that *gēi* is here an irregular conjunctive participle, formed from *gēā* on the false analogy of *hūi* from *hūā*. On the other hand, it is possible that the *rā* is really the genitive postposition, which is added to adjectives in Kiūṭhālī and elsewhere without changing the meaning (see p. 380).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārṇā*, it is to be struck; masc. sing. obl. and plur. *mārṇē*; fem. *mārṇi*. So, in the parable, we have *āunī*, the share (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus *mārī*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *mārī-kē* or *mārī-kanē*, having struck. The following are slightly irregular :—

<i>paunā</i> , to fall	Conjunctive part.	<i>paii-kē</i> , etc.
<i>āunā</i> , to come	"	<i>āi-kē</i> , etc.
<i>hōnā</i> , to become	"	<i>hūi-kē</i> , etc.

The **Noun of Agency** is formed by adding *icāḷā* to the oblique infinitive. Thus *mārñē-icāḷā*, a striker.

The **Imperative** second person singular is the same in form as the root. Its plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A Polite Imperative adds *īō* to the root. Thus *mārīē*, please to strike; *khāīō*, please to eat.

The Imperative of *raihñā* (N. and Chh. B. *rāhñā*), to remain, is *raih* (N. and Chh. B. *rāh*), plural *rahā*, and of *laiñā*, to take, *lai*, plural *laiā*. In North Maṇḍēālī and Chhōṭā Bāghālī, the verb *aunā*, to come, has its 2nd person Imperative *ā*, both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Mr. Bailey. In the Parable there is one example,—*bañū*, (I am not worthy that) I should be made (thy son). What the forms of the other persons and of the plural are, I am not able to say. Mr. Bailey, however, for North Maṇḍēālī gives a similar form as optional for the first singular future.

The **Present** is formed by adding *ā* to the root, to which the verb substantive *hā* is added. Thus, *hañ mārā-hā*, I strike. The *mārā* does not change for number or person, but the *hā* changes for gender and number, but not for person.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1 } 2 } 3 }	<i>mārā-hā</i>	<i>mārā-hī</i>	<i>mārā-hā</i>	<i>mārā-hī</i>

There are a few irregular forms. Thus, from :—

<i>paupā</i> , to fall	pres.	<i>pañā-hā</i>
<i>hōñā</i> , to become	"	<i>hūā-hā</i>
<i>āunā</i> , to come	"	<i>āūā-hā</i>
<i>raihñā</i> , to remain	"	<i>rahā-hā</i> or <i>rā-hā</i>
<i>laiñā</i> , to take	"	<i>lahā-hā</i> or <i>lā-hā</i>
<i>jāñā</i> , to go	"	<i>jāhā-hā</i> or <i>jā-hā</i>
<i>khāñā</i> , to eat	"	<i>khāhā-hā</i> or <i>khā-hā</i>
<i>dēñā</i> , to give	"	<i>dēhā-hā</i>

A **Present Definite** is formed, as in Hindi from the present participle, with the present of the verb substantive. Thus, *hañ mārñā-hā*, I am striking. Or we may add to the present participle the Static participle of *lagñā*, to be joined, with the verb substantive. Thus, *hañ mārñā lāgi-rā hā*, I am striking, I am in the act (or condition) of striking.

The participles of course change for gender and number, as in *sēō mārñī-hī* or *sēō mārñī lāgi-rī hī*, they (fem.) are striking.

The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē, thī*) for *hā*. Thus, *haũ mārḍā-thō* or *haũ mārḍā lāgī-rā thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *haũ mārḍā-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *haũ mārḍā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with *Kāngri* and not with Western *Pahāri*. It has two forms. The first is made, as in *Kāngri*, by adding *ghā* to the root. Thus, *mārghā*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārghē*, and if the subject is feminine (singular or plural) it becomes *mārghī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *aṅg* or, if the root ends in a vowel, *ṅg* to the root. Thus, *māraṅg*. This does not change for gender, number or person.

The following futures are slightly irregular :—

<i>paunā</i> , to fall	future <i>paūghā</i> or <i>paunṅ</i>
<i>hōṇā</i> , to become	„ <i>hūghā</i> or <i>hūṅ</i>
<i>āunā</i> (N. <i>aunā</i>) to come	„ <i>āūghā</i> (N. <i>aūghā</i>) or <i>āunṅ</i> or <i>āōṅg</i>
<i>lēaunā</i> or <i>lyaunā</i> , to bring	„ <i>lyāūghā</i> or <i>lyāunṅ</i>
<i>jāṇā</i> , to go	„ <i>jāghā</i> (N. <i>jaṅghā</i> , Chh. B. <i>jāṅghā</i>) or <i>jāṅg</i>
<i>khāṇā</i> , to eat	„ <i>khāghā</i> or <i>khāṅg</i>
<i>pīṇā</i> , to drink	„ <i>pīghā</i> or <i>pīṅg</i>
<i>dēṇā</i> , to give	„ <i>dēghā</i> (N. <i>dīghā</i>) or <i>dēṅg</i>
<i>raihāṇā</i> , to remain	„ <i>rahaṅghā</i> or <i>rahaṅg</i>
<i>laiṇā</i> , (N. <i>lāṇā</i>), to take	„ <i>laiṅghā</i> (N. <i>lāṅghā</i> , <i>laṅ</i>) or <i>laiṅg</i>

In the second specimen, in the word *bartaṅg-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In *Kāshmiri*, a future imperative is formed by the addition of the syllable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in *Hindi*, and require few remarks. The following are sufficient examples :—

- haũ gēā*, I went.
- maĩ māryā*, I struck him.
- haũ gēā-hā*, I have gone.
- maĩ mārā-hā*, I have struck him.
- haũ gēā-thā*, I had gone.
- maĩ mārā-thā*, I had struck him.

In the *Pisāchā* languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in *Kāshmiri*, the verb *outsun*, to be burnt, in the past tense is always feminine, as in *outṣe*, he was burnt, literally, a (feminine) burning was done to him. Similarly, in *Manḍālī* Mr. Bailey points out that the verb *bāḥṇā*, to beat, is always feminine in the past tenses, as in *mai lēs-jō bāḥi*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindī, by conjugating the past participle with *jāpā*, to go. Thus, *māryā jāpā*, to be struck.

Causals are formed as in Hindī. Thus *sunāpā*, to cause to hear; *pīpā*, to cause to drink; *chārnā* or *charāpā*, to graze (cattle). Note the following:—

panpā, to fall, Causal *pāpā*

khāpā, to eat, „ *khuāpā* or *khocāpā*

jāpā, to go, „ *guāpā* or *gocāpā*, to cause to go, to lose.

Compound Verbs.

Intensive compounds are very common. Thus, *dēi-dēpā*, to give away.

Inceptives have been dealt with under the head of the present participle.

Frequentatives are made as in Hindī. Thus, *māryā karnā*, to strike frequently. Note *khāyā* (not *khādhā*) *karnā*, to eat regularly.

1877-1878

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (MANDĀLĪ).

SPECIMEN I.

	ਏਲੀ	ਮੰਨਥੇ	ਰੀ	ਝੁਝ	ਗੰਠਕ	ਬੇ	ਮਠੇ
	ਗੰਠਕ	ਏ	ਜ਼ਪੁਲੇ	ਧੰਧ	ਮੰਡਿੰਗੀ	ਧੰਧ	
	ਏ	ਮੰਡਿੰ	ਮਠੇਠੇ	ਰੀ	ਧੰਧ	ਏ	
	ਮੰਡਿੰਗੀ	ਠੇਸੇ	ਝੁਝ	ਦੇ	ਠੇ	ਠੇਸੇ	ਧੰਧ
5.	ਠੇਸੇ	ਧੰਧ	ਮਠੇਠੇ	ਰੀ	ਠੇਸੇ	ਝੁਝ	
	ਲੀਠੀ	ਝੁਝ	ਝੁਝ	ਰੀ	ਧੰਧ	ਠੀਠੀ	
	ਮਠੇ	ਗੰਠਕ	ਏ	ਮਠੇਠੇ	ਮਠ	ਠਠ	
	ਠੀਠੀ	ਏ	ਧੰਧ	ਝੁਝ	ਮੰਨਥੇ	ਏ	
	ਮੰਨਥੇ	ਮੰਨਥੇ	ਠੀਠੀ	ਮੰਨਥੇ	ਮੰਨਥੇ	ਮਠ	
10.	ਮਠੇਠੇ	ਝੁਝ	ਠੀਠੀ	ਝੁਝ	ਠੀਠੀ	ਮਠ	

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Eki-manukhā-rē dūi gābhrū thē. Maṭṭhē.
One-man-of two sons were. By-the-younger-

gābhrūē āpnē-bābbā-sāōgi. bōlyā
son his-own-father-to it-was-said

jē. 'mā-jō laṭē-phaṭē-rī bād jē
that, 'me-to property-of share which

āunī (for āunī) tēsā dēi-dē.' Tā tēs-rē-bābbē
is-to-come that give-away.' Then by-his-father

5. tēs-rī bād laṭē-phaṭē-rī tēs-jō dēi.
 5. *him-of the-share the-property-of him-to was-given-*

diti. Thōrhē-dīnā-gē prānt tindhē-
away. A-few-days-from after by-that-

maṭṭhē-gābhrūē laṭā-phaṭā sabh katṭh
younger-son the-property all together

karā-kē bapē-dūrā-rē mulkhā-jō
made-having a-great-distance-of country-to

chalā-gayā. Tētihi luchpaṇā-māñjh sabh
it-was-gone-away. There debauchery-in all

10. laṭā-phaṭā gwni-ditā. Jājē tindhē sabh
 10. *the-property was-caused-to-go. When-that by-him all*

- ਮਟੇਰੇ ਗੋਰੇ ਝੋਲੇ ਭੋਰੇ ਤੇਸੇ ਸਮਾਧੇ
- ਨਕਸ਼ਾ ਹੀ ਪਈ ਭੋਰੇ ਮੇਰੇ ਤੇਸੇ
- ਮੇਰੇ ਖੁਸ਼ੀ ਝੋਲੇ ਮਰਦੇ ਗੁਲਾਂ ਭੋਰੇ ਮੇਰੇ
- ਤੇਸੇ ਸਮਾਧੇ ਤੇ ਫੇਲੀ ਵਧੇ ਝੋਲੇ
6. ਨਿਝੇ ਫਾਂਗੇ ਰੁਝੇ ਭੋਰੇ ਭੀਝੇ ਵਧੇ
- ਝੋਲੇ ਹੀ ਮੇਰੇ ਭੁੰਗੇ ਸਰਦੇ ਬੇਪੱਥੇ
- ਘੋਰੇ ਝੋਲੀ ਮੇਰੇ ਫੇਲੀ ਭੀਝੇ ਸੀਝੇ
- ਭੋਰੇ ਬੇਪੱਥੇ ਮੇਰੇ ਮੇਰੇ ਫੇਲੇ ਝੋਲੇ
- ਮੇਰੇ ਫੇਲੇ ਝੋਲੇ ਮੇਰੇ ਫੇਲੇ ਭੁੰਗੇ ਝੋਲੇ
10. ਝੋਲੇ ਭੀਝੇ ਭੋਰੇ ਮੇਰੇ ਝੋਲੇ ਝੋਲੇ ਝੋਲੇ
- ਝੋਲੇ ਝੋਲੇ ਝੋਲੇ ਝੋਲੇ ਝੋਲੇ ਝੋਲੇ
- ਝੋਲੇ ਝੋਲੇ ਝੋਲੇ ਝੋਲੇ ਝੋਲੇ ਝੋਲੇ

latā-phatā gwaī-čhōryā, tã tēs-mulkhā
property was-completely-caused-to-go, then (in-)that-country

nakāl bhī payā, Tã sē tēs-rā
a-famine also fell. Then he of-him

matthā putr bhūkhā mardā galā (for lāgā). Tã sē
the-younger son hungry dying began. Then he

tēs-mulkhā-rē kēsī-barē-ādmī-
that-country-of a-certain-great-man-

5. nūrē jāī rahyā. Tã tindhē-barē-
5. near having-gone remained. Then by-that-great-

ādmīē sē suṅgar charāndā āppē-
man he swine feeding his-own-

khōtrā-dōhri-mañjhā-jō bhōjī-ditā.
fields-lands-in-to was-sent.

Tã sē āppē-manā-mañjh ēh bujhdā
Then he his-own-mind-in this considering

lāgā jē, 'jinhā-sātā-jō ēō suṅgar khāyā
began that, 'what-grains (acc.) these swine eating

10. karā-hē, haō (for hō) bhī inhā-sātā-kanō āppā pēt
10. doing-are, I also these-grains-with my-own belly

bihardā.' Kī jē hōr-kētē tēs-jō khāgē-jō
(I-)would-have-filled.' Why that other-anywhere him-to eating-for

jurdā nahī thā, Jājē sē sudhī-mañjh
being-got not was. When-that he sense-in

1. श्रीध ऊ वीमस मंग ह मे रुके
 एक मीठने डी रुके सुके ह रुके
 मंलिह थकेडी ऊ ऊरि बुध भु रु
 उ मे श्रपले वंध रुके ह मंग
 5. इल ऊ डिम रुके इल के रुके
 मींगल ह वंध ह ऊरि रुके ऊ
 मंग + इमंगल ऊ रुके सुके रुके
 रुके रुके गीठ कीठ वंध मंलिह श्रपले
 ऊ रुके सुके मंलिह मंलिह मंग
 10. रुके रुके श्रपले वंध रुके ह मंग
 मंग सुके रुके रुके रुके रुके रुके
 रुके मंलिह रुके मंग ऊ रुके रुके

āyā, tā bōdā lāgā jē, 'mērē-bābbā-rē
came, then saying he-began that, 'my-father-of

dhyēṛ kitnē-hī nōkrā-chākrā-jō rōṭī
daily how-many-even servants-domestics-to bread

khānē-jō pakā-hī, hōr hāō bhūkhā maryā karā-
eating-for is-being-cooked, and I hungry dying doing-

hā. Mā āpnē-bābbā-nērē-jō chālē-
am. For-me my-own-father-near-to going-

5. jānā, hōr tēs-nērē jāi-kē ēhrā
5. it-is-to-be-gone, and him-near gone-having each

bōlā jē, "bāpū-jī, hāō tērā hōr
is-to-be-said that, "father-sir, I of-thee and

sargā-rā bhūlan-hār hūi-chukyā, hun
heaven-of forgetter became-completely, now

hāō tērā gābhrū kīhā bāṇī; mā-jō āpnē-
I thy son how shall-I-be-made; me (acc.) things-own-

hōrī-nōkrā-chākrā-sāhī samjhī-lāā."
other-servants-domestics-like consider."

10. Uṭhī-kanē āpnē-bābbā-nērē-jō chalyā.
10. A risen-having his-own-father-near-to he-went.

Ajhā puṣṣyā nahī thā, dūrā-gē tēs-rē
Still arrived not he-was, distance-from by-him-of

bābbō āōndā (for āmndā) dēkhī-layā, hōr dayā āi-
by-the-father coming he-was-observed, and compassion arriv-

- ગણ કં રહિંત્રી ફંત્રી ગણ હા હેમ
 ફંત્રી વડેક ફરી મીન્ટ હા હા ફીક
 કં કીકે જંપંત્રી વં ફંત્રી વેન્ટ હે
 વં હી હંત્રી હામી ગણ હામં હા
 5. મગ ઠ મેંત્ર હા મં કંત્ર હંત્રી
 હા મંત્રી મંત્રી હે હામં મંત્ર વંત્ર
 કં હેમં વં જંપંત્રી મંત્ર મંત્ર હે
 વેન્ટ હે મં મં ફંત્રી ફંત્રી હંત્રી
 હા હેમં વંત્ર હા હા હંત્ર મ
 10. મંત્રી વે રી હે હી વંત્ર મંત્ર
 હા હેમં મં મં ફે ફંત્રી મંત્ર
 કં હી મં મંત્ર મં હે મંત્ર

gai. Tā daōṛī-kanē gayā, hōr tēs-
ed. Then run-having he-went, and him.

kanē bahōt kari milyā, hōr pyār kitā.
to much having-done he-was-embraced, and love was-made.

Tā tihē āpuē-bābbā-kanē bōlyā jē,
Then by-him his-own-father-to it-was-said that,

'bāpū-jī, hāō bhūli-gayā, tussā-rā hōr
'father-sir, I forgot, you-of and

5. sargā-rā dēndār hūā, hup hāō
5. heaven-of debtor I-became, now I

idhī lāēk nahī hā, jē tussā-rā putr bapū.
(of-)this worthy not am, that you-of son I-may-be-made.*

Tā tēs-rē bābbē āpuē-nōkrā-chākrā-jō
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, 'kharē kharē kaprē kādhī-jyāō,
it-was-said that, 'good good clothes bring-forth,

hōr ēs-jō panhyāi-dēyā (for dēā); hōr hāthā-rī
and this-one-to put-on; 'and hand-of

10. mundī, pairā-rē jātē bhī panhyāi-dēyā (for dēā);
10. ring, feet-of shoes also put-on;

hōr ōṛī-rā rubh lyāi-kē, kātī-kē khāē,
* and enclosure-of ram brought-having, killed-having let-us-eat,

tā hīkū thaṇḍ pāē. Mērā eh gābhrū
then the-breast cool let-us-cause-to-fall. My this son

ਮਏ ਵਰਾਧਾ ਥੇ ਨੰਯੁ ਈਓਦੋਂ ਨਾਥੀ

ਮੋਢੀ ਗਭਰੇ ਥੇ ਨੰਯੁ ਮੀਯੁਤੋਂ ਈ

ਥਾਨੀ ਨਏ

ਓਏ ਓਸਾ ਵਰਾ ਸੰਭਾ ਥੇਏ

6. ਥੇ ਏ ਮਏ ਘਰੇ ਥੇਏ ਥੇਏ ਓ

ਓਸ ਏ ਗੀਤ ਓਏ ਨੰਯੁ ਸੀ ਥੇਏ ਓ

ਘਰ ਓ ਓਏ ਏਥੀ ਸੰਭਾ ਏ ਸੰਭਾ

ਥੇ ਥੇਏ ਏ ਏਓ ਏ ਓ ਓਏ

ਓਸਾ ਥੇਏ ਏ ਓਏ ਓਏ ਥੇਏ ਓ

10. ਓਏ ਓਏ ਥੇਏ ਓਏ ਓਏ ਓਏ ਓਏ ਓ

ਥੇਏ ਥੇਏ ਏ ਥੇ ਓਏ ਓਏ ਥੇਏ ਥੇਏ

ਥੇਏ ਓ ਥੇ ਥੇਏ ਗਏ ਓਏ ਘਰੇ ਥੇਏ

mūē-harābar thā, huṇ jīundā hūā;
dead-equal-to was, now living he-became;

gwāchhī gairā thā, huṇ milyā.' Tā rāji
lost in-a-gone-condition he-was, now he-is-got.' Then contented

khusī hūē.
happy they-became.

hōr tēs-rā harā gābhrā khētrā
And him-of the-elder son (in-)the-field

5. thā. Jñ saō (for sē) gharā-nērē āyā, tā
 5. was. When he the-house-near came, then

tēs-jō git hōr nāchpē-rī kan-sōt
him-to singing and dancing-of tone

paī. Tā tinhē ōki-ohākṛā-jō sadāi-
fell. Then by-him a-servant-to called-

kō puchhyā jē, 'ēh kyā hā?' Tindhē
having it-was-asked that, 'this what is?' By-him

tēs-gē bōlyā jē, 'tērā bhāi āirā-hā,
him-to it-was-said that, 'thy brother in-a-come-condition-is,

10. hōr tērē-bābhē ōrī-rā bakrā kātīrā-hā,
 10. and by-thy-father the-enclosure-of goat in-a-killed-condition-is,

kis-bāstē jō sē tērā bhāi rāji khusī
what-for that he thy brother contented happy

āyā.' Tā sē jhikhi-gayā, hōr gharā-bhittar
came.' Then he angered-went, and the-house-within

હંડું તંત્રી સીઠં ડં ડેમરં યંદ્ય વંડરં શ્રેયં

ડેરં મે મંદંડ સીઠં ડં ડીરં શ્રેયં

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૧૦. દેરં શ્રેયં ડેરં ડેરં ડેરં ડેરં ડેરં

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jāī nahī nīchhā. Tū tēs-rā bāb bāhar āyā,
going not (?) wished. Then him-of the-father outside came,

hōr sē manāī-ditā. Tū tīnhē āpnē-
and he was-remonstrated-with. Then by-him his-own-

bābā-jō batā ditā jē, 'itnī barsā-
father-to answer was-given that, 'so-many years-

gē hāñ tēri tahēl karyā-karā-hā, hōr
from I thy service doing-continually-am, and

5. taddh-gē dūjī māī nahī kitī; par
5. thee-from difference by-me not was-done; but

taī kadhi mā-jō ēk ehhelū bhī nahī
by-thee ever me-to a kid even not

ditā, jē hāñ āpnē-sāthiyā-jō bhī
was-given, that I my-own-companions-to also

mastī khwāndā, hōr jājē tērā ch gābhrū
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jinhē tēri khaṭī-kamāī luohī rāṇḍā-
came, by-whom thy property vicious harlots-

10. jō khwāī, tēs-rē kaṭṭhē taī mōṭā bakrā
10. to was-given-to-eat, him-of for by-thee a-fat goat

kāṭyā.' Tū tīnhē bōlyā jē, 'hē putr, tau (for tū)
was-slaughtered.' Then by-him it-was-said that, 'O son, thou

sadā-hī māh-nērō hā, jē mērē (for mēri) khaṭī-
ever-even me-near art, what my property-

ॐ ॐ ॐ मे मठ ॐ ॐ ॐ

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ॐ ॐ ॐ ॐ ॐ ॐ ॐ

kamāi-rā hā, sē sabh tērā hā, par
earnings-of is, that all thine is, but

iddhi-rē kaṭṭhē bakrā kāṭyā, hōr rāji
this-of for a-goat was-slaughtered, and contented

khusi hōē, jē tērā ch bhāi mūc-
happy we-became, that thy this brother dead-

lēkhē thā, sē jūndā dēkhyā; hōr
like was, he living was-seen; and

5. gwāchi-gairā thā, sē milī-gayā.
 5. *in-a-lost-gone-condition was, he was-got.*

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĀLĪ).

SPECIMEN II.

સી મેં ૧૪ જે ફંઠક પૂ નો અમલી કંઈવંને જે
 કંઈવંને મંઠમં ઉર મેગી મખંડી રી દેહીદે
 ફંઠક પૂ નો સમંતળ ઉદર મદ્દેશ યગમંદે
 મખંડી મંઠ કોદેણે રં નકંમ અંદેક મખંડી
 દેહીસોય કીધું કે દેક મદ્દેશ યગમ દૂરિં
 અંદેકં કંઠેણેગ કંઠી મદ્દેશ યગમે વેળ
 દે દે કંઠે અંદેક કંઠે અંદેક ઉવે દૂરિં
 અંદેકં કે કે અગદ લીખીકીદી દેકંમ અંદેક મેયરકંગલ

[No. 2.]

CENTRAL GROUP.

INDO-ARYAN FAMILY.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Srī-sam. 74-rē, Kātak-par 10, arjī Hārābhāgā-rō
Prosperous-year 74-in-of, Kātik-date 10, representation Hārābhāg-of

Thāpēdārā-Nantrāmā- hōr Nēgi-Sapāhī-ri ēhī, jē
Thāpēdār-Anant-Rām- and Nēgi-Constable-of this-is, that

Kātak-par 14 Musramān Gujrā Khadwaa Bagsā-jō
Kātik-date 14 The-Musalmān Gujrā Khudā Bakhsh-to

Sapāhī-sāth bhējē-rā hukam āyā. Tā Sapāhī
the-constable-with sending-of order came. Then the-constable

5. Jāe-Singh bhējyā, Tā ēh Khadwaa Bags jarira
 5. *Jai-Singh was-sent(-for-him). Then this Khudā Bakhsh in-a-fevered-condition*

aōkhā hā. Hāndē jōg hā nahī. Khadwaa-Bagsō hōlyā
very-ill is. (For-)walking fit he-is not. By-Khudā-Bakhsh it-was-said

jē, 'jā hāō aēn hūng, āōng. Ibbō jarira
that, 'when I well will-be, I-will-come. Now in-a-fevered-condition

aōkhā hā. Tā araj Ikhi-bhēji. Jē hukam āōng, sō bartāng-jī.
very-ill I-am. Therefore representation was-written-and-sent. What order will-come, that will-be-carried-out.

5 c

MANDĒĀĪ PAHĀRĪ.

As already stated, the Pahārī dialect of Mandēāī is a mixed form of speech, partly resembling Standard Mandēāī, and partly resembling Inner Sirājī. A brief notice pointing out where it differs from Standard Mandēāī will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 159 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Mandēāī *hākkhī*, an eye. So here we have *handar*, within, and *saṅghē*, not *saṅgē*, with. A noteworthy change is the word *maṅgar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgaśīrṣa*. Here we have *rg*, first becoming *gg*, and then *ṅg*. The Western Pahārī change of *tr* to *ch* occurs in the word for 'three', which is either the Inner Sirājī *chīn* or the Mandēāī *trāō*.

The declension of nouns closely resembles the Standard. *Ghōrā*, a horse, makes its oblique form and its nominative plural *ghōrē*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *thānā*, a police-station, obl. *thānē*; *chāndramā*, the moon, *chāndramē* (ag. case); *dhyārā*, a day, *dhyārē* (loc.).

Ghar, a house, makes its oblique singular, as in the standard, *gharā*, but this form is also used for the locative (e.g. in sentences 223 and 226). So *pahār*, a mountain, *pahārā*; *hāth*, a hand, *hāthā*; and *bāb*, a father, *babbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ā* as in Inner Sirājī. Thus, *bhīn*, a sister, *bhīnā*; *māo*, a mother, *mācā*; *gall*, a word, *gallā*. But sometimes we have the Mandēāī *ī*, as in *pīth*, the back, obl. form *pīthī*, with doubling of the *t* and shortening of the vowel.

The Pronouns are the same as in Standard Mandēāī. As additional forms, we may note *maī* used at the end of the second specimen for *hāō*, I; *tujjō* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hāmā-rā*, our, and *tuṁhā-rā*, your, and 'thine' is *thārā*, instead of *tērā*.

For the present tense of the verb substantive, we have *hā* (*hē*, *hī*) as in the Standard. The first person singular and plural is sometimes *hā*.

Another, and a new form is *āhdā* (masc. plur. *āhdē*; fem. sing. and plur. *āhdī*), which, like *hā*, does not change for person.

Yet another form is *sā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thē*, *thī*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chārdā*, grazing; *bandā*, becoming; *rahēndā*, dwelling; *āōndā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāśnā* or *nhāśnā*, to go, with its past participle *nāthā*. *Jānā*, to go, is

also used, with its past participle *gayā*. The Static Participle in *-rā* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bēyōtarū*, I may cut; *baīfhē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *baṇḍā*, thou becomest (1st specimen).

For the Present Definite we have *chārdā lāgī-rā*, he is grazing (sentence 220), and *āōndā lāgī-rā hā*, he is coming, corresponding to the Standard *mārdā lāgī-rā hā*.

The verb 'to come' is *āuṇā* or *īchhā*, past participle *āyā*.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (MANDĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

संदूमे उं संदूमे गी भंदं गी कथं

ऐकी टंडे संदूमे श्रपलि भंद हें
 वेंगु नमं भें ऐक ऐठ मोंग मी
 नै हें भें उं वेठ संदूमे गी भंदे वेंगु
 यमुश्र ऐठ मोंग उहें क्षितं वेवेंकं
 5. केवे उं सुगीदं वं संदूमं यल्ल
 केवे उहं वं केवे नं सुगीदं वं नं
 उहं वं

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Chandramē-hōr	chandramē-rī	māwā-rī	kathā.
<i>Moon-and</i>	<i>moon-of</i>	<i>mother-of</i>	<i>story.</i>

Eki-dhyārē	chandramē	āpnī-māwā-jō
<i>On-one-day</i>	<i>by-the-moon</i>	<i>his-own-mother-to</i>

bōlyā,	‘aminā,	mā-jō	ēk	ērḥā	chōlū	sī-
<i>it-was-said,</i>	<i>‘mamma,</i>	<i>me-for</i>	<i>a</i>	<i>such</i>	<i>coat</i>	<i>sew,</i>

-dē, jō mā-jō pūrā baithē. Chandramē-rī māwē bōlyā,
 ... that me-to completely it-may-fit. The-moon-of by-the-mother it-was said,

‘bachchuā, ērḥā chōlū tujjō kīḥā hēyōtarū ?’
 ‘child, such coat for-thee how may-I-cut ?’

5. kēbē tūḥ dutiyā-rā chandramā bandā,
sometimes thou second-day-of moon becomest,

kēbē punyā-rā, kēbē nā dutiyā-rā nā
sometimes full-moon-of, sometimes neither second-day-of nor

punyā-rā.
full-moon-of.

FREE TRANSLATION OF THE FOREGOING.

The Story of the Moon and his Mother.

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (MANDĀLA).

PAHARI DIALECT.

SPECIMEN II.

ਵ੍ਹੰਨੁ ਖੁਲ੍ਹੇ ਮੁਕਤੁ ਰੰਗੀਯੁ

ਮੇਰੇ ਘਰਮੇਘਰੇ ਹੋ ਸ੍ਰੋਤੀ ਲੀਤੀ ਹੀ ਥੀ ਟੰਡੇ ਲੁਭ

ਕੰਮ ਮਾਏਘਰ ਕੀਤੀ ਰੰਗ ਮੰਗਲਾ ਖੁਸ਼ੀਮਟੇ 5

ਮੇ ਘਰੁ ਏਸ ਰੇਖੁ ਗਏ ਏਸਗੇ ਕੰਮ ਮੰਗੁ ਭੰਡੇ

5. ਗਲੰਧੇ ਏ ਮੇਰੇ ਧੋਲੇ ਕੰਮ ਨਹੀ ਲੇਭੁ ਨੰਦ

ਸ੍ਰੋਤੀ ਖੁਪਲੇ ਮਾਭੁ ਮਾਏ ਮੰਦੇ ਧੋਲੁ ਸ੍ਰੋਤੀ

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MAṆḌĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rā likhyā.
Statement accused-Saktū-of (is-)written.

Mērē Khalahōlū-jō chyōnnī diti-rī thī; dhyārē dūi
Of-(i.e. by-)me Khalahēlū-to a-four-anna-piece in-a-given-state was; days two

kām lainā kī-rā thā. Maṅgsar prabistō 8
work to-be-taken in-a-done-state was. Maṅgsar on-date eight

sō janā ēs nēdā gayā, ēs-gē kām māṅgyā. Inhē
that person(i.e. I) him near went, him-from work was-asked. By-him

5. galāyā jē, 'mērē-bōlē kām nahī dēi-hundā.
 5. *it-was-said that, 'on-my-said work not is-being-given.*

Chyōnnī āpnī lāi-lai.' Mañ bōlyā, 'chyōnnī
Four-anna-piece your-own take-away.' By-me it-was-said, 'the-four-anna-piece
 VOL. IX, PART IV. 5 D

ਮੇਂ ਜੀਤੀ ਲੈਲਿ ਕੁਮ ਲੈਲਿ ਦੇਸੁ ਗੁਲੁ ਪੁਰ
 ਸੁਮਤਿਯੁ ਤਬੁ ਨੇ ਪਕਰੁ ਭੁਤਿ ਚਰਤੀ ਲਿਟ
 ਮੰਗੀ ਮੰਦੇ ਵੰਤੁ ਨੇ ਪਕਰੀ ਸੁਦੁ ਕੀਤੁ ਭੁਤਿ
 ਧੋਲੁ ਏ ਮੰਦੇ ਮੰਦੁ ਰੁਝੀ ਮੰ ਠਲੇ ਏ ਏਲੁ
 5 ਠੁ ਪੇਤੁ ਛੰਬੀ ਸੀਤੁ ਭੁਠੀ ਨੇ ਫੁਲੁ ਤਬੁ ਦੇਸੁ ਏ
 ਲੰਭੁ ਰੁਝੀ ਭੁਠੁ ਕਪਦੇ ਰੰਦੇ ਦੇਸੁ ਫੁਲੁ
 ਲਹੇਲੇ ਮੇਧੋ ਭੀ ਮੰਗੇ ਬੇ ਭੀਠੀ ਏ ਭੀ
 ਭਿਵ ਕੀਤੁ ਭੁਠੁ ਗੰਗੀ ਭੀ ਸੰਦੁ ਲਗੁ
 ਪੇਤੁ ਗੁਲੁ ਭੁਠੁ ਏ ਭੁਠੀ ਨੇ ਫੁਲੁ ਮੰ
 10 ਤਬੁ ਲੰਭੁ ਰੁਝੀ ਭੁਠੁ ਤੁ ਮੰਦੇ ਸੁਦੁਵੰਤੁ ਤੁ

mā nihī laiṇī. Kām laiṇā. 'Essā-gallā-par
(for-)me (is-)not to-be-taken. Work is-to-be-taken. This-word-on

Khalahēlū-hāthā-gē pakaryā. Inbē dharti lēt
Khalahēlū-hand-to it-was-seized. By-him (on-the-)ground lying-down

māri. Māī hāhā-gē pakṛī khaṛhā kitā. Inbē
was-struck. By-me the-arms-to having-seized standing he-was-made. By-him

bōlyā jē, 'mā-jō māryā nahī. Mā (hānē-jō jānā.
it-was-said that, 'me (acc.) please-beat not. (For-)me the-police-station-to it-is-to-be-gone.'

5. Tā ēh chhāḍi-ditā. Iddhī-gē jyādā hāth ēs-jō
5. Then he was-released. This-than more hand him-to

lāi-rā nahī. Hōr rupāē trāō ēs-gē jūdē
in-an-applied-state (was-)not. And rupees three him-from separately

laiṇē. Sēḍ bhī māngē-thē. Tiddhī-jō bhī
are-to-be-taken. Those also demanded-were. That-for also

ujar kitā, hōr gālī bhī dēndā lāgā.
refusal was-made, and abuse also giving he-began.

Ek gall hōī. Jē iddhī-gē jyādā māī
This thing occurred. If this-than more by-me

10. hāth lāi-rā hōē, tā māī sajāwār hā.
10. hand in-an-applied-state may-have-been, then I punishable am.

FREE TRANSLATION OF THE FOREGOING.

The Statement of Saktû, the accused person, is here recorded.

I had given a four-anna piece to Khalahêlû, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mangsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I'm off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them, and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

SUKĒTĪ.

Sukēti differs hardly at all from Standard Maṇḍālī. This will be evident from the specimens given.—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiūṭhālī and Sirājī than does Maṇḍālī.

We may note a few points in Grammar. There is the Kiūṭhālī tendency to pronounce *ē* as *ī* and *ā* as *ō*. Thus we have *āsī* for *āsē*, he will come; *tinī* for *tinē*, by him; and *khāō* for *khāā*, they may eat. The word, which, in Hindi is *bhītar*, within, is often curiously maltreated in Pahārī pronunciation. Thus, in Maṇḍālī it is *bhittar* and in Inner Sirājī *whitar*. In Sukēti it assumes the form *mhīthar*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍālī Pahārī, not *gharē*. The postposition of the dative is *jō* or *lē*, and of the ablative, *thē* or *tē*.

In the pronouns, for 'that,' besides *sē*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plur. *ōh*, ag. *unhē*, obl. *unhā*.

In Verbs the present subjunctive occurs in *āsī* (for *āsē*), he may come (*āspā*, to come); *khāū*, I may eat; *khāō* (for *khāā*), they may eat.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĀLĪ).

SUKETĪ.

Eki-māpūhā-rē dūī sōhpū thē. Tīnhā-mhithrā-thē māthē-sōhpūē
One-man-of two sons were. Them-among-from by-the-younger-son
 āpūā hāb pūchhā, 'ārā bābbā, māh-lē gharā-rī bāp jō mērā
his-own father was-asked, 'O father, me-to the-house-of share which my
 hīsāh. āsē tēs dē.' Tīnī gharā-rī bāp tīnhā-lē dēi-ditī.
account may-come that give. By-him the-house-of share them-to was-given.
 Thōrō-dhyārē-kā māthā sōhpū nīchh chētā-pētā katth karī-kē
A-few-days-of the-younger son all goods together made-having
 dūr-dēsā-lē nāthā, tē tiddhī āpūā chētā-pētā kulachhnā-mhithar khōā.
a-far-country-to went, and there his-own goods debauchery-in was-wasted.
 Jīl nīchh mukyā, tēukā tēs-mulkhā-māñjh barā nakal parā. Tē
When all was-completed, then that-country-in a-great famine fell. And
 tēs-rē pallō kīchh nī rēhā. Tēukā tēs-mulkhā kēsī-āgū
him-of in-pocket anything not remained. Then (of-)that-country a-certain-person before
 chākar rēhā. Tīnē āpūē-khētrā-mhithar suṅgar chārāā bhējā,
servant he-remained. By-him his-own-fields-within swine feeding he-was-sent,
 tē tīnī jānā jō, 'jinhā sētā suṅgar khāō, tīnhā haū
and by-him it-was-thought that, 'what husks the-swine may-eat, those I
 khāū.' Tē sō sētā hī kunī nī khānē ditē
may-eat. And those husks even by-anyone not for-eating were-given.

STANDARD LIST OF WORDS AND PHRASES FOR THE MANDI GROUP.

English.	Mandikā.	Mandikāi Pabkāl.	Sakāli.
1. One	Ek	Ek	Ek.
2. Two	Dai	Dai	Dai.
3. Three	Trā	Chis, trā	Tin.
4. Four	Chār	Chār	Chār.
5. Five	Pañj	Pañj	Pañj.
6. Six	Chhan	Chhābo	Chhah.
7. Seven	Sāt	Sāt	Sat.
8. Eight	Āph	Āph	Apph.
9. Nine	Nau	Nau	Nau.
10. Ten	Das	Das	Das.
11. Twenty	Bih	Bih	Vi.
12. Fifty	Pañjāh	Pañjyāh	Pañjāh.
13. Hundred	Sau	Sau	Sau.
14. I	Hāō, haō	Hāō	Haō.
15. Of me	Mārā	Mārā	Mārā.
16. Mine	Mārā	Mārā	Mārā.
17. We	Āsō	Hambē	Āsō.
18. Of us	Āsō-rā, mhārā	Hambē-rā	Mhārā.
19. Our	Āsō-rā, mhārā	Hambē-rā	Mhārā.
20. Thou	Tā	Tā	Tā, tā.
21. Of thee	Tērā	Thārā	Tērā.
22. Thine	Tērā	Thārā	Tērā.
23. You	Tusō	Tambē	Tusō.
24. Of you	Tusō-rā	Tambē-rā	Tusōrā.
25. Your	Tusō-rā	Tambē-rā	Tusōrā.

English.	Magdhāi.	Magdhāi Palāli.	Sanskrit.
26. He	Sā	Sā	Ōh, sā.
27. Of him	Tōa-rā	Tōa-rā	Ua-rā, tōa-rā.
28. His	Tōa-rā	Tōa-rā	Ua-rā, tōa-rā.
29. They	Sāś	Sā	Ōh, sāś.
30. Of them	Tinhā-rā	Tinhā-rā	Uahā-rā, tinhā-rā.
31. Their	Tinhā-rā	Tinhā-rā	Uahā-rā, tinhā-rā.
32. Hand	Hāih	Hāih	Hāihā.
33. Foot	Pāś, pair	Pair	Pairā.
34. Nose	Nāk	Nāk	Nākā.
35. Eye	Hākāhi	Hākāhi	Ākāhi.
36. Mouth	Māh	Māh	Māhā.
37. Tooth	Dānd	Dānd	Dāndā.
38. Ear	Kān	Kān	Kānā.
39. Hair	Sarwā	Sarwā	Kān.
40. Head	Māpā, sir	Sir	Mupā.
41. Tongue	Jihh	Jihh	Jihbhā.
42. Belly	Pē	Pē	Pēṇa.
43. Back	Pitt	Pitt	Pittā.
44. Iron	Lohā	Lohā	Lohā.
45. Gold	Suinā	Suinā	Ssinā.
46. Silver	Chāndi	Chāndi	Chāndi.
47. Father	Bāb, bāpā	Bāb	Bāb.
48. Mother	Māō, māi	Ī	Māō, māw.
49. Brother	Bhāi	Bharyāhar	Bhāō, bhāyā.
50. Sister	Bahō (younger), baiho (younger), bābbō (elder).	Bhā	Bāb, bhāp (obl. bhāipā).
51. Man	Māphā, manakh, ādmī, ma-dh.	Māpae	Ādmī, māpachh.
52. Woman	Janānā	Bojri	Janānā.

English.	Maṅḍālik.	Maṅḍāli Fāhārī.	Sakāli.
53. Wife	Lāṛī	Chhāṛī	Lāṛī.
54. Child	Maṭṭhā	Maṭṭhā	Bālik.
55. Son	Gābherā, bōṭā	Śāhī	Mundā.
56. Daughter	Bāṇī	Śāhī	Bāṇī.
57. Slave	Chākar	Chākar . . . .	...
58. Cultivator	Karsān	Karsān	Karsān.
59. Shepherd	Pahāl	Jwālī	Bakarīwāl.
60. God	Parṃesar	Parṃesar	Parṃesar.
61. Devil	Bhāt	Bhāt . . . .	...
62. Sun	Sārj	Sārj	Sārjā.
63. Moon	Chandarmā	Chandarmā	Chandarmā.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Āg	Āg	Āg.
66. Water	Pāṇī	Pāṇī	Pāṇī.
67. House	Ghar	Ghar	Ghar.
68. Horse	Ghōṛā	Ghōṛā	Ghōṛā.
69. Cow	Gā	Gā	Gā.
70. Dog	Kuttā	Kuttā	Kuttā.
71. Cat	Bāṇ	Baryāl	Bāṇ.
72. Cock	Kākkar	Kakar	Kakar.
73. Duck	Batak	Batak	Batak.
74. Ass	Gaddhā	Gaddhā	Gaddhā.
75. Camel	Ūṭ	Ūṭ	Ūṭ.
76. Bird	Pañchhī, pañchērā	Pañchhī	Chīṛā.
77. Go	Jā	Nhās, nās	Jā.
78. Eat	Khā	Khā	Khā.
79. Sit	Baiṭh	Bās	Baiṭh.

English.	Marjānī.	Marjānī Pakāzī.	Sukānī.
80. Come . . .	Ān . . .	Ichh . . .	Ān.
81. Beat . . .	Mār, bāh . . .	Chik . . .	Mār.
82. Stand . . .	Kharh . . .	Kharh . . .	Kharh-jā.
83. Die . . .	Mar . . .	Mar . . .	Mar.
84. Give . . .	Dē . . .	Dē . . .	Dē.
85. Run . . .	Daar . . .	Tharh . . .	Daar.
86. Up . . .	Upar . . .	Ujjh . . .	Upar.
87. Near . . .	Nēdā . . .	Nēp . . .	Nēdā.
88. Down . . .	Hār, bun . . .	Ūdhā . . .	Bun.
89. Far . . .	Dār . . .	Dār . . .	Dār.
90. Before . . .	Āgā, aggā . . .	Āgā . . .	Āgā.
91. Behind . . .	Pichhā, pichhā . . .	Pachhāhā, pichhāhā . . .	Pichhā.
92. Who . . .	Kuā . . .	Jā . . .	Jā.
93. What . . .	Kyā . . .	Kuā . . .	Kyā.
94. Why . . .	Kī . . .	Kibā . . .	Kī.
95. And . . .	Hār . . .	Hār . . .	Hār.
96. But . . .	Par . . .	Par . . .	Par.
97. If . . .	Jā . . .	Jā . . .	Jā.
98. Yes . . .	Hā, hā . . .	Hī . . .	Hā.
99. No . . .	Nī . . .	Nī . . .	Nā.
100. Alas . . .	Ōhā . . .	Ōhā . . .	Apasā.
101. A father . . .	Bāh . . .	Bāh . . .	Bāh.
102. Of a father . . .	Bābā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
103. To a father . . .	Bābā-jā . . .	Bābbā-jā . . .	Bābbā-jā.
104. From a father . . .	Bābā-thā, -gā . . .	Bābbā-gā, -thā . . .	Bābbā-thā.
105. Two fathers . . .	Dū bāh . . .	Dū bāh . . .	Dū bāh.
106. Fathers . . .	Bāh . . .	Bāh . . .	Bāh.

English.	Magdālī.	Magdālī Pahlāvi.	Sakāli.
107. Of fathers . . .	Bābā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
108. To fathers . . .	Bābā-jō . . .	Bābbā-jō . . .	Bābbā-jō.
109. From fathers . . .	Bābā-thā, -gō . . .	Bābbā-gō, -thā . . .	Bābbā-tā.
110. A daughter . . .	Bēti . . .	Šohri . . .	Bēti.
111. Of a daughter . . .	Bēti-rā . . .	Šohri-rā . . .	Bēti-rā.
112. To a daughter . . .	Bēti-jō . . .	Šohri-jō . . .	Bēti-jō.
113. From a daughter . . .	Bēti-gō . . .	Šohri-gō, -thā . . .	Bēti-tā.
114. Two daughters . . .	Dai bēti . . .	Dai šohri . . .	Dō bēti.
115. Daughters . . .	Bēti . . .	Šohri . . .	Bēti.
116. Of daughters . . .	Bēti-rā . . .	Šohri-rā . . .	Bēti-rā.
117. To daughters . . .	Bēti-jō . . .	Šohri-jō . . .	Bēti-jō.
118. From daughters . . .	Bēti-gō . . .	Šohri-jō-gō, -thā . . .	Bēti-tā.
119. A good man . . .	Bhalā ādmi . . .	Bhalā māpas . . .	Bhalā ādmi.
120. Of a good man . . .	Bhalā ādmi-rā . . .	Bhalā māpas-rā . . .	Bhalā ādmi-rā.
121. To a good man . . .	Bhalā ādmi-jō . . .	Bhalā māpas-jō . . .	Bhalā ādmi-jō.
122. From a good man . . .	Bhalā ādmi-gō . . .	Bhalā māpas-gō, -thā . . .	Bhalā ādmi-tā.
123. Two good men . . .	Dai bhalā ādmi . . .	Dai bhalā māpas . . .	Dō bhalā ādmi.
124. Good men . . .	Bhalā ādmi . . .	Bhalā māpas . . .	Bhalā ādmi.
125. Of good men . . .	Bhalā ādmi-rā . . .	Bhalā māpas-rā . . .	Bhalā ādmi-rā.
126. To good men . . .	Bhalā ādmi-jō . . .	Bhalā māpas-jō . . .	Bhalā ādmi-jō.
127. From good men . . .	Bhalā ādmi-gō . . .	Bhalā māpas-gō, -thā . . .	Bhalā ādmi-tā.
128. A good woman . . .	Bhali janānā . . .	Bhali bēti . . .	Bhali janānā.
129. A bad boy . . .	Barā matthā . . .	Barā šohri . . .	Bigri-rā bālik.
130. Good women . . .	Bhali janānā . . .	Bhali bēti . . .	Bhali janānā.
131. A bad girl . . .	Barī matthī . . .	Barī šohri . . .	Bigri-ri chbōhri.
132. Good . . .	Bhalā, achchhā, kharā . . .	Bhalā, kharā . . .	Bhalā.
133. Better . . .	(Bē-gō) achchhā . . .	(Bē-gō) kharā . . .	(Bē-tā) bhalā.

English.	Mandāri.	Mandāri Pinyin.	Sakāi.
134. Best . . .	Sabbī-gē uchchā . . .	Sabbī-gē kharā . . .	Sabbī-tē bhāi.
135. High . . .	Uchchā . . .	Uchchā . . .	Uchchā.
136. Higher . . .	(Ā-gē) uchchā . . .	(Ā-gē) uchchā . . .	(Ā-tē) uchchā.
137. Highest . . .	Sabbī-gē uchchā . . .	Sabbī-gē uchchā . . .	Sabbī-tē uchchā.
138. A horse . . .	Ghōrā . . .	Ghōrā . . .	Ghōrā.
139. A mare . . .	Ghōrī . . .	Ghōrī . . .	Ghōrī.
140. Horses . . .	Ghōrē . . .	Ghōrē . . .	Ghōrē.
141. Mares . . .	Ghōrī . . .	Ghōrī . . .	Ghōrī.
142. A bull . . .	Bād . . .	Bādā . . .	Sāb.
143. A cow . . .	Gā . . .	Gā . . .	Gā.
144. Bulls . . .	Bād . . .	Bādā . . .	Sāb.
145. Cows . . .	Gā . . .	Gā . . .	Gā.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kuttī . . .	Kuttī . . .	Kuttī.
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kuttā.
149. Bitches . . .	Kuttī . . .	Kuttī . . .	Kuttī.
150. A he goat . . .	Bakrā . . .	Bakrā . . .	Bakrā.
151. A female goat . . .	Bakrī . . .	Bakrī . . .	Bakrī.
152. Goats . . .	Bakrē . . .	Bakrē . . .	Bakrē.
153. A male deer . . .	Hārā . . .	Hārā . . .	Hārā.
154. A female deer . . .	Hārī . . .	Hārī . . .	Hārī.
155. Deer . . .	Hārā . . .	Hārā . . .	Hārā.
156. I am . . .	Hāi hā, fem. hī . . .	Hāi hā . . .	Hāi hā.
157. Thou art . . .	Tū hā, fem. hī . . .	Tū hā . . .	Tū hā.
158. He is . . .	Sē hā, fem. hī . . .	Sē hā . . .	Ōh hāi.
159. We are . . .	Āsē hā, fem. hī . . .	Hāhāi hā . . .	Āsē hāi.
160. You are . . .	Tūhā hā, fem. hī . . .	Tūhā hā . . .	Tūhā hāi.

English.	Manchŭ.	Manchŭ Pinyin.	Sinhŭ.
161. They are . . .	Sŕh hŕ, fem. hŕ.	Sŕ khŕ	Ōh hai.
162. I was . . .	Haŕ thŕ, fem. thŕ	Haŕ thŕ	Haŕ thŕ.
163. Thou wast . . .	Tŕ thŕ	Tŕ thŕ	Tŕ thŕ.
164. He was . . .	Sŕ thŕ	Sŕ thŕ	Ōh thŕ.
165. We were . . .	Āsŕ thŕ, fem. thŕ	Hambŕ thŕ	Āsŕ thŕ.
166. You were . . .	Tŕsŕ thŕ	Tŕmbŕ thŕ	Tŕsŕ thŕ.
167. They were . . .	Sŕŕ thŕ	Sŕ thŕ	Ōh thŕ.
168. Be . . .	Hŕ	Hŕ	Hŕ.
169. To be . . .	Hŕpŕ	Hŕpŕ	Hŕpŕ.
170. Being . . .	Hundŕ	Hundŕ	Huŕ.
171. Having been . . .	Hŕi-kŕ	Hŕi-kŕ	Huŕ-kŕ.
172. I may be . . .	Haŕ hŕ	Haŕ hŕ	Haŕ hŕ.
173. I shall be . . .	Haŕ hŕghŕ	Haŕ hŕghŕ	Maŕ hŕghŕ.
174. I should be . . .	.....	.....	...
175. Beat . . .	Mŕ	Chik	Mŕ.
176. To beat . . .	Mŕuŕ	Chikpŕ	Mŕuŕ.
177. Beating . . .	Mŕvŕ	Chikvŕ	Mŕyŕ.
178. Having beaten . . .	Mŕi-kŕ	Chikŕ-kŕ	Mŕi-kŕ.
179. I beat . . .	Haŕ mŕŕŕ-hŕ	Haŕ chikŕ-hŕ	Haŕ mŕŕŕ-hŕ.
180. Thou beatest . . .	Tŕ mŕŕŕ-hŕ	Tŕ chikŕ-hŕ	Tŕ mŕŕŕ-hŕ.
181. He beats . . .	Sŕ mŕŕŕ-hŕ	Sŕ chikŕ-hŕ	Ōh mŕŕŕ-hŕ.
182. We beat . . .	Āsŕ mŕŕŕ-hŕ	Hambŕ chikŕ-hŕ	Āsŕ mŕŕŕ-hŕ.
183. You beat . . .	Tŕsŕ mŕŕŕ-hŕ	Tŕmbŕ chikŕ-hŕ	Tŕsŕ mŕŕŕ-hŕ.
184. They beat . . .	Sŕŕ mŕŕŕ-hŕ	Sŕ chikŕ-hŕ	Ōh mŕŕŕ-hŕ.
185. I beat (<i>Past Tense</i>) . . .	Maŕ mŕŕŕ	Maŕ chikyŕ	Maŕ mŕyŕ.
186. Thou beatest (<i>Past Tense</i>) . . .	Taŕ mŕŕŕ	Taŕ chikyŕ	Taŕ mŕyŕ.
187. He beat (<i>Past Tense</i>) . . .	Tŕŕ mŕŕŕ	Tŕŕ chikyŕ	Uŕŕ mŕyŕ.

English.	Maṇḍarī.	Maṇḍarī (Pahārī).	Sukṭī.
188. We beat (<i>Past Tense</i>)	Āsē mārā . . .	Hamhē chikyā . . .	Āsē māryā.
189. You beat (<i>Past Tense</i>)	Tasē mārā . . .	Tamhē chikyā . . .	Tasē māryā.
190. They beat (<i>Past Tense</i>)	Tihē mārā . . .	Tihē chikyā . . .	Unhē māryā.
191. I am beating . . .	Haū mārā lagī-rā-hā . . .	Hāū chūā dā lagī-rā . . .	Haū mārā lagī-rā.
192. I was beating . . .	Haū mārā lagī-rā-thā . . .	Hāū chikā dā lagī-rā-thā . . .	Haū mārā lagī-rā-thā.
193. I had beaten . . .	Maī mārā-thā . . .	Hāū chikī-rā-thā . . .	Maī māryā-thā.
194. I may beat . . .	Haū marī-hā . . .	Hāū chikī . . .	Maī mārā.
195. I shall beat . . .	Haū mārgā, fem. mārgī; mārag.	Hāū chikārgā . . .	Haū mārgā.
196. Thou wilt beat . . .	Tā mārgā, fem. mārgī; mārag.	Tā chikārgā . . .	Tā mārgā.
197. He will beat . . .	Sē mārgā, fem. mārgī; mārag.	Sē chikārgā . . .	Oh mārgā.
198. We shall beat . . .	Āsē mārgā, fem. mārgī; mārag.	Hamhē chikārgā . . .	Āsē mārgā.
199. You will beat . . .	Tasē mārgā, fem. mārgī; mārag.	Tamhē chikārgā . . .	Tasē mārgā.
200. They will beat . . .	Sē mārgā, fem. mārgī; mārag.	Sē chikārgā . . .	Oh mārgā.
201. I should beat . . .	.....	.....	...
202. I am beaten . . .	Haū mārā jī-hā . . .	Hāū chikyā gū-rā-hā . . .	Mā-jā māryā-hā.
203. I was beaten . . .	Haū mārā gā . . .	Hāū chikyā gū-rā-thā . . .	Mā-jā māryā-thā.
204. I shall be beaten . . .	Haū mārā jīgā . . .	Hāū chikyā jīrgā . . .	Mā-jā mārgā.
205. I go . . .	Haū jī-hā . . .	Hāū nāī-hā . . .	Haū jī-hā.
206. Thou goest . . .	Tā jī-hā . . .	Tā nāī-hā . . .	Tā jī-hā.
207. He goes . . .	Sē jī-hā . . .	Sē nāī-hā . . .	Oh jī-hā.
208. We go . . .	Āsē jī-hā . . .	Hamhē nāī hē . . .	Āsē jī-hā.
209. You go . . .	Tasē jī-hā . . .	Tamhē nāī hē . . .	Tasē jī-hā.
210. They go . . .	Sē jī-hā . . .	Sē nāī-hē . . .	Oh jī-hā.
211. I went . . .	Haū gā . . .	Hāū nāī . . .	Haū gayā.
212. Thou wentest . . .	Tā gā . . .	Tā nāī . . .	Tā gayā.
213. He went . . .	Sē gā . . .	Sē nāī . . .	Oh gayā.
214. We went . . .	Āsē gā . . .	Hamhē nāī . . .	Āsē gā.

English	Marathi	Marathi Pāṇi	Sanskrit
215. You went.	Tuṣṣē gaḥ	Tumhē nāthē	Tuṣṣē gaḥ.
216. They went.	Sēḥ gaḥ	So pāthē	Oh gaḥ.
217. Go	Jā	Nā	Jā.
218. Going	Jāndā	Nāndā	Jāndā.
219. Come	Jāi-kā	Nāthā	Gayā.
220. What is your name?	Tuṣṣā-rā kyā nām hā?	Tumhā-rā kō nām ā?	Tērā nām kyā hē?
221. How old is this horse?	Ek ghōṛē-rī kyā ambar hī?	Ek ghōṛē-rī ketrī ambar ā?	Ek ghōṛē kitnī ayāyā hā?
222. How far is it from here to Kashmir?	Etihī-gē Kāśmīr kitnī dūr hā?	Indhā-gē Kāśmīr ketrī dūr ā?	Etihī-gē Kāśmīr kitnī dūr hā?
223. How many sons are there in your father's house?	Tuṣṣā-rā bālā-rē gharā kitnē gābhārī hā?	Tumhā-rā bābbā-rē gharā ketrī gābhārī ā?	Tērā bābbā-rē gharā kitnī putr hā?
224. I have walked a long way to-day.	Hāḥ āj bahot dūrā-tik bhāṇḥī-āyā.	Hāḥ āj khāṣ dūr nāthā ā.	Āj māī bhāī bhāī bhāī.
225. The son of my uncle is married to his sister.	Mārē chāchā-rē gābhārī-rā bāyāh tērī bāhīnī-kand hā.	Mārē chāchā-rē sōhrā-rā bāyāh tērī bāhīnī-kand hā.	Mārē chāchā-rā putr mārī bāhīnī-kand bāhīnī-rā.
226. In the house is the saddle of the white horse.	Sapād ghōṛē-rī jin gharā bhittar hī.	Sapād ghōṛē-rī jin gharā bandar ā.	Us sapād ghōṛē-rī kōthī gharā hī.
227. Put the saddle upon his back.	Jin-jō tērī pūthī-par thāi-dā.	Jin tērī pūthī-par dāh.	Us-par jin pād.
228. I have beaten his son with many stripes.	Māī tērā gābhārī bahot kōḍā-kand mārā.	Māī tērā sōhrā bahot kōḍā-kand mārā.	Māī us-rā putr-jō bahot kōḍā-kand mārā.
229. He is grazing cattle on the top of the hill.	Sō pahārī-rī chāṇi-par dāḍgē chārā-lāgi-rā.	Sō pahārī-rī ujjhā dāḍgē chārā-lāgi-rā.	Oh pahārī-rī chāṇi-par dāḍgē chārā-lāgi-rā.
230. He is sitting on a horse under that tree.	Sō tērā dālā-bēth ghōṛē-par baithī-rā.	Sō tērā dālā-bēth ghōṛē-par baithī-rā.	Oh ekī ghōṛē-par us dālā-bēth baithī-rā.
231. His brother is taller than his sister.	Tērā bhāī tērī bāhīnī-gē lamṭā hā.	Tērā bhāī tērī bāhīnī-gē lamṭā ā.	Us-rā bhāī us-rī bāhīnī-gē lamṭā hā.
232. The price of that is two rupees and a half.	Tiddhī-rā mūl dhāt rūpayyā hā.	Tērā mūl dhāt rūpayyā ā.	Us-rā mūl dhāt rūpayyā hā.
233. My father lives in that small house.	Mārē bāb tērā hālā gharā rahā-hā.	Mārē bāb tērā hālā gharā rahā-hā.	Mārē bāb us chāchā gharā rahā hā.
234. Give this rupee to him.	Ek rūpayyā tēr-jō dāi-dā.	Ek rūpayyā tēr-jō dāi-dā.	Ek rūpayyā us-jō dāi-dā.
235. Take those rupees from him.	Tumhā rūpayyā tēr-gē lai-lā.	Tumhā rūpayyā tēr-gē lai-lā.	Oh rūpayyā us-gē lai-lā.
236. Beat him well and bind him with ropes.	Tēr-jō aṇ karī mār hor tērī sōḍī bandh.	Tēr-jō khāṣ chūk hor rāṣī sōḍī bandh.	Us-jō aṇ mār atī rāṣī-kand bāndh-dā.
237. Draw water from the well.	Rohā-gē pānī khāich	Rohā-gē pānī khāich	Us khāich-pānī kākho.
238. Walk before me.	Mārē āgē chāl	Mārē āgē nā	Mārē āgē āgē chāl.
239. Whose boy comes behind you?	Tuṣṣā-rā picchāhē kō-rā mupṭā munda lāgi-rā-hā?	Tumhā-rā picchāhē kō-rā sōhrā munda lāgi-rā-ā?	Tuṣṣā-rā picchāhē kō-rā mupṭā āyā kardā?
240. From whom did you buy that?	Tāī ā kō-gē mālā lā?	Tumhā ā kō-gē mālā lā?	Ek tuṣṣā kō-tā khāṇḍyā?
241. From a shopkeeper of the village.	Grāvā-rā haṭṭwāṇīyā-gē	Grāvā-rā haṭṭwāṇīyā-gē	Us grāvā-rā ekī haṭṭwāṇīyā.

CHAMĒĀĪ.

ChamĒāĪ is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called BhatĒāĪ, which is a form of Dōgrī, and is described in Part I of this volume.

ChamĒāĪ has four dialects, of which the estimated number of speakers is as

Dialects.	follows :—
Standard ChamĒāĪ	63,338
Gādi or Bharmaur	14,946
Churāhī	27,301
PāngwāĪ	3,701
	<hr/>
Total	109,286

With the exception of Gādi these are all confined to the Chamba State. Included in the 14,946 speakers of Gādi are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents, containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard ChamĒāĪ, Gādi and Churāhī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangi Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zaskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zaskar Range. The tract to the north-west of the spur is called Pāngī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangi is the PāngwāĪ dialect of ChamĒāĪ and is dealt with below.

The dialects of the Ravi Valley are Gādi, Churāhī and Standard ChamĒāĪ. Gādi is the dialect of the Gaddis of the Bharmaur Wizarat, Churāhī that of the Churah Wizarat, while Standard ChamĒāĪ is the dialect of the Chamba Wizarat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādi and Churāhī will subsequently be fully described, and at present we need only confine our attention to Standard ChamĒāĪ, prefacing the account with a few brief remarks on ChamĒāĪ as a whole, including all four dialects.

Chamēāḷī, while clearly belonging to the Western Pahārī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī. To its north-west are dialects connected with Kāshmīrī. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmīrī dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumaunī of Central Pahārī, and the explanation given has been that the original inhabitants of the whole country were Khasās who spoke a language akin to Kāshmīrī and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumaunī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamēāḷī, and in its dialects, words which are evidently closely connected with Kāshmīrī form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects, and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In Standard Chamēāḷī especially, certain changes of consonants such as that of *t* to *ch* or *ṭṣ*, which are common in Western Pahārī have disappeared, though they still survive to a limited extent in Gāḍī, Churāhī and Paṅgwāḷī.

Those masculine nouns which in Pañjābī end in *ā*, like *ghōrā*, a horse, in Western Pahārī generally end in *ō* or *ū*. In Standard Chamēāḷī this *ō* or *ū* termination has disappeared, in favour of the Pañjābī *ā*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pahārī *rō* (*rā*), and this is, as usual, adjectival. Only in Paṅgwāḷī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *rō* (in its locative form) becomes a simple *ō*.

The postpositions of the dative case in the Chamēāḷī dialects are interesting.

In Chamēāḷī, it is	<i>jō</i> ,
In Gāḍī, "	<i>jū</i> , <i>bō</i> , or <i>gō</i> ,
In Churāhī, "	<i>nā</i> ,
and	
In Paṅgwāḷī, "	<i>jē</i> or <i>dī</i> .

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Paṅgwāḷī *jē* is the same. The obsolete nominative *jā* is identical with the Sindhī *jō*, cf. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gāḍī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamēāḷī with Kulūī, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāhī *nā* is the Pañjābī *nā*, but it is also connected more closely with the more distant Gujarātī *nā*. The Paṅgwāḷī *dī* is by origin a locative of *dā*, which, while not used in Paṅgwāḷī, is the regular genitive postposition of Pañjābī.

While the genitives of the Personal Pronouns in Standard ChamĒāĪ and Gādī are *mērā*, *tērā*, etc., all borrowed directly from Pañjābī, Churāhī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *minḍā*, my; *asrā*, our; *tiṇḍā*, thy; *tuārā*, your. PaṅgwāĪ, true to the Piśācha influence, drops the intervocalic *r*, and has either, *mē*, my; *hē*, our; *tē*, thy; *tūh*, your; or else shows a relic of the cerebral *ḍ* and *r*, by ending these words with a cerebral *ṇ*. Thus, *māṇ*, *hēṇ*, *tāṇ*, *tūhṇ*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pahārī in all its typical peculiarities.

Of all the dialects PaṅgwāĪ departs furthest from Standard ChamĒāĪ. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Pangī from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard ChamĒāĪ.

Authorities.—A very full and interesting account of ChamĒāĪ will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas* (London, 1908), to which reference has frequently been made in the foregoing pages. The only other work dealing with the language is a *ChambyāĪ Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archaeological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the Chamba State Gazetteer (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1894), into ChamĒāĪ have been printed from type in the local character.

The following sketch of ChamĒāĪ Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the ChamĒāĪ specimen on pp. 785 ff., the Gādī specimens on pp. 804 ff., 811 ff., and 815, and the PaṅgwāĪ specimen on pp. 855 ff. It was originally intended that these should be printed in ChamĒāĪ type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing ChamĒāĪ handwriting. They were not even written by a Chamba scribe. Good specimens of genuine ChamĒāĪ handwriting will be found on pp. 830 ff. under the head of Churāhī.

STANDARD DIALECT.

Alphabet.—Chamṣālī is written in a form of the Tākri alphabet. In the State of Chamba this character has been advanced to the dignity of the printing press, and type in an improved Tākri has been cast. The alphabet is as follows:—

த ா ஸ கா த் ä ஸ் கē G i ஸ் கி

6 2 86 100 6 11 86 100 6 11 86 100

2 ē, ē 𐄂 kē, kē 𐄃 ai 𐄂 kai 𐄃 ō 𐄂 kō

$\frac{m}{n}$ $\frac{m}{n}$ $\frac{m}{n}$

ko kha ga gha

ᐃ cha ᐃᐃ chha ከ ja ከ ja

စံ la ဝဲ lha ခဲ qha မှဲ qha သဲ na

...ra ...pha

3 tā ḍ tha ṇ da ṭ dha ṣ na

у pa 6 pha 4 ba 3 bha 7 ma

ப யா ட ரா லா - ன ரா

ྐ ནཱ ར སྐྱ ྐ ནཱ ཅ ཏཱ སྐྱ རྩ

SPECIMENS OF COMPOUND CONSONANTS.

४४ kya ४५ khyā ४६ kra ४७ tra ४८ dra ४९ lha

NUMERALS.

0 1, 3 2, 2 3, 8 4, 4 5, 7 6, 7 7, 5 8, 6 9, . 0.

Vocabulary.—A very full vocabulary of ChamĒālī is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

- agg*, fire.
aggé, before.
agrīnā, to meet.
ajj, to-day.
akkhī bakkhī, round about.
akkibālā, wise.
alakkh, lazy.
ammā, a mother.
aykāl, a famine.
auhrī, mustard.
aukhī, distress, poverty.
bab, babb, babbā, a father.
baihn, bhēn, a sister.
baihnā, to sit.
bandhā, to divide.
batt, a roadway.
baud, left (not right).
bālā, feeble.
bhēn, baihn, a sister.
bhiāg, morning.
bhiāgā, in the morning.
bhuiā, on the ground.
bī, seed.
biār, wind.
bihālā, to cause to sit, seat.
buhār, custom, tradition.
būfā, a tree.
chamknā, to be angry.
chārhnā, to raise.
chasknā, to be angry.
chhāh, buttermilk.
chhamā, forgiveness.
chhūhnā, to touch.
chīnd, a noise, shout. Cf. *dīnd*.
chugnā, to choose, to graze.
dhakk, a little, gently, slowly.
dhām, a feast.
dhēhnā, to fall.
dhiārā, a day.
dhiū, a daughter.
dikkhnā, to see.
dīnd, a noise, shout. Cf. *chīnd*.
ḍugghā, deep.

- gā*, a cow.
galānā, to speak, say.
gōchhā, to be lost.
grā, a village.
guāl, *guālū*, a shepherd.
guāpā, to cause to go, to lose.
hachhā, white.
hākh, the eye.
hatth, the hand.
hēsā, a part, share.
hiṇd, winter.
hāpā, to be, become.
idēhā, like this.
idī, here.
ipā, to come.
ittē, here.
jā, when.
jāgal, a child.
jakhṇī, when.
jhik, down.
jidēhā, like which.
jidi, where.
jihā, (postposition), like, like to.
jittē, where.
jugti, well.
kaohh, near, beside.
kachhā, from near, from.
kachlā, soft.
kadhārī, when?
kakhṇī, when?
kamm, work, action.
kammā, a servant.
kapak, wheat.
kanē, with.
khākh, the cheek.
khēttar, a field.
khōkh, the bosom.
khvāpā, to cause to eat, to feed.
khulhā, to be opened.
khvāpā, to seize.
ki, why?
kidēhā, like what?
kīhā, how?
killā, alone.
kīthā, together.

- kōḷā*, a boy.
kudī, where ?
kuṛī, a girl.
kusuthrā, ugly.
kuttē, where ?
lakk, the waist.
lar, the skirt of a garment.
lōṛā, a bridegroom, husband.
lōṛī, a bride, wife.
loṣā, lame.
latā-phatā, or *latī-paṭī*, property, goods.
lanhkhā, younger (of a son).
luṇṇā, to reap.
maṇḥū, a man.
mās, meat.
matā, much, very.
mōrā, dead.
mugṭiūrī, abundance.
muṇḍyāh, a bond servant.
nakk, the nose.
nikkā, small, younger (of a son).
nhasṇā, to run.
nīṛ, near.
ōḥ, the lip.
paohhēāṇṇā, to recognize.
pedhrā, plain, level.
paṇṇū, sharp.
paṭṭṇā, to wrap.
parōḷ, a door.
pasāoh, an evil spirit, a demon.
patyāṇā, to persuade.
piehchō, behind.
pīṭh, the back.
puṇṇā, to cause to fall, to put (clothes on a person).
puhāl, *puhālū*, a shepherd.
pujṇā, to arrive.
pūṇā, or *pauṇā*, to fall.
puttar, a son.
raḥṇā, to be angry.
rēhṇā, to remain.
rūṇā, to cry, weep.
sadnā, to call.
śahātā, help.
sar, the head.
sikar-mukar, husks.

sikhōlā, to teach.
sikkhā, to learn.
airuāl, hair.
sōbhā, to please.
sunū, a kiss.
tā, then.
tūhar-tār, at once, quickly.
ṣaihl, or *ṣēhal*, service.
takrār, confession, agreement.
taṣṭā, quick.
ṣēhal, see *ṣaihl*.
tīdēhā, like that.
tīkar, far, up to.
ṣirpā, to fall.
trīmat, a woman.
udī, there.
urē parē, round about.
utlō, there.
uchhāpā, to raise.
uchchā, high.
uṣṣhā, to rise.
warṣā, to enter.

NOUNS.—The declension of the Chamṛāṣī noun in some respects resembles that of Pañjābī rather than that of other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamṛāṣī there is a special form of the oblique plural, ending, as in Pañjābī, in *ā*.

Tadbhava masculine nouns in *ā*, form the nominative plural by changing *ā* to *ē*. Thus, *ghōrā*, a horse, *ghōrē*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ī* or *ē* in the nominative plural. Thus, *baiṣ*, a sister, *baiṣī* or *baiṣē*, sisters; *gā*, a cow, *gāī*, cows; *dhīū*, a daughter, *dhīūē*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tadbhava* nouns in *ā* form the oblique singular in *ē*, and the oblique plural in *ēā*. Thus, *ghōrā*, a horse; obl. sing. *ghōrē*, obl. plur. *ghōrēā*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ā* for the oblique plural. Thus, *ghar*, a house; obl. sing. *gharā*, obl. plur. *gharā*.

Other masculine nouns do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *hāthī*, an elephant, obl. sing. *hāthī*, obl. plur. *hāthīā*; *bichchū*, a scorpion; obl. sing. *bichchū*, obl. plur. *bichchūā*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *kurī*, a girl; obl. sing. *kurī*, obl. plur. *kurīā*.

Feminine nouns ending in a consonant add *i* in the oblique singular, and *i* or *ā* in the oblique plural. Thus, *baiḥṇ*, a sister; obl. sing. *baiḥṇi*, obl. plur. *baiḥṇi* or *baiḥṇā*.

The only important feminine nouns which do not fall within these two classes are *dhīā*, a daughter, and *gā*, a cow. The former has its obl. sing. *dhīūā*, and its obl. plur. *dhīūā*. The latter has its obl. sing. *gāi*, obl. plur. *gāūā*.

The Agent (and Locative) plural is always the same as the oblique plural, and need not concern us further. In the case of masculine nouns the agent singular ends in *ē*. In the case of nouns like *ghōrā*, it is the same as the obl. sing. Thus, *ghōrē*, by or in a horse. In the case of other nouns *ē* is added to the nominative. Thus, *ghar*, a house, *gharē*, by or in a house; *hāthi*, an elephant, *hāthiē*, by an elephant; *bichohā*, a scorpion, *bichohāē*, by a scorpion.

Feminine nouns ending in *i* form the agent singular by adding *ē*. Thus, *kuri*, a girl, *kuriē*, by a girl. So also *dhīā*, a daughter, ag. sing. *dhīūē*, and *gā*, a cow, ag. sing. *gāiē*.

Feminine nouns ending in a consonant have the agent singular the same as the oblique form singular. Thus, *baiḥṇ*, a sister, ag. sing. *baiḥṇi*.

The genitive postposition is *rā*, and this is generally added to the oblique form as in other Western Pahlavi languages; but, in the case of masculine nouns ending in a consonant, like *ghar*, a house, in which the oblique form ends in *ā*, *ē* is substituted for *ā*. Thus, *ghar*; obl. sing. *gharā*; gen. sing. *gharē-rā*. This does not apply to the plural, in which the *rā* is always added to the unchanged oblique form.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added.

SINGULAR.					PLURAL.			
Nominative.	Oblique.	Agent and Locative.	Genitive.	Vocative.	Nominative.	Oblique including Agent and Locative.	Genitive.	Vocative.
<i>Ghōrī</i> , a horse	<i>ghōrō</i>	<i>ghōrō</i>	<i>ghōrō-rā</i>	<i>ghōrē</i>	<i>ghōrō</i>	<i>ghōrōā</i>	<i>ghōrōā-rā</i>	<i>ghōrōā</i> .
<i>Ghar</i> , a house	<i>gharō</i>	<i>gharō</i>	<i>gharō-rā</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>	<i>gharē-rā</i>	<i>gharō</i> .
<i>Hāthi</i> , an elephant.	<i>hāthi</i>	<i>hāthiā</i>	<i>hāthi-rā</i>	<i>hāthiā</i>	<i>hāthi</i>	<i>hāthiā</i>	<i>hāthiā-rā</i>	<i>hāthiā</i> .
<i>Bichohā</i> , a scorpion.	<i>bichohā</i>	<i>bichohā</i>	<i>bichohā-rā</i>	<i>bichohā</i>	<i>bichohā</i>	<i>bichohā</i>	<i>bichohā-rā</i>	<i>bichohā</i> .
<i>Kuri</i> , a girl	<i>kuri</i>	<i>kuriā</i>	<i>kuri-rā</i>	<i>kuriā</i>	<i>kuri</i>	<i>kuriā</i>	<i>kuriā-rā</i>	<i>kuriā</i> .
<i>Baiḥṇ</i> , a sister	<i>baiḥṇi</i>	<i>baiḥṇi</i>	<i>baiḥṇi-rā</i>	<i>baiḥṇi</i>	<i>baiḥṇi</i> , <i>baiḥṇā</i>	<i>baiḥṇi</i> , <i>baiḥṇā</i>	<i>baiḥṇi-rā</i> , <i>baiḥṇā-rā</i>	<i>baiḥṇō</i> .
<i>Dhīā</i> , a daughter.	<i>dhīā</i>	<i>dhīūā</i>	<i>dhīūā-rā</i>	<i>dhīūā</i>	<i>dhīā</i>	<i>dhīūā</i>	<i>dhīūā-rā</i>	<i>dhīūā</i> .
<i>Gā</i> , a cow	<i>gāi</i>	<i>gāi</i>	<i>gāi-rā</i>	<i>gāi</i>	<i>gāi</i>	<i>gāi</i>	<i>gāi-rā</i>	<i>gāi</i> .

Mr. Grahame Bailey mentions, in addition to *dhīū*, and *gā*, one other irregular noun, viz., *nā* or *nā*, a name. Its obl. sing. is *nāā*, its gen. sing. *nāā-rā*, nom. plur. *nā* or *nā*, and its obl. plur. *nāā*.

The usual postpositions are:—

Acc. Dat. *jō*, to; *tikar*, for; *kari*, for, on account of.

Abl. *kachhā*, from; *kanē*, with, by means of, together with; *mañjhā*, from in.

Gen. *rā*.

Locative *bichchā*, *mañjhā*, in; *tikar*, up to; *par*, on; *kanē*, *kachhā*, near.

After verbs of saying, the person addressed takes *kanē* or *jō*.

Of the above, *rā* is, as usual, an adjective, becoming *rā* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

The postposition *jō* is used for the accusative, exactly like the Hindi *kō*. The word *jō* is the locative of an obsolete *jā* which meant 'of', and which was derived from the Sanskrit *kāryah* through the Prakrit *kajjaō*. The *ka* was dropped, and the remaining *jjaō* became *jā* in the ancient language. This *jjaō* also became the Sindhī *jō*, of. It should be remembered that, although both the Chamālī *jō* and the Sindhī *jō* have the same ultimate derivation, the Chamālī *jō* is really, by origin, a locative of the Sindhī *jō*. The locative of *jjaō* was *jjahu*, or some such word, from which the Chamālī *jō* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus:—

bhalā ādmī, a good man.

bhalē ādmī-rā, of a good man.

bhalē ādmī, good men.

bhalī trimatī, a good woman.

bhalī trimatī-rā, of a good woman.

bhalī trimatī, good women.

Comparison is indicated as usual by the ablative with *kachhā*. Thus:—

bhōyī-kachhā lammā, taller than the sister.

sabhū-kachhā lammā, taller than all, tallest.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

Sing.			I	Thou
	Nom.		<i>haū</i>	<i>tū</i>
	Ag.		<i>maī</i>	<i>taī</i>
	Obl.		<i>maī</i>	<i>taī</i>
	Dat.		<i>mañjō</i>	<i>tijō</i>
	Gen.		<i>mērā</i>	<i>lērā</i>

		I	Thou
Plur.	Nom.	<i>asi</i>	<i>tusi</i>
	Ag.	<i>asā</i>	<i>tusā</i>
	Obl.	<i>asā</i>	<i>tusā</i>
	Gen.	<i>hamārā</i>	<i>tumhārā</i>

In the translation of the parable, *maī* is sometimes used for the nominative singular of the first person, instead of *haū*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

		This	That
Sing.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inī</i>	<i>unī</i>
	Obl.	<i>is</i>	<i>us</i>
	Gen.	<i>isē-rā</i>	<i>usē-rā</i>
Plur.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inhā</i>	<i>unhā</i>
	Obl.	<i>inhā</i>	<i>unhā</i>
	Gen.	<i>inhē-rā</i>	<i>unhē-rā</i>

In most of the Western Pahārī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in Chamṛāli. In the adjoining Maṇḍālī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rā mul*, the price of this.

The **Relative and Interrogative Pronouns** are declined as follows :—

		Who	Who?
Sing.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jini</i>	<i>kunī</i>
	Obl.	<i>jis</i>	<i>kus</i>
	Gen.	<i>jisē-rā</i>	<i>kusē-rā</i>
Plur.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jinhā</i>	<i>kunhā</i>
	Obl.	<i>jinhā</i>	<i>kunhā</i>
	Gen.	<i>jinhē-rā</i>	<i>kunhē-rā</i>

The **Neuter Interrogative Pronoun** is *kai* or *kyā*, what? Mr. Bailey gives its genitive as *kudhē-rā* and its oblique singular as *kait*. Probably another oblique form occurs in *kinjō*, for what? why?

The Indefinite pronouns are *kōī*, anyone, someone, (agent *kunīōū*, obl. *kusīōū* or *kusīō*), and *kichchh*, anything, something (not declined). *Jē-kōī*, whoever; *jē-kichchh*, whatever.

The **Reflexive Pronoun** is *apū*, self, gen. *apūā*. Note that the initial *a* is short, not long as in other Western Pahārī languages.

Mr. Bailey points out that *-iō*, *-iōi*, *-ian* or *-ianī* (or *-iō*, *-iōi*, *-iau*, *-ianī*) added to a pronoun gives emphasis. Thus, *sēiōi* or *ōiōi*, that very one : *unianī*, by that very one.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The Conjugation of the Verb Substantive approaches more nearly that which we find in Mandēāli, rather than that of other Western Pahārī dialects. There is no trace of the forms with *s* (*sū*, *ōssō*, etc.), which are common further East.¹ The present does not change for person. For all persons of the singular, it is *hoi*, and for all persons of the plural *hin*. This *hai* means 'I am', 'thou art' and 'he is'.

The past tense is *thiā* or *thiyā*, used exactly like the Hindī *thā*. The masculine plural is *thiē* or *thiyē*, and the feminine singular and plural is *thī*.

B.—Active Verb.—The Infinitive always ends in *ṇā*, even after *ṛ*, *ṛ*, or *ḷ*. Thus, *mārṇā*, to strike. Note *pūṇā* or *paṇṇā*, to fall, and *īṇā* (Hindī *ānā*), to come.

The Present Participle is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *h* is inserted. Thus, from *khāṇā*, to eat, pres. part. *khāṇdā*; from *chāṇṇā*, to wish, pres. part. *chāṇhdā*. Mr. Grahame Bailey gives the present participle of *pūṇā* or *paṇṇā*, to fall, as *pūḍā*, instead of *pāṇdā*.

The present participle of *rēṇṇā*, to remain, is *raiṇhdā*; of *dēṇā* or *daiṇṇā*, to give, *dindā*; and of *lēṇā* or *laiṇṇā*, to take, *lindā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdē-i*, immediately on striking; *mārdē-hūē*, while striking, on the same principles as in Hindī.

The Past Participle is formed by adding *ā* or *yā* to the root. Thus from *mārṇā*, to strike, past participle *mārdā* or *māryā*. These are really only two different ways of spelling the same sound, which is best represented by the form *mārdā*. The masculine plural is *mārdē*, and the feminine (singular and plural) *mārdī*. The following past participles are irregular:—

<i>pūṇā</i> or <i>paṇṇā</i> , to fall	past part.	<i>pēā</i> , plur. <i>pē</i> , fem. <i>pēi</i>
<i>jāṇā</i> , to go	"	<i>gēā</i> , plur. <i>gē</i> , fem. <i>gēi</i>
<i>lēṇā</i> or <i>laiṇṇā</i> , to take	"	<i>lēā</i> , plur. <i>lē</i> , fem. <i>lēi</i>
<i>dēṇā</i> or <i>daiṇṇā</i> , to give	"	<i>dittā</i>
<i>kārṇā</i> , to do, to make	"	<i>kittā</i>
<i>chhūṇṇā</i> , to touch	"	<i>chhūhtā</i>
<i>baiṇṇā</i> , to sit	"	<i>baiṭhā</i>
<i>īṇā</i> , to come	"	<i>ayā</i> , plur. <i>ae</i> , fem. <i>ai</i>
<i>rēṇṇā</i> , to remain	"	<i>rēhā</i>
<i>hūṇā</i> , to become	"	<i>hūā</i>

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayā* (not *āyā*) given above. Thus:—

<i>galāṇā</i> , to say	past part.	<i>galayā</i> , plur. <i>galaē</i> , but fem. <i>galāi</i> .
<i>khāṇā</i> , to eat	"	<i>khayā</i> , plur. <i>khaē</i> , fem. <i>khāi</i> .
<i>chāṇṇā</i> , to wish	"	<i>chahēā</i> , plur. <i>chahē</i> , fem. <i>chāhi</i> .

¹ Dr. Vogel gives *asa*, *he is*, as used in the old language of inscriptions.

As in Mandāli, ChamĒāli has a **Static Past Participle** indicating state or condition. In Mandāli (*vide* p. 725) the static participle is formed by changing the final *ēā* or *yā* of the past participle to *i* and adding *-rā*. In ChamĒāli it is formed by changing the final *ēā* or *yā* to *ō* and adding *-rā*.

Thus, *mārēā* or *māryā*, struck, *mārō-rā*, in the state of being struck; *firōā*, fallen, *firō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus:—

<i>pēā</i> , fallen	static past part.	<i>pēō-rā</i>
<i>gēā</i> , gone	" "	<i>gēō-rā</i> or <i>gachhō-rā</i>
<i>lēā</i> , taken	" "	<i>lēō-rā</i>
<i>dittā</i> , given	" "	<i>dittō-rā</i>
<i>kittā</i> , done	" "	<i>kittō-rā</i>
<i>chhūktā</i> , touched	" "	<i>chhūktō-rā</i>
<i>baithō</i> , sealed	" "	<i>baithō-rā</i> or <i>bithō-rā</i>
<i>ayā</i> , come	" "	<i>acō-rā</i> or <i>acchō-rā</i>
<i>rēhā</i> , remained	" "	<i>rēhō-rā</i>

The **Future Passive Participle** is the same in form as the infinitive, as *mārēā*, plur. *mārē*; fem. sing. and plur. *mārē*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chālī-jāpā*, to go away. For the usual conjunctive participle *kari* is added, as in *mārī-kari*, having struck. Irregular are *pēi-kari*, having fallen, from *pāpā* or *paupā*, to fall, and *āi-kari*, having come, from *iyā*, to come.

The **Noun of Agency** is formed by adding *nē-wālā*, to the root. Thus, *mārē-wālā*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, it and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *galā* + *ā*, say ye, becomes *galā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Pañjābi termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus:—

	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>pāpā</i> or <i>paupā</i> , to fall	<i>pō</i>	<i>pōā</i>
<i>hūpā</i> , to become	<i>hō</i>	<i>hōā</i>
<i>iyā</i> , to come	<i>ā</i>	<i>iā</i> or <i>āō</i>
<i>rēhā</i> , to remain	<i>raiḥ</i>	<i>rēhā</i>
<i>baiḥā</i> , to sit	<i>baiḥ</i>	<i>bēhā</i>

In the Parable there are two instances of a first person plural imperative, viz.: *khāiē*, let us eat, and *kariē*, let us make. I have found no authority for these elsewhere.

The **Old Present** and **Present Subjunctive** is conjugated as follows:—

"I strike", "I may strike", etc.

	Sing.	Plur.
1.	<i>mārā</i>	<i>mārā</i>
2.	<i>mārē</i>	<i>mārā</i>
3.	<i>mārō, mārē</i>	<i>māran</i>

In the case of verbs whose roots end in *ā*, the *ā* of the first person singular and plural generally coalesces with the *ā* of the root into *ā*, so that we get from *galāpā*, to say:—

	Sing.	Plur.
1.	<i>galā</i>	<i>galā</i>
2.	<i>galāē</i>	<i>galāā</i>
3.	<i>galāō, galāē</i>	<i>galāan</i>

Sometimes, however, the full form *galāā* is also found.

The following verbs form this tense irregularly:—

pāpā or *paupā*, to fall, has:—

	Sing.	Plur.
1.	<i>pōā</i>	<i>pōā</i>
2.	<i>pōē</i>	<i>pōā</i>
3.	<i>pō</i>	<i>pōn</i>

hāpā, to become, is declined very similarly, making *hōā*, etc., but its third person plural is *hūn*, not *hōn*.

ipā, to come, has:—

	Sing.	Plur.
1.	<i>īā</i>	<i>īā</i>
2.	<i>īpē</i>	<i>īā</i>
3.	<i>īyō, īpē</i>	<i>īn</i>

jāpā, to go, has:—

	Sing.	Plur.
1.	<i>jā</i>	<i>jā</i>
2.	<i>jāē</i>	<i>jā</i>
3.	<i>jāō, jāē</i>	<i>jān</i>

rēhāpā, to remain, is regular, except that its third plural is *raiin*.

baihpā, to sit, makes *bēhā*, and so on, with *ē* in the first syllable throughout.

dēpā or *daihpā*, to give, has:—

	Sing.	Plur.
1.	<i>dēā</i>	<i>dēā</i>
2.	<i>dēē, dē</i>	<i>dēā</i>
3.	<i>dēō, dēē, dē</i>	<i>dēn</i>

lēnā, or *lainā*, to take, is conjugated exactly like *dēpā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus:—

sing. masc. *hañ mārā hai*, I strike or am striking.

" fem. *hañ mārāi hai*,

plur. masc. *aṣi mārā hīn*, we strike or are striking.

" fem. *aṣi mārāi hīn*

The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haũ mārḍā*, I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus :—

sing. masc. *haũ mārḍā thiyā*, I was striking.
 „ fem. *haũ mārḍi thī*, „
 plur. masc. *asī mārḍā thiyē*, we were striking.
 „ fem. *asī mārḍi thī*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindī frequentative and continuative verbs with *karnā* and *rahnā*. Thus :—

haũ mārēā kardā hai, I am striking, I habitually strike.
haũ mārēā kardī hai, I (fem.) am striking, I habitually strike.
haũ mārēā raihdā hai, I am striking, I continue striking.
haũ mārī raihdī hai, I (fem.) am striking, I continue striking.

Note that with *karnā*, *mārēā* is immutable (as in Hindī), but with *rahnā*, it changes for gender.

For another example of this tense, compare :—

sē dāgrā-jō chārēā kardā-hai, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahari Dialects. The syllable *lā* is added to the root. Thus, *haũ mārḷā*, I shall strike. The masculine plural is *mārḷē*, and the feminine of both numbers *mārḷī*. There is no change for person. A few verbs are slightly irregular :—

pūṇā or *paṇṇā*, to fall, has *pōḷā*.
hūṇā, to become, „ *hōḷā*.
jāṇā, to go, „ *jāḷā*.
rēḥṇā, to remain, „ *raiḥḷā*.

The verb *ipā*, to come, is regular, making *ilā*.

The **Past Conditional** is, as in Hindī, simply the present participle, changing for gender and number, but not for person. Thus :—

sing. masc. *haũ mārḍō*, (if) I had struck.
 „ fem. *haũ mārḍī*, „
 plur. masc. *asī mārḍō*, (if) we had struck.
 „ fem. *asī mārḍī*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindī. Thus :—

haũ firēā, I fell.
maī mārēā, I struck him.
haũ firēā hai, I have fallen.
maī mārēā hai, I have struck him.
haũ firēā thiyā, I had fallen.
maī mārēā thiyā, I had struck him.

The **Passive Voice** is made, as in Hindi, by conjugating *jāṇā* with the past participle. Thus, *hañ mārēā jāndā hai*, I am being beaten.

In the Western Panjab there is a passive formed by adding *i* to the root. Mr. Bailey gives the following sporadic specimens from Chamāālī, which agree with this in formation :—

samajhṇā, to understand ; *samjhīdā hai*, it is understood.

chāhṇā, to wish ; *chāhīdā hai*, it is needed, it is fitting, it is necessary.

Chāhiyō generally stands for the Hindi *chāhiyē*.

Causal Verbs are formed much as in Hindi. Thus :—

sunṇā, to hear, causal *sunāṇā*.

chugṇā, to graze (neut.), causal *chugāṇā*.

pūṇā or *paṇṇā*, to fall, causal *puāṇā*.

charṇā, to graze (neut.), causal *chārṇā*.

chapṇā, to rise, causal *chāṇṇā*.

As examples of irregular causals, we may quote :—

khāṇā, to eat, causal *khuāṇā*.

jāṇā, to go, „ *guāṇā*, to cause to go, to lose.

sikkṇā, to learn, „ *sikhōṇā*.

baiṇṇā, to sit, „ *bihāṇā*.

Compound Verbs need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jāṇā*, to go away ; *lēī ṇā*, to bring ; *lēī jāṇā*, to take away ; *mukāi baiṇṇā*, to complete entirely.

As an example of an **Inceptive** compound we may quote *karṇē lagṇā*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chamāālī are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMBAĪ).

STANDARD DIALECT.

ॐ ਯਮਾਨੀ ਤੇ ਮੇ ਪੁਤ ਬਿਠ । ਉਤ ਨਤ ਨਿਯ
 ਪੁਤ ਦਿਧ ਯਾ ਗਲਧ ਦਿਧ ਤੇ ਯਾ ਦਿਧ ਤੇ ਉਤ
 ਮੇਤ ਤੇ ਜੇ ਜਿਤ ਮੇ । ਤੇ ਉਤੀ ਯਪਯੀ ਲਟੀਪਟੀ
 ਉਤ ਤੇ ਦਿਧ ਮਿਤੀ । ਯਤ ਬਿਧ ਜਿਧ ਪਿਧ
 ਲੋਧ ਪੁਤ ਜਾਤ ਜਿਧ ਪਟੀਲੀ ਪਟੀਲੀ ਯਾਤ
 ਮੇਤ ਜੇ ਯਲੀ ਜੇਤ ਯਤ ਉਤ ਯਪਯੀ ਲਟੀਪਟੀ
 ਪੁਤ ਯਾਤ ਪਿਧ ਗੁਧ । ਤੇ ਜੇ ਜਾਤ ਜਿਧ
 ਗੁਧ ਦਿਧ ਤੇ ਉਤ ਮੇਤ ਜਾਤ ਪੁਤ ਯਯਮਲ ਪਿਧ
 ਯਤ ਉਤ ਜੇ ਜਿਧ ਪਿਧ । ਤੇ ਜੇ ਜਿਧ ਯਾਤ ਉਤ
 ਮੇਤ ਤੇ ॐ ਯਮਾਨੀ ਤੇ ਲਾ ਲਾ ਯਤ ਉਤੀ ਉਤੀ
 ਯਪਯੀ ਮੇਤ ਜਾਤ ਪੁਤ ਮੇਤ ਤੇ ਤੁਤ ਯਤ ਉਤੀ ਯਤਧ
 ਜੇ ਜਿਧ ਗੁਧ ਗੁਧ ਪਿਧ ਬਿਧ ਉਤ ਯਾਤ ਯਪਯੀ

ਧੋਹ ਭਓ । ਪਰ ਝੋਛੇ ਉਸ ਤੋਂ ਵੀ ਮਿੱਥ ਬਿਯ ।
 ਪਰ ਤੂੰ ਜੋ ਸੁਰਤੀ ਧਿਸ ਯਥ ਤੇ ਗਲਥ ਜੋਰ
 ਧੋਏ ਤੇ ਮਿਤਰੁ ਮਨ ਤਿਸ ਅਿਥਤ ਮਝ ਰੋਟੀ ਖਓ ਮਰੀ
 ਮੋਰੇ ਤੇ ਭੀ ਤੇ ਯਤੋ ਤਓ ਭੂਖ ਮਰਮ ਤੇ । ਤਓ
 ਉਠੀ ਮਰੀ ਯਥਯੇ ਧੋਏ ਮਝ ਅੰਲ ਯਤੋ
 ਉਸ ਤੋਂ ਗਲਲ ਧੋਏ ਜੋ ਸੁਰਗੇ ਕ ਯਤੋ ਤਓ
 ਯਗੇ ਧਧ ਮਿਤ ਤੇ ਯਤੋ ਯਥੇ ਜੋ ਜੋ ਅੰਗ ਨੀ
 ਤੇ ਫਿਰੀ ਤਕ ਪੜੇ ਤਯ । ਜਿਥੇ ਯਥਯੇ ਮਨੋਰ
 ਜਤੀ ਰੇ ਮਧੁਤ । ਤੇ ਜੋ ਉਠੀ ਮਰੀ
 ਯਥਯੇ ਧੋਏ ਮਝ ਯਥ । ਪਰ ਯਤੋ ਤਿਯੋ ਸੁਰ ਤੀ
 ਬਿਯ ਤੇ ਉਥੇ ਤੇ ਧੋਏ ਉਸ ਤੋਂ ਮਿਥੁ ਯਤੋ ਉਸ ਤੋਂ
 ਮਥ ਯਥ ਯਤੋ ਮੋਰੀ ਮਰੀ ਉਸ ਤੋਂ ਗਲੇ
 ਲਯ ਯਤੋ ਸੁਰ ਮਿਤ । ਯਤੋ ਪੁਰੇ ਉਸ ਤੋਂ ਗਲਥ
 ਧੋਏ ਜੋ ਸੁਰਗੇ ਕ ਯਤੋ ਤਕ ਧਧ ਮਿਤ ਤੇ
 ਯਤੋ ਯਥੇ ਜੋ ਅੰਗ ਵੀ ਤੇ ਫਿਰੀ ਤਕ ਪੁਰੇ ਤਯ ।

૫૦ દેવે જાયે મું રૂંડં ઐ ગલયે ધરે જજ
 ધરે જપરે જમી લેલે જ્યે જત ઉત ઐ
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 મેરે ઐમ રૂં જમી મેરે બિર મેરે મિલી
 મેરે । રૂં ધુ મી જરે લગે ॥

જતે ઉતે રે ધરે પુરે ધરે મંડ બિર ।
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 ગલયે ઐ રૂં રૂં જયે રે જત રે
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 જમી રૂં મી મેરે । રૂં ઉતે રે દેવ

ੴ ਯਧ ਯਤੋ ਓਸ ਤੇ ਪੜ੍ਹੁ ਲਗ ।
 ਓਸੀ ਓੜ ਮੇਛੇ ਯਹੀ ਧੰਧੇ ਤੇ ਗਲਧ
 ਬਿਖ ਫੋੜੀ ਧਰਮ ਯਯ ਮੈਂ ਤਹੀ ਏਤਲ ਯਯ
 ਤੇ ਯਤੋ ਯਯੀ ਤੇ ਗਲਧ ਯਯ ਧੰਧੇ
 ਹੀ ਗੋਧ ਧਰ ਤੇ ਫੇਛ ਯੇਲੁ ਤੀ ਮਿਥੀ
 ਯਯੇ ਤਿਯੋ ਹੀ ਮਿਥੀ ਤੇ ਮੈ ਯਧਯੇ ਧੰਧੇ
 ਧੰਧੇ ਯਯੇ ਧੁਧੀ ਧੰਧੇ । ਧਰ ਤਿਯੇ ਧੰਧੇ
 ੨੩ ਤੇ ਪੜ੍ਹ ਯਧ ਤਿਯੀ ਤਹੀ ਲਧਿਧੀ
 ਤੇ ਮੰਤ ਗੁਧਫੇ ਓਸੇ ਤੇ ਤਿਯੋ
 ਧੰਧੇ ਲਫੇ । ਓਸੀ ਓਸ ਤੇ ਗਲਧ
 ਧੰਧੇ ਤੇ ਧੰਧੇ ਮੈਛੇ ਯਯੇ ਤੇ ਯਤੋ ਤੇ
 ਮਿਯ ਮੈਛੇ ਤੇ ਮੈ ਤੇ ਤੇ । ਧੁਧੀ ਯਯਯ
 ਯਤੋ ਧੁਧੀ ਤੇ ਤੇ ਤੇ ਬਿਧਿ ਤੇ ੨੩
 ਤੇ ਤੇ ਮਹੀ ਗੋਧ ਬਿਧਿ ਫਿਹੀ ਯੀਧ
 ਤੇ ਗੋਧ ਯਤੋ ਗੋਧੀ ਗੋਧ ਬਿਧਿ ਮੈ
 ਮਿਲੀ ਗੋਧ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Transliteration has been here and there slightly altered. Double letters are always written as single letters in the original, and this also has been corrected in the transliteration.)

Ikki-ādmī-rē dō puttar thiē. Unhā-mañjhā nikkō-putirē
One-man-of two sons were. Them-from-among by-the-younger-son
 hābbē-kanē galayā, 'hābbā, jē glar-bāri-rā hēsā mōrā hai, sē
the-father-to it-was-said, 'father, what property-of share mine is, that
 miñjō dē.' Tā unī apnī laṭi-paṭi unhā-jō baṇḍi-dittī.
me-to give. Then by-him his-own property them-to was-divided-out.
 Atē thōrhē-dhiārē-pichchhē lauhkā-puttar sabbh-kichchh baṭōḷi-baṭōḷi-kari.
And a-few-days-after the-younger-son everything collected-collected-having
 dūr-dēsā-jō chālī-gā, atē utihē apnī laṭi-paṭi burō-kammā-bichch
a-far-country-to went-away, and there his-own property had-actions-in
 guāl. Jā sō sabbh-kichchh mukāi-baiṭhā, tā us-dēsā-mañjh
was-lost. When he everything having-completed-sat, then that-country-in
 barā apkāḷ pēā, atē us-jō aukhī pē. Tā ō jāi-kari
a-great famine fell, and him-to distress fell. Then he gone-having
 us-dēsē-rē ikki-ādmī-rē laṭ laggā, atē unī us-jō
that-country-of a-man-of (to-)skirt was-attached, and by-him him-as-for
 apnē-khētrā-mañjh sūr chārṇē-jō bhējyā. Atē unī chahēā
his-own-fields-in swine feeding-for it-was-sent. And by-him it-was-wished
 jō sikar-mukar sūr khāndē-thiē, 'unhā-kanē apnā pēt bharā,
what hucks the-swine eating-were, 'them-with my-own belly I-may-fill;
 par kōi us-jō nī dindā thiā. Par jā sē surti-bichch ayā,
but anyone him-to not giving was. But when he sense-in came,
 tā galayā, 'mērō-hābbē-rē kitnē kammē hin, jinhā-kachh rōṭi
then it-was-said, 'my-father-of how-many servants are, ichom-near bread
 khāi-karī dōṇē-jō bhī hai, atē haū bhūkhā mardā-hai. Haū
eaten-having giving-for also is, and I hungry dying-am. I
 utthi-kari apnē-bābē-kachh jāllā, atē us-jō galālā, "bābā, māi
arisen-having my-own-father-near will-go, and him-to will-say, "father, by-me
 surgē-rā atē tērō-aggē pāp kittā, atē abē māi is-jōg nī
heaven-of and of-thee-before sin was-done, and now I this-worthy (am-)not

jē phiri tērā puttar hōā. Minjō appē-kāmmēā-sāhi ikk
that again thy son I-may-become. He thine-own-servants-like one
 bujjh." ' Tā sē utthi-kari appē-bābē-kachh nyā. Par
consider.' ' Then he arisen-having his-own-father-near came. But
 ajjē-tikar dūr-hi thiā, jē usē-rē bābē us-jō dikkhyā, atē
still distant-even he-was, that by-his by-father him-as-for it-was-seen, and
 us-jō dayā āi, atē dauri-kari us-jō galē layā,
him-to compassion came, and run-having him-to on-the-neck he-was-attached,
 atē sunnā dittā. Atē puttrē us-jō galayā. ' bābhā, māi
and kiss was-given. And by-the-son him-to it-was-said, 'father, by-me
 surgē-rā atē tērā pāp kittā-hai, atē abē is-jōg nī jō
heaven-of and of-these sin done-is, and now this-worthy (I-am-)not that
 phiri tērā puttar hōā.' Par bābhē appē-mundyāhā-jō
again thy son I-may-become.' But by-the-father his-own-bondservants-to
 galayā, ' kharē-kachhā kharē kaprē kadhi lē-āō, atē
it-was-said, 'good-than good garments having-produced bring-ye, and
 us-jō luāō; atē usē-rē hatthē aṅgūthi, atē pairē jute puāō;
him-to put-on; and him-of on-hand a-ring, and feet-on shoes cause-to-fall;
 atē aśi khūlē atē khūsi kariē; is-kari jē eh mērā puttar
and we may-eat, and happiness may-make; this-for that this my son
 mari-gēā-thiā, sē jindā hūā; gōchi-gēā-thiā, sē
having-died-gone-was, he living became; having-been-lost-gone-was, he
 mili-gēā.' Tā khūsi karpē laggē.
having-been-got-went.' Then happiness to-do they-began.

Atē usē-rā barā puttar khētirā-māñjh thiā. Jā gharē-rē
And him-of the-elder son the-field-in was. When the-house-of
 nēṛ pujyā, gāṇē atē nachohāṇē-rā rankā sunnyā. Tā
near he-arrived, singing- and dancing-of sound was-heard. Then
 ikki-chākṛā-jō sādi-kari puchehhyā jē, ' eh kyā hai? ' Unī
one-servant-to called-having it-was-asked that, 'this what is?' By-him
 us-jō galayā jē, ' tērā bhāi ayā-hai, atē tērē-bābhē dhām
him-to it-was-said that, 'thy brother come-is, and by-thy-father a-feast
 lāi is-kari jē sē jindā jāgdā puji-gēā.' Unī
was-prepared this-for that he living waking arrived.' By-him
 chanki-kari andar jānā nī chahzā. Tā usē-rā bābhā bāhar
angered-having within to-go not was-wished. Then him-of the-father outside
 ayā, atē us-jō patyāṇē lagzā. Unī uttar dēi-kari
came, and him-to to-persuade began. By-him answer given-having
 bābhē-jō galayā, ' dikkh, itnī-harsā-kachhā māi tēri tēhai kardā-hai,
the-father-to it-was-said, 'see, so-many-years-from I thy service doing-am,

atē kadi tērē galāe-kachhā bāhar nī gā, par taī ikk chhēlū bhī
and ever thy thing-said-from outside not I-went, but by-thee one kid even
 miñjō ajjē-tikar nī dittā, jō māī apuē-yār-bāsī-kanē
to-me today-up-to not was-given, that I my-own-friends-companions-with
 khusī manā. Par jis-belē ēh tērā puttār ayā, jiuī
happiness may-celebrate. But at-what-time this thy son came, by-whom
 tērī laṭi-paṭi randā-mañjh guāi, us-rē tikar dhām lūi.
thy property harlots-among was-lost, him-of for a-feast was-prepared.'
 Unī us-jō galayā, 'bachchā. tū sadā mērē-kanō hai, atē
By-him him-to it-was-said, 'child, thou always of-me-near art, and
 jē-kiehehh mērā hai, sē tērā hai. Khusī karṇā atē khusī
whatever mine is, that thine is. Happiness to-do and happy
 hūṇā jog thiyā, jē ēh tērā bhāi marī-gā-thiyā, phirī
to-become proper was, that this thy brother having-died-gone-was, again
 jindā hūi-gā; atē gōchī-gā-thiyā, sē mili-gā.
living became; and having-been-lost-gone-was, he having-been-found-went.'

An account of this interesting people will be found on pp. 79 ff. of the Kangra Gazetteer (1904), and a fuller one on pp. 137 ff. of the Chamba State Gazetteer of the same year. Their language is called Gādī or Bharmauri, and the number of speakers was reported for the purposes of this Survey to be as follows :—

These figures were based on the Census of 1891, and at the Census of 1901, the number reported was much larger, being as follows:—

The Bharmour Wizārat is situated in the extreme east of the Chamba State. Further east lies Kulu, the language of which is Kuñū. To the south lies Kangra, where Kāngri is spoken. To the north lies Lahaul, the language of which is Tibeto-Burman.

Gādi is a form of Chamēāḷi, but, as might be expected, it shows traces of the influence of Kuḷūi and of Kāngri. It also possesses several independent features. One of them is the common pronunciation of the letter *ś* as *kh*, sounding something like the *ch* in the word 'loch,' or in the German 'ach.' Thus the word *śunā*, to hear, becomes *khunā*; *śikkhā*, to learn, becomes *khikkhā*; *śit*, ague, becomes *khīt*; and *daś*, ten, becomes *dakh*. It will be remembered that in other Western Pahāḍī dialects this *ś* retains its proper sound like that of the *s* in 'session,' and does not become *ś* as in Hindi. On the other hand in Kāshmiri and its related languages *ś* becomes *h*, and we may fairly reckon *kh* as an intermediate stage in the process.

The conjugation of verbs is often peculiar. Most noteworthy is the frequency of the termination *chh* added to the roots of many verbs. Thus, the verb *gāhnā*, to go, makes *gachhā* (compare the Kāshmiri *gafsha*, and the Sanskrit *gachchhāmi*), I may go. So many other verbs, such as *īnā* (Kāshmiri *yin*), to come, *ichhā*, I may come; *bhōnā*, to become, *bhuchhā*, I may become.

The Vocabulary of Gādī contains many peculiar words. A brief list, culled from various sources, but mainly from Mr. O'Brien's Kāngri Vocabulary, is here given. It

will be seen that several of the words have a close relation to corresponding words in Kāshmīrī :—

agūh, before.

akḥō, this year.

bab, *babb*, a father.

bagrī, a field.

balnā, to say.

baṇḍnā, to divide.

bāt, wind.

banhar, the upper storey of a house.

bēh, a marriage.

bēkḥnā, to sit.

bēṣarī, a wife.

bharukkh, hunger.

bhōṇū, to become, to be.

bhrukkhnā, hungry.

biār, wind.

biṣhū-rā, seated (past participle).

bun, *bunh*, down, below (Kāshmīrī *bōn*).

būṛhā, a father.

chhaḍnā, to finish, complete.

chhēlṣū, a goat, lamb.

chhikkā, a load.

chhiṣī, wood.

chhū-rā, come (past participle).

chimṣā, high.

chōṣī, the peak of a hill.

ḍabhāṇā, to put on (clothes).

ḍabī-karī, severely (of a beating).

dand, a tooth.

ḍēṇā, to cross (a pass, etc.).

dhār, a hill.

dhariṇā, to drag.

dhiārā, *dhyārā*, a day, the sun.

dhīū, a daughter.

dōlē, to-morrow.

gabhrū or *gōbhrū*, a boy.

gachhu-rā, see *guchhū-rā*.

gōḥnā, to go (past participle *gachhū-rā*, Kāshmīrī *gaṭṭhun*).

gō, gone (past participle) (Kāshmīrī *gōc*).

gōbhrū, see *gabhrū*.

guāṇā, to cause to go, to lose.

guchhū-rā or *gachhū-rā*, gone (past participle).
guhṇā, to be lost.

hachchhā, white.

hākhār, *hākkhri*, the eye.

hērṇā, to see, look.

hēsā, a share.

ījai, *ījī*, a mother.

īṇā, to come (cf. Kāshmirī *yīn*²).

jabarā, an old man.

jellā, hard.

jīṇā, a rope.

kāmā, a servant.

khadṇā, to call.

khagṇū, a chip, splinter.

khaudā, a flock.

khārū, hair.

kharaṭ, loss.

khariṇā, to stand up.

khēl, a porcupine.

khikkhṇā, to teach (Kāshmirī *hēkhun*).

khōṭā, an ass.

khunṇā, to hear.

kīṭhā, together, in one place.

kōḍ, a fair.

lāṇā, to take.

lānā, fine, smooth.

lāṇā, to prepare, apply.

lārī, a wife.

lauhkaṇā, *lauhkaṇā*, small, younger.

lē-īṇā, *lēi-īṇā*, or *lēi-ēṇā*, to bring.

lēi-gāṇā, to take away.

lōdhā, blood.

mā, a mother.

māṇā, *māṇā*, a man.

mallē, towards, with, near (= Hindostānī *pās*).

matā, much, very.

muṇṇā, to be joined, to be met.

uabī, a wife.

nachrōhī, the fourth day from the present.

nai, a river.

nakarj, the day before the day before yesterday, three days ago.

nar, a stone.

nhakkhā, to run away.

nikkā, a child.

ōdhan, apparel.

polchih painā, to fight.

parar, a foot.

parj, the day before yesterday.

parōhē, the day after to-morrow.

phiri inā, to return.

pichchhūh, behind.

piṭṭh, the back.

puhāt, a shepherd.

pūnā, to fall.

puṭhi, on, upon (Kāshmiri *pēṭh*).

putr, a son.

raihnā, rēhnā, to remain, dwell.

sanē, together with.

sānh, a bull.

saraknā, to be angry.

sētā, with, together with, by means of (Kāshmiri *sūty*).

sūpā, to sleep.

sūpind, a dream.

talē, below.

taulā, quick.

ṭhanḍā, lazy.

trīmat, a woman.

uāj, sound, noise.

uānā, the lower storey of a house.

unhar, ago.

Authorities.—A full account of the Gādī dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the Kangra Gazetteer (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gaddī women, the Shepherds of the Outer Himalayas, Panjāb*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

Pronunciation.—There are several curious changes of vowels. The vowel *a* becomes *u* in *kamāpā*, to work, to earn, and it becomes *i* in *kiffhā*, together. The latter word is a contraction of *ikaṭṭhā*, so that it is really an instance of the transfer of the initial *i*. The vowel *i* becomes *u* in *muṭnā*, to be met, and *ō* becomes *a* in *balpā*, to say.

Attention has already been drawn to the pronunciation of *ḥ* as *kḥ*. In the word *bhrukkkhā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sonant aspirate loses its aspiration, as in *baṇḍuā*, to divide, for *bhaṇḍuā*. This is the regular rule in Kāshmirī and other related languages.

Declension.—The declension of the Gādī noun is more like that of Maṇḍēālī than that of Chamēālī, although it also has points in common with the latter. The main point in which it differs from Chamēālī is that, as in Maṇḍēālī and most other Western Pahārī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamēālī ending *ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *taḭbhava* masculine nouns in *ā*, like *ghōṛā*, a horse, which change the *ā* to *ē*; feminine nouns ending in consonants like *bhēṇ* or *bēḥṇ*, a sister, which add *ī*; and feminine nouns in *ā*, like *dhiā*, a daughter, which add *ā*. Thus, *ghōṛē*, horses; *bhēṇī* or *bēḥṇī*, sisters; and *dhiūā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *hāthī*, an elephant, or elephants; *gōbhrā*, a young man, or young men; and *kuṭī* (the Chamēālī *kuṛī*), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghōṛē*, *hāthī*, *gōbhrā*, *kuṭī*, *bhēṇī* or *bēḥṇī*, *dhiūā*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ā* in the oblique form singular and plural. Thus, *gharā*.

The agent and locative (both singular and plural) of masculine nouns add *ē* to the nominative, before which *ē* nouns like *ghōṛā*, a horse, drop the final *ā*. Feminine nouns in *ī*, like *kuṭī*, a girl, add *ē* only in the plural, and those ending in a consonant, like *bhēṇ*, or *bēḥṇ*, a sister, do not take *ē* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ē* in both numbers. We thus get the following forms:—

- ghōṛē*, by or in a horse or horses.
- gharē*, by or in a house or houses.
- hāthīē*, by or in an elephant or elephants.
- gōbhrāē*, by or in a young man or young men.
- kuṭī*, by or in a girl.
- kuṭīē*, by or in girls.
- bhēṇī* or *bēḥṇī*, by or in a sister or sisters.
- dhiūē*, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added:—

Nom. Sing.	Nom. Plur.	Oblique Sing. and Plur.	Agent Sing. and Plur.	Vocative Sing.	Vocative Plur.
<i>ghōṛā</i> , a horse.	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>
<i>ghar</i> , a house.	<i>ghar</i>	<i>gharā</i>	<i>gharē</i>	<i>gharā</i>	<i>gharē</i>
<i>hāthī</i> , an elephant.	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthī</i>	<i>hāthīē</i>
<i>gōbhrā</i> , a young man.	<i>gōbhrā</i>	<i>gōbhrā</i>	<i>gōbhrāē</i>	<i>gōbhrā</i>	<i>gōbhrāē</i>
<i>kuṭī</i> , a girl.	<i>kuṭī</i>	<i>kuṭī</i>	<i>kuṭī</i> (sing.), <i>kuṭīē</i> (plur.)	<i>kuṭīē</i>	<i>kuṭīē</i>
<i>bhēṇ</i> , a sister.	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇī</i>	<i>bhēṇīē</i>
<i>dhiā</i> , a daughter.	<i>dhiā</i>	<i>dhiā</i>	<i>dhiāē</i>	<i>dhiā</i>	<i>dhiāē</i>

NOTE.—The genitive of *ghar* may be either *ghar-ṛā* or (as in Chamēālī) *ghar-ṛā*.

The usual postpositions are:—

Acc.-dat. *jō, bō, gō*, to or for.

Instr. *sētē*, with (by means of).

Abl. *thōū, thāū*, from; *mañjhā*, from in; *sētē*, with (together with).

Gen. *rā*, of.

Loc. *mañjh, mā, māk*, in; *mālē*, near (= *pās*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō*, see the remarks under the head of Chamčālī. With *bō*, we may compare the Kulūi *bē*; and with *gō*, the *gai* of the Maiyā form of the Piśācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *ba* for the genitive and *bē* for the ablative; and Bashgali Kāfir has *bā*, as a prefix for the locative. With *sētē*, we may compare the Kāshmīrī *sāl'* or *sāly*.

Verbs of saying take either *sētē*, or *jō*, as the postpositions governing the person addressed. Thus, *babbē-sētē balū*, he said to the father; *tis-jō balū*, he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisā chijā sūr khāndē, tisā amī khāñ*, what thing the swine eat, that also I may eat.

Adjectives follow the usual rules, and need no remarks.

The oblique form of *ak*, one, is *akki*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. As in Kāngri Pañjābi they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>aū, mā, āū</i>	<i>tū</i>
Ag.	<i>māī, mē</i>	<i>taī, tē</i>
Obl.	<i>mū</i>	<i>tuddh</i>
Dat.	<i>mū, mūkhū, muñjō, mūñjō, māgō</i>	<i>tujjō, tāgō</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur.		
Nom.	<i>assē, assi, assū</i>	<i>tussē, tussā</i>
Ag.	<i>assē</i>	<i>tussē</i>
Obl.	<i>assū</i>	<i>tussū</i>
Gen.	<i>indā, indhā</i>	<i>tūndā, tundhā</i>

amī means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

This, he, she, it		That, he, she, it	
Sing.			
Nom.	<i>ih</i>		<i>uh, ōh</i>
Ag.	<i>innī</i>		<i>unnī</i>
Obl.	<i>in</i>		<i>us</i>
Gen.	<i>isē-rā</i>		<i>usē-rā</i>
Plur.			
Nom.	<i>ih</i>		<i>ōh</i>
Ag.	<i>īyyē</i>		<i>ūyyē</i>
Obl.	<i>iā, inh</i>		<i>ūā, unh</i>
Gen.	<i>iā-rā, inhē-rā, inhā-rā</i>		<i>ūā-rā, unhē-rā, unhā-rā</i>

No instance of feminine or neuter forms has been noted.

The **Relative** and **Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

Who, which, what		That, he, she, it	
Sing.			
Nom.	<i>jē, jō</i>		<i>sō</i>
Ag.	<i>jinnī</i>		<i>tinī</i>
Obl.	<i>jas, jissā</i>		<i>tis, tas, tissā</i>
Gen.	<i>jasē-rā</i>		<i>tisē-rā</i>
Plur.			
Nom.	<i>jē, jō</i>		<i>sō, sōi</i>
Ag.	<i>jīyyē</i>		<i>tīyyē</i>
Obl.	<i>jiā</i>		<i>tiā</i>
Gen.	<i>jiā-rā</i>		<i>tiā-rā</i>

Instead of *tin*, *tisē*, we also find *tēs*, *tēsē*. This is little more than a variety of spelling.

The **Interrogative Pronouns** are thus declined :—

Who ? which ?		What ? (neuter)	
Sing.			
Nom.	<i>kun</i>		<i>kiā, kyā</i>
Ag.	<i>kunī</i>		
Obl.	<i>kas</i>		(dat.) <i>kajō</i>
Gen.	<i>kasē-rā</i>		<i>kajē-rā</i>
Plur.			
Nom.	<i>kun</i>		
Ag.	<i>kīyyē</i>		
Obl.	<i>kiā</i>		
Gen.	<i>kiā-rā</i>		

The **Indefinite Pronoun** *kōi*, anyone, someone, is thus declined :—

Sing.

Nom.	<i>kōi</i>
Ag.	<i>kuṃi</i>
Obl.	<i>kaski</i>
Gen.	<i>kaski-rū</i>

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindi *kuchh*, but in the Parable we have *kichh*, anything, something.

The **Reflexive Pronoun** is *apū* or *appē*, self. Its agent is *apū*, genitive *apnā*, and oblique form *apū*. Note that, as in Chamṛāṇi, the initial *a* is short.

Other Pronominal Forms.

Mr. O'Brien gives the following :—

itūnā, *ētrā*, this much or (pl.) many; *utūnā*, that much or (pl.) many; *talūnā*, *tētrā*, that much or (pl.) many; *jitūnā*, *jētrā*, how much or (pl.) many; *katūnā*, *kētrā*, how much or (pl.) many?

ētī, this many; *utī*, that many; *tētī*, that many; *jētī*, as many; *kētī*, how many?

inhā, of this kind; *unhā*, of that kind; *tinhā*, of that kind, and so on.

ēhē, now; *tanē*, *lēkhanē*, then; *janē*, *jēkhanē*, when; *kanē*, *kaphē*, *kēkhanē*, when?

ihī, here; *tēhī*, there; *jēhī*, where; *kaḥī* (sic), where?

ērā, *irā*, *ihrā*, hither; *urā*, thither; *tērā*, thither; *jērā*, whither; *kahrā*, *karā*, whither?

ihāṣ, in this manner, thus; *tihāṣ*, in that manner, so; *jihāṣ*, in what manner; *kihāṣ*, in what manner?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows :—

Sing.	Plur.
1. <i>hāṣ</i> , <i>hā</i>	<i>hāṣ</i> , <i>han</i>
2. <i>hāṣ</i> , <i>hā</i>	<i>hin</i> , <i>han</i>
3. <i>hā</i>	<i>hin</i> , <i>han</i>

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for person. Its masculine singular is *thū*, and its masculine plural *thiē*. The feminine of both numbers is *thi*.

B.—Active Verb.—Several of the most common verbs in Gādī have forms which are strange to other Indian languages.

Such are :—

- balṇā*, to say.
bēkhṇā, to sit.
bhōṇā, to become.
gāhṇā, to go.
īṇā, to come.

Most of the above are also irregular in their conjugation. With *bēkhṇā*, we may compare the Kāshmirī *bōhun*, to sit; with *bhōṇā*, the Kāshmirī *b(h)ōwan*, to become; with *gachhū*, I may go, the Kāshmirī *gatzhun*, to go; and with *īṇā*, the Kāshmirī *yin*, to come.

The **Infinitive** is made by adding *ṇā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkhṇā*, to sit; *mārṇā* or *mārṇā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṇē bhējū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamēālī, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *mārandā*, striking. The third adds *nā*, as in *mārṇā*, striking, *bēkhṇā*, sitting.

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōṇā*, to become, we have *bhōndā* and *bhunṇā*; from *īṇā*, to come, we have *īndā*; from *gāhṇā*, to go, we have *gahndā* and *gāhnṇā*, and from *rēhṇā*, to remain, we have *rēhndā* and *rēhnṇā*.

The verb *dēṇā*, to give, has its present participle *dindā* and *dēnṇā*. *Laiṇā*, to take, on the other hand is regular, making *laiṇdā*, and *lainṇā*.

The verb *balṇā*, to say, has its present participle *balandā* or *bandā*, as in *sachch bandē-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kuṣūi, by adding *ū* to the root. Thus, *mārū*, struck. Sometimes, however, and especially in the formation of the passive, the Chamēālī form in *ēā* or *yā* is used. Thus, *māryō gāhṇā*, to be struck.

Many verbs form their past participles irregularly. We may quote the following :—

Past Participle.

<i>bhāṇā</i> , to become	<i>bhūā</i> or <i>bhuchhūrā</i>
<i>gāhṇā</i> , to go	<i>yō</i> (plur. <i>gaē</i> or <i>gē</i>) or <i>guchhūrā</i>
<i>īṇā</i> , to come	<i>ā</i> (plur. <i>āē</i> , fem. <i>āī</i>) or <i>chhūrā</i> (sic)
<i>bēkhṇā</i> , to sit	<i>bāiṣhā</i> , <i>bīṣhūrā</i> or <i>bēkhūrā</i>
<i>dēṇā</i> , to give	<i>dittā</i>
<i>laiṇā</i> , to take	<i>lēū</i>
<i>pūṇā</i> , to fall	<i>pēū</i>
<i>lāṇā</i> , to begin	<i>loggā</i>

Karnā, to do, is regular, having *karū*.

The termination *rā* of *bhuchhūrā*, etc. is evidently the same as that of the static participle of Maṇḍēālī and Chamēālī, but these words have the force of an ordinary past participle, as well as that of the static past participle.

Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārū*, struck, *mārū-rā*, in the condition of one struck, the Hindi *mārā huā*. So *hērū*, seen, *hērū-rā*, in the state of one who is seen, = *dēkhā huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *mārūā*, plur. *mārūē*, fem. sing. and plur. *mārūī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus, *mārī*, having struck. This form is principally used in intensive compound verbs, as in *rakhī gāhṇā*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *mārī-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly :—

Conjunctive Participle.

<i>bhōṇā</i> , to become	<i>bhūichh(ī)-kar(ī)</i>
<i>gāhṇā</i> , to go	<i>gachh(ī)-kar(ī)</i>
<i>īṇā</i> , to come	<i>ā(ī)-kar(ī)</i> or <i>ichh(ī)-kar(ī)</i>
<i>laiṇā</i> , to take	<i>lē(ī)-kar(ī)</i>
<i>dēṇā</i> , to give	<i>dī-kar(ī)</i>

An **Adverbial Participle** is formed by adding *sītē* (the Kāshmirī *sūty*) to the oblique form of the present participle. Thus, *mārāndō sītē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *ā*. Thus, *mār*, strike thou ; *mārā*, strike ye.

The following are irregular :—

Imperative.

	Sing. 2.	Plur. 2.
<i>gāhṇā</i> , to go	<i>gāh</i>	<i>gachhā</i>
<i>īṇā</i> , to come	<i>āī</i>	<i>āīā</i>

The Old Present and Present Conjunctive is thus conjugated :—

‘I strike’.		‘I may strike’.	
Sing.		Plur.	
1.	<i>mārū, mārā</i>	1.	<i>mārū, mārā</i>
2.	<i>mārē</i>	2.	<i>mārān, mārō</i>
3.	<i>mārā</i>	3.	<i>mārān</i>

Irregular are :—

From *bhōṇā*, to become

Sing.		Plur.	
1.	<i>bhuchhū (-ā)</i>	1.	<i>bhuchhū (-ā)</i>
2.	<i>bhūē</i>	2.	<i>bhūn, bhūō</i>
3.	<i>bhūā</i>	3.	<i>bhūn</i>

From *gāhṇā*, to go

Sing.		Plur.	
1.	<i>gachhū (-ā)</i>	1.	<i>gachhū (-ā)</i>
2.	<i>gachhē</i>	2.	<i>gachhā</i>
3.	<i>gachhā</i>	3.	<i>gāhan</i>

From *ipā*, to come

Sing.	Plur.
1. <i>ichhū</i> (-ā)	<i>ichhū</i> (-ā)
2. <i>aiē</i>	<i>aiū</i>
3. <i>aiā</i>	<i>iū</i> or <i>aiū</i>

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus:—

'I shall strike,' etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūlā</i> , <i>mārlā</i>	<i>mārlī</i>	<i>mārūlā</i> , <i>mārlā</i>	<i>mārlī</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>

It will be seen that *mārlā* (-*lā*, -*lī*) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case:—

From <i>bhōpa</i> , to become,	<i>bhuchhūlā</i> or <i>bhōlā</i>
From <i>gāhā</i> , to go,	<i>gachhūlā</i> , <i>gichhūlā</i> or <i>gāhlā</i>
From <i>ipā</i> , to come,	<i>chhūlā</i> (sic) or <i>ilā</i>
From <i>laiṇā</i> , to take,	<i>laūlā</i> or <i>lēlā</i> .

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nā* is also employed, but only in the first and second persons. Thus:—

'I strike,' etc.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūlā</i> , <i>mārandā</i> or <i>mārnā</i>	<i>mārlī</i> , <i>mārandī</i> or <i>mārnā</i>	<i>mārūlā</i> , <i>mārandā</i> or <i>mārnā</i>	<i>mārlī</i> , <i>mārandī</i> or <i>mārnā</i>
2. <i>mārūlā</i> , <i>mārandā</i> or <i>mārnā</i>	<i>mārlī</i> , <i>mārandī</i> or <i>mārnā</i>	<i>mārūlā</i> , <i>mārandā</i> or <i>mārnā</i>	<i>mārlī</i> , <i>mārandī</i> or <i>mārnā</i>
3. <i>mārūlā</i> or <i>mārandā</i>	<i>mārlī</i> or <i>mārandī</i>	<i>mārūlā</i> or <i>mārandā</i>	<i>mārlī</i> or <i>mārandī</i>

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus:—

mārdā hū, mārandā hū, or mārñā hū, I am striking;
mārdā haī, mārandā haī, or mārñē haī, thou art striking;
mārdī hā or mārandī hā, she is striking.

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *dā* or *andā*. The participle in *ñā* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus:—

mārdā thū or mārandā thū, I (masc.) was, thou (masc.) wast, or he was striking,
mārdī thī, I (fem.) was, thou (fem.) wast, or she was striking, and so on.

The tenses formed from the past participle are made exactly as in Hindi. Thus:—

aū ā or aū chhūrā, I came.
mēī mārū, I struck him.
aū ā hū or aū chhūrā hū, I have come.
mēī mārū hā, I have struck him.
aū ā thū or aū chhūrā thū, I had come.
mēī mārū thū, I had struck him.

As will be seen in the case of *ṇā*, to come, so other verbs which have double forms of the past-participle, can use either of them in these tenses. Thus:—

aū bhūā or aū bhuchhūrā, I became;
aū gā or aū guchhūrā, I went;
aū baiṭhā or aū biṭhūrā, I sat; and so on.

Passive Voice.—As explained above the passive voice is made by conjugating the Chamēālī past participle in *ēā* or *ṇā* with *gāṇā*. Thus:—

aū mārṇā gāndā, I am being beaten.
aū mārṇā gāndā thū, I was being beaten.
aū mārṇā gāhlā, I shall be beaten.

Sometimes we come across the passive formed with *i*, as in other Western Pahārī dialects. Thus *pakarṇā*, to be seized, *pakarṇē gae*, they (the thieves) were seized.

Causal Verbs seem to be made as elsewhere, but very few examples are forthcoming.

<i>baṇṇā,</i>	to be made;	<i>baṇṇā,</i>	to make.
<i>gāṇā,</i>	to go;	<i>guāṇā,</i>	to cause to go, to lose.
<i>khayṇā,</i>	to hear;	<i>khayṇā,</i>	to cause to hear, to tell.

Compound Verbs.—These are much as in other Pahārī languages.

Intensives, like *baṇḍī dēṇā*, to divide out, or *guāī chhaḍṇā*, to squander, are common.

Inceptives occur in phrases like: *sō kaṅkāl bhūṇē lagṇā*, he began to be in want.

Three specimens are given of Gādī. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

ਯਾਦੀ ਸਤੁਕੁ ਤੇ ਮੂਢੇ ਪੁਰ ਬੀਟ।

ਤਿਯ ਬਠੇ ਲੈਤਾਕੁ ਪੁਰ ਧਯੇ ਸਥਿਤ ਧਨੁ ਤੇ ਧੰਪੁ ਘਾਧੀ ਤ

ਤਸ ਤੇ ਸਿਤਿ ਮੁਲਖ ਤੇ ਸੇ ਸੇ। ਤੇ ਉਨੀ ਘਾਧੀ

ਧੰਤੀ ਮਿਤੀ। ਬਿਸੁ ਪਿਯਤੁ ਪਿਸੇ ਲੈਤਾਕੁ ਪੁਰ ਸਭ

ਸਿਯ ਸਿਯ ਘਾਧੀ ਪਾਸਸ ਤੇ ਸੁਲੀ ਸੇ ਯਤ

ਤੋਠੀ ਯਪਤੀ ਘਾਧੀ ਲਾਧਤ ਸਤ ਸੁਯਥੇ ਮਿਤੀ।

ਤੇ ਤੇ ਸਭ ਸਿਯ ਸੁਯਥੇ ਸੁਭ ਤੇ ਤਿਸ ਮੁਲਖ ਸਤ

ਧਤ ਯਯਥੇ ਪਥੇ। ਤੇ ਸੇ ਘਾਧੀ ਤੇ ਲਾ।

ਤੇ ਤਿਸ ਮੁਲਖ ਤੇ ਯਾਦੀ ਸਤੁਕੁ ਸਥਿਤ ਸੇ। ਤੇ

ਤਿਨੀ ਯਪਤੀ ਧਾਧੀ ਤੇ ਸੁਭ ਮੁਧੁ ਤੁਧੁ।

ਤਿਸ ਤੇ ਸਥਿਤ ਬੁ ਤੇ ਤਿਸ ਸੀਤੁ ਸੁਭ ਬਾਧ

ਤਿਸ ਯਾਦੀ ਬਥੇ। ਤੇ ਤਿਸ ਤੇ ਸਥਿਤ ਤੇ ਮਿਯ

ਬੁ। ਤੁੰ ਗੁਤੀ ਮੰਤੁ ਭੋਜੀ ਭਰੀ ਧਲੁ ਤੇ ਮੋਰੇ
 ਧਧੇ ਰੇ ਘੋਰੇ ਭਰੇ ਭਰੇ ਤਿਨੇ ਤਿਨੇ ਤੇ ਮਤੀ ਰੇਰੀ
 ਤਿਨੇ ਯਉ ਕੁਖਯੁ ਮਾਮ ਤੇ। ਯਉ

ਭੋਜੀ ਭਰੀ ਯਧਯੁ ਧਧੇ ਮਲੇ ਗਿਯੁਲੁ ਤੇ
 ਤਿਨੇ ਤੇ ਧਲੁਲੁ ਤੇ ਧਧੁ ਮੇਂ ਗੁਮੇ ਰ ਯਉ ਤੇ
 ਪਪ ਭਰੇ ਯਧੇ ਰੇ ਗਿਯੁ ਰ ਤੇ ਫਿਰੀ ਤੇ ਪੁਰ
 ਧਧੁ। ਤੀ ਤੇ ਤੇ ਤੇ ਭਰੇ ਤਿਨੇ ਤੀ ਤੇ ਗਿਯੁ ਦੀ ਰਖ।
 ਤੇ ਭੋਜੀ ਭਰੀ ਯਧਯੁ ਧਧੇ ਮਲੇ ਘਲੁ। ਮੇਂ ਯਉ
 ਤਿਨੇ ਮੁਰ ਬੁ ਤਿਨੇ ਤੇ ਭੋਜੀ ਭਰੀ ਧਧੇ ਤੇ ਮਾਮਲਗੀ।
 ਤੇ ਮੇਂ ਮੀਰੀ ਭਰੀ ਤਿਨੇ ਮੇਰੇ ਪੁਰੀ
 ਭਰੇ ਲਗ ਯਉ ਮਤੇ ਭੋਜੁ ਮਿਤੇ। ਪੁਰ
 ਤਿਨੇ ਤੇ ਧਲੁ ਤੇ ਤੇ ਧਧੁ ਮੇਂ ਗੁਮੇ ਰ ਯਉ ਤੇ
 ਪਪ ਭਰੇ ਤੇ ਯਧੇ ਰੇ ਗਿਯੁ ਰ ਤੇ ਫਿਰੀ ਤੇ
 ਪੁਰ ਕੁਯੁ। ਧਧੇ ਯਧਯੁ ਭਰੇ

ਐ ਧਲੁ ਐ ਖਓ ਖਓ ਧੰਨੁ ਮੰਮੀ

ਲੇਛ ਯ ਤ ਤਿਸ ਐ ਤੇਛੇ ਮੇਯ ਧਤ

ਤਿਸੇ ਓ ਤਬੇ ਧਗੁਠੀ ਪਠੇ : Page 806, L. 3, for ਐ read ਐ

ਲ ਐ ਧਸੀ ਥੇਛੇ ਮੰਮੀ ਖੁਸੀ ਮਰ ਮੀਤ

ਐ ਟਤ ਮਰ ਪੁਤ ਮਸੀ ਮੈ ਬੁ ਯਦੇ ਟਿਹੀ

ਜੀ ਤੁਯ ਗੁਤੀ ਮੈ ਬੁ ਮੈ ਯਦੇ ਮੁਲੀ

ਮੈ। ਤ ਮਛੇ ਧਯੇਛੇ ਧਯੁਯੇ ਲਮੇ ॥

ਤਿਸੇ ਓ ਮੇਯ ਪੁਤ ਧਗੁਠੀ ਧੰਨੁ ਬੁ।

ਐ ਘੁਓ ਮੇਯ ਯ ਮਛੇ ਮਛੇ ਮੀ

ਉਯਯੇ ਬੁਯੀ। ਤ ਧਮੀ ਮਛੇ ਐ ਖੁਸੀ

ਮੰਮੀ ਪੁਛੁ ਐ ਟਤ ਮੀਤ। ਤ ਉਥੀ ਉਸ ਐ

ਧਲੁ ਐ ਤੇਛੇ ਯ। ਮੈ ਤੇਛੇ ਧਯੇ ਯਮ

ਲੇਛ ਤ ਮੇਸ ਗਲ ਮੰਮੀ ਐ ਤਿਸ ਐ

ਧਮੀ ਧਮੀ ਮੁਲੁ। ਉਥੀ ਮਾਮੀ ਮੰਮੀ

જપણે મને યલુ જે ધંમ્ ને માર્જી । ડિમે
 રે ધુમે ધરુ બ્રહ્મી મળી ડિમે જે પડિયે ।
 ડિમે દેવ મેલે યલુ રે મે બેરુચી ધરુ
 રી રેલ મેલુ બ્રહ્મ । રે ધરુ મળી રી
 મલ્લ મેલુ ધરુ રે બ્રહ્મ । પા રે મે
 મે મળી ધમ્મી રે મેલુ ને મિત જે મે
 જપણુ ધરુ ધર્મ મેલે મળી મેલુ । જે રે
 રે ધરુ જે મિત રે મેલુ લેલુ લેલુ
 મેલુ મેલુ મિત રે ડિમે રે રે ધર્મ લેલુ ।
 ડિમે ડિમે જે યલુ રે ધરુ રે મલ્લ
 મે મેલુ રેલુ । જે મેલુ રે મે રે રે ।
 પા મળી મેલુ જરુ મળી રે
 મેલુ મેલુ મેલુ જે રે રે રે મેલુ મેલુ
 મેલુ રેલુ મેલુ મેલુ મેલુ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀNĪ DIALBOT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular character double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.)

Akkī-mahūā-rē dūi puttar thiē. Tīā-tbāñ lauhkarē-puttrē
One-man-of two sons were. Them-from by-the-younger-son
 habbē-sēitē halū, 'hē bāpū, gharbārī-rū hēsā jē miñjō
the-father-to it-was-said, 'O father, the-property-of share which to-me
 mujdā-hā sō dē.' Tā unni gharbārī hañdi-dittī.
being-got-is that give.' Then by-him the-property was-divided-out.
 Thōrhē-dhiārē-pichēhō lauhkarē puttar sabh-kichh kitthā kari
A-few-days-after the-younger son everything together having-made
 pardēsā-jō chali-gō, atē tēthī apūi gharbārī lachpapā-māh
a-far-country-to went-away, and there his-own property debauchery-in
 guāi-dittī. Tā jē sabh-kichh guāi-chhadū, tā
was-squandered. Then when everything was-squandered-completely, then
 tis-mulkhā-mañjhī bāgū aṅkā pēā. Tā sō kaṅkā bhōpō laggā.
that-land-in a-great famine fell. Then he poor to-become began.
 Tā tis-mulkhē-rē akkī-sahukārē-mallē gō. Tā tinni
Then that-country-of one-banker-near he-went. Then by-him
 apūi-bagrī-jō sūr chārē bhējū. Tis-jō chāu thū jē, 'jisā
his-own-fields-to swine to-feed he-was-sent. Him-to wish was that, 'what
 chījā sūr khāndē, tisā amī khāñ.' Tā tis-jō kōi nā
things the-swine eat, those I-also may-eat.' Then him-to anyone not
 dindā-thū. Tā surti-mañjhī ichhī-karī balū jē, 'mērē-babbē-rē
giving-was. Then memory-in come-having it-was-said that, 'my-father-of
 gharē kētrē kāmē hin, tiā-jō matī rōṭi hūn, aū
in-the-house how-many servants are, them-to much breads are, I
 bhrukhpā mardā-hā. Aū uṭthi-karī apūē-babbē-mallē gichhūiā tā.
hungry dying-am. I arisen-having my-own-father-to will-go then

tis-jō balūlā, "hē bāpū, mē surgē-rā atē tērā pāp karā;
 him-to I-will-say, "O father, by-me heaven-of and of-thee sin was-done;
 abē is-jōg nā jē phiri tērā puttār baṇū. Jihā tērē
 now this-worthy not that again thy son I-may-become. As thy
 hōr kāmē hia tībā mīñjō bī rakh." Tā utthi-karī
 other servants are so me also keep." Then arisen-having
 appē-babbē-mallē chālū. Sō ajē-tiyā dūr thū, tis-jō hōrī-karī
 his-own-father-to he-went. He still far was, him (acc.) seen-having
 babbē-jō dard laggi. Tā sō daurī-karī tis-sēitē pyārī
 the-father-to pity was-attached. Then he run-having him-with affection
 karnō lagū, atē matē phokū dittē. Putrē tis-jō
 to-make began, and many kisses were-given. By-the-son him-to
 balū jē, 'hē bāpū, mē surgē-rā atē tērā pāp karā,
 it-was-said that, 'O father, by-me heaven-of and of-thee sin was-done,
 tā abē is-jōgā nā jē phiri tērā puttār bhūchhū.' Babbē
 then now this-fit not that again thy son I-may-become' By-the-father
 appē kāmē-jō balū jē, 'kharē kharē oḍhap kādhi
 his-own servants-to it-was-said that, 'good good apparel having-brought-forth
 lāi-ā, tā tis-jō dabhāi-dēā; atē tisē-rē hatthē aṅgūthī, parāpē
 bring, then him-to put-on; and him-of on-the-hand a-ring, the-feet-on
 jutā. Atē dhām lā, jē assī khāi-karī khusi karā;
 shoes. And a-feast prepare, that we eaten-having rejoicing may-make;
 kihā jē eh mērā puttār marī-gō-thū, abē phiri jī-bhūā;
 why that this my son dead-gone-was, now again living-became;
 guhī-gō-thū, sō abē muñi-gō.' Tā sāi bādhai bappē laggē.
 lost-gone-was, he now got-went.' Then they rejoiced to-become began.

Tisē-rā mōṭā puttār bagrī-andar thū. Jā gharē-nērē ā,
 Him-of the-elder son the-field-in was. When the-house-near he-came,
 gāpē-nachchpē-ri uāj khunī. Tā akkī-kāmē-jō khadī-karī
 singing-dancing-of noise was-heard. Then a-servant-to called-having
 puchchhū jē, 'eh kī hā?' Tā unni us-jō balū
 it-was-asked that, 'this what is?' Then by-him him-to it-was-said
 jē, 'tērā bhāi ā; sō tērē-babbē dhām lāi-hā, is-gallā-karī
 that, 'thy brother came; so by-thy-father a-feast prepared-is, this-thing-for
 jē tis-jō rājī-bājī muṭā.' Unni sarkī-karī appē-manē
 that him-to in-good-case he-was-got.' By-him angered-having in-his-own-mind
 balū jē, 'andar nā gachhā.' Tisē-rē buphē bahār
 it-was-said that, 'within not I-may-go.' Him-of by-the-father outside
 ichhī-karī tis-jō patiān. Tinni babbē-sēitē balū,
 come-having him-to it-was-appeased. By-him the-father-to it-was-said,

'hēr, mē itūpī bahrē tērī tēhal kardē bhāi. Tē sū kadi
'see, by-me so-many years thy service a-doing became. Then I ever
 tēri-gallā-thāñ babār nā bhūā. Par tē kadē muñjō akkī
thy-word-from outside not became. But by-thee ever to-me one
 bakri-rā chhōlū nā dittā, jō mē apnē-yār-bāsā-sōitē khusī
goat-of kid not was-given, that I my-own-friends-with rejoicing
 karā. Jō tērā ēh puttār ā, jinnī tērā latā-patā
may-make. Who thy this son is, by-whom thy goods
 lachpanē-mañjh guāi-dittā, tē tisē-rē-tāl dhām lāi.
debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared.
 Tinnī tis-jō balū, 'hē puttār, tū sadā mē-mallē rēhndā.
By-him him-to it-was-said, 'O son, thou ever me-near dwellest.
 Jē mērā hā, sō tērā hā. Par khusī karpī atē khusī
What mine is, that thine is. But rejoicing to-be-done and rejoiced
 bhūnā jarūr thū, is-gallā jō ēh tērā bhāi muā-thū,
to-be-become necessary was, for-this-thing that this thy brother dead-was,
 abē jindā bhūā; gulā-gō-thū, muñjō-gō.
now living became; lost-gone-was, got-went.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

ਯਮੀ ਮਤੁਤੁ ਤ ਘਰ ਮੂਛੇ ਸੋ ਸੋ
 ਯਮੀ ਗਰ ਬੀਟ । ਯੋ ਸੰਘ ਮੀ ਯਮੀ ਯਮਾ
 ਪੁਰੋ ਤੋ ਤੋਮ ਤਿਯੋ ਤੋ ਸੋ ਮਤੁਤੁ ਯਮੀ
 ਅਥੀ ਤੋ ਧੰਤੁਤੀ ਤੋਮੀ ਬੀ ਸੋਟੀ ਬੋ ਪਯਤੁਤੁ
 ਬੁ ਯਤੋ ਮੂਛੇ ਤੋ ਧੁਧ ਤਿਯੋ ਤੋਮੀ ਬੀ
 ਤੋਸੋ ਯੰਘ ਬੋ ਪਯਤੁਤੁ ਬੁ ਯਤੋ ਤੋਸੋ ਤੋ
 ਯਧੀ ਯਧੀ ਯਧੀ ਯਧੀ ਯਧੀ ਬੀ ।
 ਯਧੀ ਤੋ ਤਿਯੋ ਤਿਯੋ ਯੀ ਲਧੀ ਯਧੀ ਯਮੀ ।
 ਧੁਧ ਤੋਲ ਯਮੀ । ਸੋ ਗੇ ਯਧੀ ਤੋਮੀ ਤੋ ।
 ਤੋ ਰੋ ਯੋ ਯਧੀ ਤੋ ਗੇ ਤੋ ਸੋ ਸੋ ਤੋ

ਪਛੜੀਟ ਗਟ । ਭੀ ਤਿਯ ਸੋਰ ਭੀ

ਟਪੜੇ ਮਲਮਲ ਸੋਰੇ ਵਧੇ ਮਲੇ

ਲੇਛੇ ਗਟ ਤੇ ਸੋਰੇ ਵਧੇ ਸੇਛੇ

ਦਸ ਮਹੀ ਭੀ ਤੇ ਮਤੜੇ ਦਸ ਭੀ

ਸਾਝੇ ਸਭ ਮਿਥੇ ਸਰ੍ਹੇ ਮੇਧੇ ਯਪੜੇ ਮੇ

ਮੁਛੇ ਮੁਛੇ ਧੋਰੇ ਫੇਰੇ । ਤੇ ਸੋਰੇ ਤਿਯ ਥੀ ਸਭ

ਮਾਲ ਪੁਛੜੇ ਲੇਛੇ । ਤਿਥੇ ਸਭ ਮਾਲ

ਘੜੇ ਮਲਮਲ ਸੋਰੇ ਸਮ ਸਮ

ਬੁਝੇ ਮਿਤੀ । ਮਲਮਲ ਤੀ ਧਲੇ ਭੀ

ਮਤੜੇ ਸੋਰੇ ਸਮ ਧੰਮ ਤਿਯ ਤੇ ਵਧੇ ਤਸ

ਧਤੇ ਸੋਰੇ ਸੋਰੇ ਮਿਤੇ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Akki-mahpū-rē gharō dūi chōr chōrī karnō gaē-thiē. Jā
One-man-of in-the-house two thieves theft lo-do gone-were. When
 sand di-karī andar pujjē, tā hērandē-hin. jō sō
a-mine given-having within they-arrived, then seeing-they-are, that that
 mahpū akki-janānī, jō bauharī rēhndī-thi, chōṭī-thaū
man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by
 pakarūrā-thū; atē dūi, jē hun nānē rēhndī-thi,
he-seized-was; and by-another, who below in-the-lower-story living-was,
 tēsē jaughā-thaū pakarūrā-thū, atē us-jō apūi-apūi-kanāri
as-for-him the-leg-by he-seized-was, and him (acc.) her-own-her-own-direction
 dharirandī-thi. Sārī rāt tiyyē tīsē-rī lārī-jhagrī
dragging-they-were. The-whole night by-them him-of fighting-quarrelling
 karī. Burā hāl karū. Chōr is-tunāsē hērandē
was-made. Bad plight was-made. The-thieves at-this-spectacle watching
 rahē. Itnē-mā bhayāg bhūchh-gaī, hōr sō chōr tēthi
remained. The-meantime-in morning became, and those thieves there
 pakarē-gaē. Jā tiā-chōrā-jō gharā-rē mālkā-sanē rājē-mallē
caught-were. When those-thieves (acc.) the-house-of master-with the-king-near
 lēi-gaē, tā chōrō rājē-sētē arj kari jē,
were-taken-away, then by-the-thieves the-king-to representation was-made that,
 'hē mahārāj, assū-jō Sarkār sabh-kichh sajā deā, nppan
'O King, us-to Your-Majesty every-kind-of punishment may-give, but
 indē dūi dūi bēh nā bhūn.' Tā rājē tiā-thaū
of-us two two marriages not let-there-be.' Then by-the-king them-from
 sabh gall puchchhō lāl. Tiyyē sabh gall gharā-rē
the-whole affair to-ask was-applied. By-them the-whole affair the-house-of

mālkā sāhrāṇō sachch sachch khunāi-ditti Mālke bhi
 master before true true was-made-to-be-heard. By-the-master also
 balā jā, 'mahārāj, chōr sachch bandō-hin.' Tū rājā
 it-wās-said that, 'King, the-thieves truth speaking-are.' Then the-king
 hasū, atō sō chōr chhārī-dittē.
 laughed, and those thieves were-released.

FREE TRANSLATION OF THE FOREGOING.

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMBĀLĪ).

GĀDĪ DIALECT

(STATE, CHAMBA.)

SPECIMEN III.

A POPULAR SONG.

ੴ ਸਾਗੀ ਸੰਮ ਦੜੇ ਦੜੇ ਸਾਗ ਘੁੰਨੇ । ੴ ਸਾਗੀ ਸੰਮ ।

ੴ ਸਾਗੀ ਸੰਮ ਮੇਧੀ ਸੁਇਮੀ ਤੇ ਯੋ ॥

ਮੇਧੀ ਦਲੰਮੀ ਗੰਤ ਘੋਗੜੇ ਮੁਤਕ ਲੇਭ ।

ੴ ਸਾਗੀ ਸੰਮ ਘੋਗੜੇ ਮੁਤਕ ਦਭੋਯ ॥

ਯੋਤ ਯੋਧਿਯੋ ੴ ਮੁਤਕ ਦਭੋਯੋ ੴ ਸਾਗੀ ਸੰਮ ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMPA.)

SPECIMEN III.

A FOLK-SONG.

TRANSLITERATION AND TRANSLATION.

Rājā-Dharmī-chandē barē barē dharain kumāō.
By-Rājā-Dharmī-chand great great holy-works were-carried-out.

Rājā-Dharmī-chandē.

By-Rājā-Dharmī-chand.

Rājā-Dharmī-chandā Dēvi supindī-jō āi.
(To-) Rājā-Dharmī-chand Dēvi a-dream-for came.

Dēvi balandī, 'mañjh-Kāngrē dōhrā lēpā.'
Dēvi says, 'in-mid-Kangra a-temple is-to-be-built.'

Rājā-Dharmī-chandē Kāngrē dōhrā baṇāiā.
By-Rājā-Dharmī-chand in-Kangra a-temple was-built.

Mātā Ambikā-rā dōhrā baṇāiā Rājā-Dharmī-chandē.
Mother Ambikā-of a-temple was-built by-Rājā-Dharmī-chand.

FREE TRANSLATION OF THE FOREGOING.

Rājā Dharmī-chand did many pious works.

Rājā Dharmī-chand.

The Goddess Dēvi appeared to him in a dream.

She said, 'build a temple in mid Kāngrā.'

Rājā Dharmī-chand built a temple in Kāngrā.

He built a temple in honour of Mother Ambikā.

CHURĀHĪ

The main river of the Chamba State is the Ravi, and its valley is divided into the three Wizārats entitled the Sadr, the Churāh, and the Gaddārān. The dialect of the Sadr Wizārat is Standard Chamṛāḷī, that of the Gaddārān is Gādī, both of which have been already described. The dialect of the Churāh Wizārat is known as Churāhī. Geographically, Churāh occupies the entire basin of the river Siul, a tributary of the Ravi, and lies to the north of the Sadr Wizārat, having the Gaddārān to its South-east. A full account of the people of Churāh and of their customs will be found on pp. 152 ff. of the Chamba Gazetteer (1904).

The Churāhī dialect is much more closely connected with Standard Chamṛāḷī than is Gādī. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the Churāh Wizārat. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from Hindi and Pañjābī. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 862 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the Chamba Gazetteer, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1905). The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

Vocabulary.—As in the other Chamba dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the Panjab plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with Gādī attention has been called to the number of points of agreement with Kāshmirī. These are also numerous in Churāhī, and it is not necessary to draw attention to them again.

agg, fire.

aggar, *aggyē*, *agrhē*, in front, before, cf. *hāgrē*.

aiṇū, *aiṇū*, *ēiṇū*, to come.

aiṇā, ugly, bad.

ajj, to-day.

ākhri, the eye.

aṇkāl, a famine.

babb, *babb*, *bōbb*, a father.

baddā, lig.

bandṇā, to divide.

barh, a year.

baū, a father.

bēir, *bhēhar*, outside.

bēṇū, to sit.

bhākḥ, a statement of a party in court.

bhēḍḍā, *bhradd*, a sheep.

bhēhar, *bēṣ*, outside.

bhīṇ, a younger sister.

bhōṇā, to be, to become.

bhradd, *bhēḍḍu*, a sheep.

bhrukḥḥā, hungry.

bhyāg, morning.

buṭṭ, a tree.

chanā or *charnā*, to graze (intr.).

chānā or *chārnā*, to cause to graze, to feed (cattle).

chāṇthē, two days after to-morrow, two days before yesterday, the third day from to-day.

chhaḍḍā, to place.

chhēl, beautiful.

chōṭṭ, a hill-top.

ḍāh, pity, compassion.

ḍaidḍā, an elder sister.

ḍaḍḍāri, lazy.

ḍānt, an ox.

dēṇā, *dīṇā*, to give.

dhēṇ, *dhiṇ*, a daughter.

dhunṇā, to prepare, make ready.

dih, a day, the sun.

dōṭṭē, to-morrow.

ēbbē, now.

ēṇā, see *aiṇū*.

ēṭhā, from here.

ēṛi, here.

ēṭṛā, *ēṭṛēṭā*, so (this) much or many.

ēṭṭhī, here.

gā, a cow.

gabhrā, a boy, lad.

gāḥḥū, to go.

giraṇyā, a village.

giṭṭhē, together, cf. *kiṭṭhā*.

guāṇā, to lose.

hachchhā, white.

hāgrē, before, cf. *aggar*.

hanṭṇā, to walk.

hatt, a hand.

hēṭṭh, below.

hī, yesterday.

idhō, here.

ipfē, down.

itēā, like this.

janēi, betrothal, marriage.

jēṛi, where.

jētrōṛēā, which much or many.

jēṭṭhī, where.

jharṇū, to fall.

jidhēō, when.

jiteā, like which.

jō, a wife.

jugṭē, well, thoroughly.

kaini, *kēini*, why?

kāmā, a servant.

kanā, from.

kanē, *kinē*, *kēnī*, with, together with.

katāb, a book.

kēini, see *kaini*.

kēnī, see *kanē*.

kētrōṛēā, how much or many?

khalāpā, to give to eat.

khānā, to eat.

khōṭā, an ass.

kidhēō, when?

kidhēō, sometimes, ever.

kinē, see *kanē*.

kiteā, like what?

kiṭṭhā, together, cf. *giṭṭhē*.

kōi, *kōṛi*, where?

kuṭi, a girl, a daughter.

lādhē, near.

luipā, to take.

likrā, a garment.

lūpā, to clothe.

mañjhā, from in.

māṇs, *mupē*, a man.

mauō, *mornū*, to die.

mānū, *mārāū*, to beat.

maṛdū, a man.

matā, much, many, very.

māṭhrā, small, younger.

mēhṇū, a man.

muné, māns, a man.
mutyār, full grown.

nak, the nose.
naṣṇā, to run.
nēr, nīr, near.
nikkā, small.
nēr, nēr, near.

ōṭhī, there.

padhr, a plain level country.
paid, pār, pēr, a foot.
paṭ, belly.
pākhṛū, a bird.
parhē, day before yesterday.
parṣū, day after to-morrow, day before yesterday.
paṭṭī, a field.
pēnū, pīnū, to drink.
pēōṇā, to give to drink.
pēr, see *paid*.
pīchchō, pīchchū, behind.
pīṇḍā, the body.
pīṭh, the back.
pran, upon.
pūjjā, to arrive.
puttar, a son.

raihṇhū, to remain.

ṣadānā, to call.
ṣētē, with, together with.
ṣikhṛnā, to learn.
ṣīr, head.
ṣīruāl, hair.
ṣukḷī, the moon.
ṣuṇānū, to cause to hear, to tell.
ṣuṇṇā, to hear.

ṭaulā, swift, quick.
tērī, there.
tīdhō, then.
tīr, the eye.
ṭīmat, a woman.

ubrē, up.
uēṇḍī, pēṇḍī, round about.

ulāā, like that.

ulāā, high.

utrōrēā, so (that) much or many.

yāhē, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

Written Character.—The Chamba variety of Tākri has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamēālī movable type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

Pronunciation.—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmīrī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon 'manni'. Similarly the word for 'eating' is *khātā*, the feminine of which is not *khāti*, as we might expect, but *khāiti*. So the feminine of *khāpā*, to eat, is not *khāpi*, but *khāipi*. This particular epenthetic change of *a* followed by *i* is common in Kāshmīrī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahārī dialects, and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahārī language Kumaonī (*vide* pp. 114 ff.), in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahārī language is made very clear.

As in some other Western Pahārī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *katāb*, a book, instead of *kitāb*, and *i* instead of *u* in *likrē* for *lūkrē*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindi *bhi*, we usually have *bī*, also. On the other hand we have an *h* prefixed in *aggar* or *hāgrē*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dānt*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Pisācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārṇā*, to strike, becomes *mānā*, and *chārṇā*, to graze, becomes *chānā*. We have noticed the same elision of *r* in the Rāthī dialect of Garhwālī. In the Pisācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *r* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asrā*, our; *tuārā*, your; *minḍā*, my; and *tiḍḍā*, thy. But it also occurs in other words, as in *marḍā*, a man. A similar change occurs in the Kāfir Pisācha languages, where we have, *e.g.*, the Bashgalī *dyur*, far; and *bar*, outside. Again, in Kāshmīrī *r* and *ḍ* are frequently interchanged.

¹ *E.g.* Kīṭhālī *būḷā*, a sister, obl. *bauḷḷḷ*.

In Gādi we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Churāhī. Thus we have *bhrukkkhū*, hungry; *bhrād* or *bhēddā*, a sheep; *hāgrē*, *aggar* and *aggē*, before; and *śikhraū*, to learn. The insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kuḷi*, a girl, the Chamāñī *kuṛi*, and Kāshmirī *kūr*.

Declension.—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Standard Chamāñī these make their oblique forms by adding *ā*, as in *gharā*. Gādi follows the same rule. Both dialects, however, change the *ā* to *ē* in the genitive. Thus *gharē-rā*. Churāhī, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Agent and Locative Singular and Plural.	Vocative Singular.	Vocative Plural.
<i>ghōrā</i> , a horse	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrē</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharē</i>	<i>gharē</i>	<i>gharē</i>
<i>hātāt</i> , an elephant	<i>hātāt</i>	<i>hātāt</i>	(sg.) <i>hātāt</i> , (pl.) <i>hātātē</i> .	<i>hātāt</i>	<i>hātātē</i>
<i>kuḷi</i> , a girl	<i>kuḷi</i>	<i>kuḷi</i>	<i>kuḷi</i>	<i>kuḷi</i>	<i>kuḷi</i>
<i>bhēp</i> , a sister	<i>bhēp</i>	<i>bhēp</i>	<i>bhēp</i>	<i>bhēp</i>	<i>bhēp</i>
<i>dhōū</i> , a daughter	<i>dhōū</i>	<i>dhōū</i>	<i>dhōū</i>	<i>dhōū</i>	<i>dhōū</i>
<i>gā</i> , a cow	<i>gā</i>	(sg.) <i>gāt</i> , (pl.) <i>gātē</i> .	(sg.) <i>gāt</i> , (pl.) <i>gātē</i> .	<i>gāt</i>	<i>gātē</i>

It will be seen that, except in the case of *ghar*, the declension is almost the same as that of Standard Chamāñī.

The most common postpositions are:—

Accusative-Dative, *nī*, to; *rē-tē*, for.

Ablative, *kanā*, *kachchū*, from; *mañjhā*, from among; *lā*, with, by means of; *kanē*, *kinē*, or *kēnī*, and *sētē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *mañh*, *mañjh*, *māh*, in; *pran*, upon.

As remarked in the case of Gādi, *sētē* is connected with the Kāshmirī *sūty*. The Genitive postposition is *rā* or *rō*. It will be remembered that in the more eastern dialects of Western Pahārī the terminations *ā* and *ō* are interchangeable for nouns like *ghōrā*, a horse, and that sometimes the *ō* termination is the only one used. In Standard Chamāñī and Gādi no *ō* terminations have been noted, nor have they been noted in the case of nouns in Churāhī. In the eastern dialects we sometimes have *ā* instead of *ō*, and in Kulūi infinitives end in *pā* or *pū*. The same, it will be seen, is the case with infinitives in Churāhī.

A few Churāhī nouns, such as *mēhpū*, and *maydū*, both meaning 'man', and *gabhrū*, a boy, end in *ū*. This *ū*, however, does not change in declension, thus the genitive of *mēhpū* is *mēhpū-rā*.

Moreover, as we see here, in Churāhī, the genitive postposition is *rā* or *rō*. This, as elsewhere, is an adjective becoming *rā* when agreeing with a masculine noun in an oblique case singular or in the plural, and *rī* when agreeing with a feminine noun.

The use of *nī* for the accusative-dative is peculiar to Churāhī. Chamēālī and Gādī have *jō*. Its nearest relative is the Pañjābī *nā*.

Adjectives follow the usual rules. Those in *ā*, changing the *ā* to *ē* or *ī*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the ablative, as in *bhīṇā-kanā lammā*, taller than the sister; *sabhnā-kanā kharā*, best of all, best.

PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamēālī (e.g. *miñjō*, to me) or from Hindī (e.g. *tumhārā*, your):—

	I	Thou
Sing.		
Nom.	<i>aū, haū</i>	<i>tū.</i>
Ag.	<i>mī, mai</i>	<i>tī, tai.</i>
Obl.	<i>mī, mū</i>	<i>tau.</i>
	<i>mlā, mīṇḍā</i>	<i>tīṇḍā, tīṇḍā.</i>
Plur.		
Nom.	<i>āsē, ahē</i>	<i>tūē, tūhē.</i>
Ag.	<i>āsē, ahē</i>	<i>tūē, tūhē.</i>
Obl.	<i>āsū</i>	<i>tōū, tōā, tūā.</i>
Gen.	<i>asrā</i>	<i>tuārā, tūhārā.</i>

The genitives singular and plural should be noted. In the singular they end in *ṇḍā*, and in the plural in *rā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asāḍā*, our, and *tuhāḍā*, your; and, in the Pōthwārī dialect of Lahndā or Western Pañjābī, *māḍā*, my; *asāḍā*, our; *tāḍā*, thy; and *tuhāḍā*, your. This cerebralization does not occur in the other pronouns.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows:—

	This	That
Sing.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inī</i>	<i>unī.</i>
Obl.	<i>ēs</i> (fem. <i>ēsē</i>)	<i>us</i> (fem. <i>ussē</i>).
Gen.	<i>ēsērā</i>	<i>usērā.</i>
Plur.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Obl.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Gen.	<i>inhērā</i>	<i>unhērā.</i>

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahārī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ēs* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *asērā* occurs, meaning 'her' (*asē-rī janēi-rā*, of her betrothal). It is probably a variant of *usērā*, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahū-kachhāz pūchchhā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The Correlative is commonly used as a pronoun of the third person, and also as a demonstrative pronoun:—

	Who	That
Sing.		
Nom.	<i>jē</i>	<i>sē</i> .
Ag.	<i>jini</i>	<i>tiñi, tēñi, tiñi.</i>
Obl.	<i>jis, jos</i> (fem. <i>jassē</i>)	<i>tis.</i>
Gen.	<i>jisērā, jāsērā</i>	<i>tisērā.</i>
Plur.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinhā</i>	<i>tiñhā.</i>
Obl.	<i>jinhā</i>	<i>tiñhā.</i>
Gen.	<i>jinhērā</i>	<i>tiñhērā.</i>

In the Parable we have once *tiñi* for the agent singular of *sē* (*tiñi manē bōlā*, he said in his mind).

The **Interrogative Pronoun** is thus declined:—

	Who?
Sing.	
Nom.	<i>kaṇā.</i>
Ag.	<i>kuni.</i>
Obl.	<i>kōs.</i>
Gen.	<i>kōsērā.</i>
Plur.	
Nom.	<i>kaṇā.</i>
Ag.	<i>kunhā.</i>
Obl.	<i>kunhā.</i>
Gen.	<i>kunhērā.</i>

The neuter Interrogative Pronoun is *kuṭū* or *kilā*, what? Its other forms have not been noted, except the genitive, which is *kā-rā*.

The Indefinite Pronouns are *kōi*, anyone, someone; and *kichchh*, anything, something. *Kōi* has its agent *kēñi*, and its genitive *kisērā*. *Kichchh* does not change in declension.

Jē-kō is whoever, and *jē-kichchh*, whatever.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātē*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *ai* as well as *ā*, and *ātē* instead of *ātē*. Moreover there is a feminine form *aiṭi* or *ātī* as in *matī rōṭi aiṭi*, there is much bread (Sp. I.), and *kuṭi tōhē niōri āṭi*, you took away the girl (Sp. II).

In the second specimen we also have *hē*, which is borrowed from Chamēāḷi, being a corruption of *hai*.

The Past tense is *thiā*, *thēā* or *thiā*, pl. *thiē* or *thiē*; fem. (sg. and pl.) *thi*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

B.—The Active Verb.

The infinitive ends in *ṇā* or *ṇā*. After *r* the termination is *nā* or *nū*. Thus, *jharṇā* or *jharṇā*, to fall; *bhōṇā* or *bhōṇā*, to become; *mārṇā* or *mārṇā*, to strike.

As stated under the head of nouns substantive, the final letters *ā* and *ā* are interchangeable, but *ṇā* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *mārṇā* is *mānū*; similarly we have *chārṇā* or *chānū*, to graze (cattle); while for *kārṇā*, to do, we have *kanū* or even *kānū*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kāshmiri) put into the feminine. The feminine is formed by changing the final *ā* or *ā* to *i*, and an *i* is also epenthetically inserted before the *ṇ* or *n* as explained under the head of pronunciation. Hence the feminine of *mānū*, to strike, is *māni* or *maini*. 'To strike the boy' is *gabhrā mānū*, while 'to strike the girl' is *kuṭi maini*.

In Churāhī the infinitive does not appear to change in declension; thus, in the Parable, we have *chānā* (not *chānē*) *bhējā*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maran laggā*, he began to die. It will be observed that here the termination is *ṇ* not *n*, although preceded by *r*. It must be confessed that the rule about having a dental *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *ṇ* of the termination *ṇā* or *ṇā*. Thus, the infinitive of *gāh*, go, is *gāhṇā*, to go, and of *raih*, remain, *raihṇā*, to remain.

The Present Participle is formed by adding *tā* to the root. Thus from *jharṇā*, to fall, *jharṭā*, falling. If the root ends in a vowel then *ṇ* is inserted. Thus, *bhōṇā*, to become, *bhōṇṭā*, becoming. The Chamēāḷi forms in *dā* are also used, so that we have also *jharidā* and *bhōndā*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khāṭā* from *khāṇā*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tā* or *dā*, as in the case of the infinitive. Thus, *mārṭā* or *mātā*, striking; *kārṭā*, *katā* or *kāṭā*, doing.

The feminine of the present participle is formed by changing the final *ā* to *i*, with an epenthetic insertion of *i* as in the case of the infinitive. Thus, the feminine of *mātā* is *māiti* or *maiti*, and of *khāṭā*, *khāiti*.

The following present participles are slightly irregular :—

<i>gāhṇhū</i> , to go,	present part.	<i>gāthā</i> .
<i>aṇṇū</i> , to come,	" "	<i>ēṭā</i> or <i>īṭā</i> .
<i>raiṇṇhū</i> , to remain,	" "	<i>rēhulā</i> .
<i>bōṭṭū</i> , to speak,	" "	<i>bōṭṭā</i> .
<i>bhōṇū</i> or <i>bhūṇū</i> , to become,	" "	<i>bhōntā</i> or <i>bhūntā</i> .

In the case of *bōṭṭū*, (as in the case of a final *r*) the *t* has been dropped before the consonantal termination, and the *t* doubled in compensation.

The masculine plural of the present participle ends in *ē*; and the feminine singular and the feminine plural end in *i*. Thus, *mātā*, pl. *māle*; fem. sing. and pl. *māiti*.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus, *mārēā* or *māryā*, struck. These are really two different ways of spelling the same sound, and *mārēā* is the more correct. Sometimes only *ā* is added, so that we also have *mārā*. Again, the Kulūi form in *ū*, instead of *ā* is also common, as *mārū*.

The following past participles are irregular :—

	Past Participle.
<i>bhōṇū</i> or <i>bhūṇū</i> , to become	<i>bhōā</i> , <i>bhūā</i> , or <i>bhū</i> .
<i>aṇṇū</i> or <i>ēṇṇū</i> , to come	<i>ā</i> , <i>yā</i> or <i>yāh</i> ; pl. <i>āē</i> , <i>yāē</i> ; f. <i>āi</i> , <i>yāi</i> .
<i>gāhṇhū</i> , to go	<i>gēā</i> , <i>gēā</i> or <i>gyā</i> ; pl. <i>gēē</i> or <i>gē</i> ; f. <i>gēi</i> .
<i>pūṇū</i> , to fall	<i>pēā</i> , <i>pēū</i> .
<i>pēṇū</i> , to drink	<i>pētū</i> .
<i>kāhṇū</i> or <i>kanū</i> , to do	<i>kēā</i> or <i>kēā</i> (f. <i>kī</i>) or <i>kittā</i> .
<i>laiṇū</i> , to take	<i>lēā</i> , <i>lā</i> (f. <i>lī</i>).
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dittā</i> , <i>dittū</i> .
<i>raiṇṇhū</i> , to remain,	<i>rēhā</i> .
<i>naṣṇū</i> , to run	<i>naṣhā</i> .
<i>bēṣṇū</i> , to sit	<i>bēṣhā</i> .
<i>khāṇū</i> to eat	<i>khaū</i> (pl. <i>khāē</i> ; f. <i>khāi</i>).

Note that there is another verb *kāhṇū*, meaning 'to say' which is regular.

As in other Chamha dialects and in Mandi there is a **Static Participle** formed by changing the *ēā* or *yā* of the past participle into *ōrā*. Thus, *mārēā*, struck, *mārōrā*, in the state of having been struck.

The following are irregular :—

Past Participle.	Static Participle.
<i>bhōā</i> or <i>bhūā</i> , become	<i>bhōrā</i> or <i>bhūrā</i> .
<i>ā</i> or <i>yā</i> , come	<i>āōrā</i> , <i>yāōrā</i> .
<i>gēā</i> , <i>gēā</i> or <i>gyā</i> , gone	<i>gēōrā</i> , <i>gēōrā</i> or <i>gyōrā</i> .
<i>pēā</i> , fallen	<i>pēōrā</i> .
<i>pētū</i> , drunk	<i>pētōrā</i> .
<i>kēā</i> , <i>kēā</i> or <i>kittā</i> , done	<i>kēōrā</i> or <i>kittōrā</i> .
<i>lēā</i> or <i>lā</i> , taken	<i>lēōrā</i> .
<i>dittā</i> , given	<i>dittōrā</i> .
<i>rēhā</i> , remained	<i>rēhōrā</i> .

Past Participle.

uathā, run*bēthā*, seated*khaū*, eaten

Stative Participle.

uathōrā.*bēthōrā*.*khaōrā*.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *i*, to the root, to which *kari* is usually added except in the case of Intensive compound verbs. Thus, *māri-kari*, having struck. The verb *aiṇū* or *ēiṇū*, to come, has *aichhi-kari* or *aohhi-kari*.

The **Noun of Agency** is formed by changing the *ṇā(ṇū)* of the Infinitive to *ṇēbālā* (*nēbālā*). Thus, *jharṇū*, to fall, *jharṇēbālā*, a faller, one who is about to fall; *mānū*, to strike, *mānēbālā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. The following are irregular:—

Imperative.

aiṇū or *ēiṇū*, to come*gāhṇū*, to go*raiṇṇū*, to remain

2nd sing.

ā, *āch**gāh**rēhī*

2nd plur.

aichhā, *ichhā*.*gāhā*, *gāā* or *jā*.*rēhī*.

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindī *mārā*, I may strike. In the Parable we have *khāū*, I may eat (husks), and in the List of words (Nos. 172 and 194) we have *bhōā*, I may be; and *mārā*, I may strike. Possibly *khāū* is borrowed from Hindī.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindī, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *mātā*, striking; *aū mārtā ā* or *aū ā mātā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *aū mārtā aī*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā mātā*; masc. plur. *ā mātē*; fem. sing. and plur. *ā mātī*.

When *ā* or *ātē* follows the participle, the two sometimes coalesce. Thus, *aū mātā* (for *mātā + ā*), I am striking, and *āssē mātātē* (for *mātē + ātē*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *aū mātā thēā*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *mātā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jharṇū*, to fall, Mr. Bailey gives *jharītā*, instead of *jharṭā* as we might expect.

The **Future** in most Pahārī Dialects is formed by adding *lā* (*lē*, *lī*) to the Root or to the old Present. Thus, in Standard Chamṛāhī we have *haū mārlā*, I shall strike. Churāhī uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kūṭhālī and other connected dialects of the Simla Hill

States. In Kiñṭhālī the *-mā* is reserved for the first person, but in Churāhī this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *i* or *ē*, but in one place, in the Parable, we have *bōlūmā*, I will say, in which the *ū* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jharṇā*, to fall, with *i* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. <i>jharīmā</i>	<i>jharīmē</i> .
2. <i>jharilā</i>	<i>jharilē</i> .
3. <i>jharilā</i>	<i>jharilē</i> .

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēilē*, we will come (in ten or fifteen days), and *dēmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *mānū*, to strike.

Sing.	Plur.
1. <i>māmmā</i> (or <i>māhmā</i>)	<i>māmmē</i> (or <i>māhmē</i>).
2. <i>mārēlā</i>	<i>mārēlē</i>
3. <i>mārēlā</i>	<i>mārēlē</i>

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person :—

	<i>-mā</i> forms.	<i>-lā</i> forms.
<i>bhōnū</i> or <i>bhūṇū</i> , to become	<i>bhōmā</i> or <i>bhūmā</i>	<i>bhōlā</i> or <i>bhūlā</i> .
<i>āiṇū</i> or <i>ēiṇū</i> , to come	<i>āimā</i> or <i>ēimā</i>	<i>āilā</i> or <i>ēilā</i> .
<i>gābṇhū</i> , to go	<i>gammhā</i> or <i>gammā</i>	<i>gālhā</i> .
<i>kāhṇū</i> , to do	<i>kāhmā</i>	<i>kāhlā</i> .
<i>lāiṇū</i> , to take	<i>lēmā</i>	<i>lēlā</i> .
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dēmā</i>	<i>dēlā</i> .
<i>raiṇhū</i> , to remain	<i>rēmhā</i>	<i>rēlhā</i> .
<i>naṣṇū</i> , to run	<i>naṣmā</i>	<i>naṣēlā</i> .
<i>bēṣṇū</i> , to sit	<i>bēśmā</i>	<i>bēśēlā</i> .
<i>khāṇū</i> , to eat	<i>khāmā</i>	<i>khālā</i> .

The tenses formed from the Past Participle (the **Past, Perfect, and Pluperfect**) call for few remarks. They are made on the same lines as in Hindi. Thus :—

añ jharēā, I fell.

mī mārā, I struck him.

aũ jhaṛṛā ā, I have fallen.
mā mārā ā, I have struck him.
aũ jhaṛṛā thēā, I had fallen.
mā mārā thēā, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gāhphā*. Thus, *aũ mārṛā gāthā*, I am being struck; *aũ mārṛā gammhā*, I shall be struck; *aũ mārṛā gāā*, I was struck.

Compound Verbs call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *hūṇḍī dēphā*, to divide out; *guāṇ chhaḍphā*, to lose completely, to squander.

As specimens of inceptive compounds, we have :—

sē bhrukkhṇā maraṇ laggā, he began to die hungry (i.e. of hunger).
rājī bhūṇā laggē, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *nā*. In prohibitions we have *maī*, as in *mā-praṇ arjī-parchā maī kar*, do not make a charge against me (Specimen II).

ਭੋਜਨਾ ਲਏ ਭੋਜਨ ਤਖ਼ ਕੰਭਾ ਫੇਰ ਤੁਹੇ ਕਤੇ ੫੩

ਭੰਮ ਚੰਦ੍ਰ ਨ ਮਨੋ ਖੰਨ ਭੰਨ ਰੰਗਾ ਭੰਨ ਭੰਨਾ ਨ ਟੋ

ਮਾਂਭ ੭੭ ਮਮੇ ਮਾਭੋ ਫਾਧੇ ਜੋ ਕਾਂਤ ਤਖ਼ ਤਾਭੋ ਫਾਧੇ

ਭਯੇ ਮਾਨੀ ਮੁ ਤੋ ਜੋ ਰੰਗਾ ਭੰਨ ਨਮੇ

ਭੋਜੋ ਕੋ ੭੭ ਪਾ ਮਾਂਤ ਫਾਧੇ ਰੰ ਭੰਨ ਤੋ ਫੇ ਤੋ

ਮਾਂ ਫੇਰ ਭੰਨ ਤੋ ਭੰਨ ਮਾਂ ਨਮੇ: ਮਮੇ ੭੭ ੭੭

ਤੁਤ ਭੰਨ ਤੋ ਤਾ ਤਾ ਜੋ ਤੋ ੫੭ ਤਾਂਤ ਭੰਨ: ਫੇ ਤੋ ਤਾਂਤ

੫੭ ੫੭: ਫੇਰ ਭੰਨ ਰੰਗਾ ਫੇਰਾ ੭੭ ਫੇ ਤੋ ਟੋ ਤੋ ੭੭

ਮਮੇ ਤੋ ਤੋ ਫੇਰ ਤਾਭੋ ੫੭ ਤੋ ਤੋ ਫੇ ਤੋ ਜੋ ਪਾਧੇ

ਤਾਤਾ ਕਧੇ ਫੇ ਜੋ ਤੋ ੫੭ ਤੋ ਭੰਨਾ ੫੭ ਭੰਨ ਤਾਂਤਾ

੭੭ ਮਤੇ ਭੰਨ: ਤੋ ਤਾਂਤ ਜਾਧੋ ੭੭ ੭੭ ਤੋ ਮਾਂਤ

ਤੇ ਅੰਗ ਗਿਅ ਧਾਮ ਰ ਖੇਤੁ ਧੀ ਰ ਅੰਗ ਮੇ ਚਪੜੇ
 ਧੰਗ ਜਗੜ ਜੋਤ ਖਜਾ ਮਤ ਪੜ ਰੰ ਤੇਤ ਅੰਗ ਧੰ ਧੰ
 ਜਾਗੀ ਅੰਗੀ ਧਾਧੀਏ ਤੇਤ ਅੰਗ ਮੰਤੁ ਗੁਫੇ ਤੇ ਗੇਤੋ
 ਤੇਤੋ ਧੰਗ ਜੋਗੇ ਤੇਤੀ ਅੰਗੀ ਧੰ ਤੇ ਧੰ ਤੇ ਜਗੜ ਧੰ ਮੰਤੋ
 ਤੇਤੋ ਰੰ ਮੰਤੋ ਧੰ ਜੋ ਅੰਗ ਧੰ ਪੜ ਖਜਾ ਮਤ ਚਤੋ ਰੰਗੀ
 ਤੇਤੋ ਰੰਗੀ ਖਾਧੁ ਮੰਤੀ ਰੰ ਤੇਤੀਓ ਤੇਤੋ ਮੰਗੀ ਮਾਧੋ
 ਖਾਧੁ ਜੋ ਗੰਗੇ ਤੇਤੋ ਅੰਗੋ ਖਾਧੁ ਜੋ ਮਾਗੀ ਰੰ

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikkī-mēhṇū-rē dō puttār thīē, unhā-māñjhā māṭhrē
One-man-of two sons were, them-from-in by-the-younger
 habbē-sētē bōlū, 'hē hā, gharhārī-rā hēsā jē mīṇḍā
the-father-to it-was-said, 'O father, property-of share what mine
 ā mō dē.' Unī gharhārī tindhā-nī baṇḍī dīttī.
is me give.' By-him property them-to having-deided was-given.
 Thopā dīhē pichechā māṭhrā puttār sab kichehḥ kiṭṭhā karī
A-few days after the-younger son all everything together having-made
 pardēsī-nī chālī-gēā, atē apṇī gharbārī nīpē kamṁā-māñjh
o-foreign-country-to went-away, and his-own property ugly deeds-in
 guāī-chhadī. Jā sab guāī beṭhā, tis-dēsā baddū
was-lost. When all having-lost he-sat, that-country(-in) a-great
 apkāḥ pēū; tã sē bhrukḥṇā maraṇ lagḡā. Tã tis-dēsā-rē
famine fell; then he hungry to-die began. Then that-country-of
 ikkī sabūkūrō-rē gāhī bōṭhā, Tinī apṇī paṭī sūr
one banker-to having-gone he-sat. By-him his-own field(-in) sowing
 chānā bhējā. Tã tisnī māñ bōlū, 'jē sīkrē
to-feed he-was-sent. Then by-him mind-in it-was-said, 'what husks
 sūr khātē, aū bhī khāñ, atē tis-nī kōī nā dētā-thīn.
the-swine eat, I too may-eat,' and him-to any-one not giving-was.
 Tã sudhī āī-karī bōlū, 'mīṇḍē bābbē-rē mūrē kāmē-nī
Then sense-(into) come-having it-was-said, 'my father-of many servants-to
 mati rōṭī aīṭī, atē aū bhrukḥṇā martā-aī, aū uṭhī-karī
much bread is, and I hungry dying-am, I arisen-having
 apṇē-babbē-kinē gammā atē tis-nī bōlūmā, "hē hā, aū
my-own-father-to will-go and him-to I-will-say, "O father, by-me
 surgē-rā atē tīṇḍā hī pāp kīṭṭā, atē abē tīṇḍā puttār
heaven-of and of-thee also sin was-committed, and now thy son
 bhūṇā jūgā nā rēhā; jīhī tīṇḍē hōr kāmē ātē, tīhī
to-become worthy not I-remained; as thy other servants are, so

mū bī rakh." Then arisen-having his-own father-to he-went.
 Oh āi-tiā dūr thiā tã tis-nī hērī-karī babbē-nī dāh āi, atō
 He yet far was then he (acc.) seen-having the-father-to pity came, and
 daupī-karī tis-nī piārī kī, atō matē phōkū dittē. Tã
 run-having him-to love was-made, and many kisses were-given. Then
 puttrē tis-nī bōlū, 'hō bā, aū surgē-rā bī tã tīdā
 by-the-son him-to it-was-said, 'O father, by-me heaven-of also and of-thee
 hī pāp kittā, tã tīdā puttar bannā jōgā nā
 also sin was-committed, and thy son to-become worthy not
 rēhā.' Babbē appē kāmē-nī bōlū, 'kharē kbarē
 I-remained.' By-the-father his-own servants-to it-was-said, 'good good
 likrē kadhī lēi-ichhā, atē us-nī lūā; usē-rē hatthā
 clothes having-brought-out bring, and him-to put-on; his on-hand
 aṅgūthī, pērā juṭē; atē baddī dhām dhumī lā, kī sab
 ring, on-feet shoes; and a-great feast preparing bring, that all
 khāmē, atē rāji bhāmē; kiti jō ēh mīndā puttar
 we-may-eat, and happy we-may-be; why that this my son
 marī-gōrā-thiā, sē jītā bhūā; hirōrā-thiā, abē mīli-gyā.' Tã
 dead-gone-was, he alive became; lost-was, now found-went.' Then
 sē rāji bhūnā laggē
 they happy to-be began.

Usē-rā jēthā puttar paṭī-māh thiā. Jã gharē nēr
 His elder son the-field-in was. When the-house near
 yā, tã gājā-bājā śunā. Tã ikki kāmā śadāī-karī
 he-came, then music-etcetera was-heard. Then one servant having-called
 puchchhyā, 'ēh kutū bhū?' Tēni tis-sētē balū, 'tīdā
 it-was-asked, 'this what is?' By-him him-to it-was-said, 'thy
 bhāī yā, tã tīndē-babbē badhāī thaṭī, kī rāji-bāji
 brother came, and by-thy-father a-feast was-prepared, because safe-(&)-sound
 ghar yā.' Tã airū mūh karī bhēhar baithā.
 house(-to) he-came.' Then ugly face having-made outside he-sat.
 Tisē-rā bāū bhēhar yā, tã sē patēā. Tini appē
 His father out came, then he entreated. By-him his-own
 bā-sētē balū, 'hēr, ēṭī barhō mū tīndī tēhal katē
 father-to it-was-said, 'look, so-many years I thy service a-doing
 bhūī, tã tīndā sikkhrē-bahār nā gyā; tã mīndē
 became (i.e. passed), and thy instructions-out not I-went; and me-to
 tāī kadi ikk bakrī-rā chhēlā bī nā dittā, kī appē
 by-thee ever one goat-of young-one even not was-given, that my-own

yār sajnā-sētā khusi katā; paṇ jā ēh tiṇḍā
friends fellowmen-with happiness I-might-have-made; but when this thy
 puttār yā, jini tiṇḍi ghar-bārī aīṛā kammā-mañjh guṣī, tāi
son came, by-which thy property ugly deeds-in was-lost, by-thee
 usē-rē-tāi dhām lāi. 'Tani tis-ni balā, 'hē puttār,
him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O son,
 tā sadā mū-kanē bhūtā, jē mindā ā, sē tiṇḍā ā; paṇ
thou always me-with art, what mine is, that thine is; but
 khusi kanā atē rāji bhūṇā jarūr thiā, kehī jē ēh tiṇḍā
happiness to-make and happy to-be necessary was, why that this thy
 bhāi marī-gōrā-thiā, sē jindā bhūā; hirōrā-thiā, sē
brother dead-gone-was, he alive became; lost-was, he
 mili-gyā.
found-went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

ਤੁਥ ਫੇਮ ਨੇਤੋਲਮਸੇ ਤੇ ਰੰਗ ਰਾਖਤ ਸੇ ਰੇ
 ਨੇ ਮੁਨੀ ਮੇਰੇ ਤੁਥੇ ਗੁਰਨੇ ਸੇ ਤੇ ਕਸੇਸੇ ਅਤੇਥੇ
 ਕਸੇ ਮੇਰੇ ਤੁਥੇ ਗਾਠੇ ਯੁ ਰਾਮੀ ਗਠੇ ਪਾਠੀਯ
 ਅ ਯੁਤੀਯੇ ਥੀ ਪਾਸੀ ਪਾਠੀਯ ਤੇਸੇ ਤੇ ਮਸੇ
 ਨੇਥੇ ਤੇ ਤੇ ਕਸੇਸੇ ਅਤੇਥੇ ਰੇ ਪਾਠ ਕਸੇ ਮਸੇ
 ਨੇਥੇ ਨੇਥੇ ਪੁੰਨੇ ਤਪਾ ਕਸੇਸੇ ਰਾਮ ਨੇਥੇ ਪੁੰਨੇ
 ਪਾਸੇ ਮਨੀ ਤਪਾ ਕਸੇ ਮੇਰੇ ਤੇ ਪੁੰਨੇ ਮੁੰਨੇ
 ਮਸੇਸੇ ਮੇਰੇ ਤਪਾ ਪਾਸੇ ਰੇ ਮੁਨੀ ਕਸੇਸੇ ਪਾਸੇ
 ਰੇਤਾ ਪਾਸੇ ਤੁਥੇ ਗੁਰਨੇ ਮਨੇ ਤੇ ਮੁਨੀ ਕਸੇਸੇ

[illegible]

ਓ ਧਰੁ ਕਰਿ ਤਪਾ ਧਰੁ ਓਹੀ ਗਰੁ ਨ ਤੁ
 ਸਰਾ ਨ ਤਪਾ ਨ ਤੁਭਰੁ ਨਰੁ ਓਹੀ ਤਪੁ
 ਤੁਮੀ ਗਰੁ ਪਾਸੇ ਸੰਗੀ ਨ ਸਰਾ ਓਹੀ ਤੁ
 ਪੁਤ ਕਰਿ ਪਾਸੇ ਸੰਗੀ ਨ ਤਪੁ ਤਪਾ ਤੁਮੀ
 ਪੁਤ ਓਹੀ ਤੁਤ ਕਰਿ ਤੁਤ ਸੰਗੀ ਓਹੀ
 ਕਪੁਤੁ ਪੁਤੁ ਤੁਮੀ ਤੁਤ ਸੰਗੀ ਓਹੀ ਤੁ
 ਨ ਤੁਤ ਸੰਗੀ ਪੁਤੁ ਸੰਗੀ ਸੰਗੀ ਪੁਤੁ ਨ
 ਤੁ ਸੰਗੀ ਪੁਤੁ ਨਗੀ ਨਗੀ ਤਪੁ ਪੁਤੁ ਤੁ
 ਤੁਤ ਪੁਤੁ ਪਾਸੇ ਪੁਤੁ ਗਰੁ ਨ ਤੁ ਸਰਾ
 ਸੰਗੀ ਕਰਿ ਸੰਗੀ ਪੁਤੁ ਪੁਤੁ ਤੁਤ ਪੁਤੁ ਤੁਤ
 ਤੁਤ ਪੁਤੁ ਨਗੀ ਪੁਤੁ ਤੁਤ ਓਹੀ ਸੰਗੀ ਪੁਤੁ

ਪ੍ਰੋ ਪਾਸ਼ੰ ਤੰ ਸੁਨੀ ਕਤੰ ਸੁਨਤੰ ਸੁਨੰ ਤੰ
 ਕੁਨੰ ਸੁਨੰ ਪਾਸ਼ੰ ਤੰ ਕੁਨੰ ਕੁਨੰ ਪਾਸ਼ੰ ਨੰ
 ਸੁਨੰ ਸੁਨੰ ਪਾਸ਼ੰ ਤੰ ਪਾਸ਼ੰ ਤੰ ਤੰ ਤੰ
 ਸੁਨੰ ਕੁਨੰ ਕੁਨੰ ਤੰ ਤੰ ਤੰ ਪਾਸ਼ੰ ਕੁਨੰ
 ਸੁਨੰ ਤੰ ਤੰ ਸੁਨੰ ਸੁਨੰ ਤੰ ਸੁਨੰ ਤੰ ਤੰ
 ਤੰ ਤੰ ਸੁਨੰ ਸੁਨੰ ਤੰ ਤੰ ਤੰ ਸੁਨੰ ਤੰ
 ਕੁਨੰ ਪਾਸ਼ੰ ਸੁਨੰ ਤੰ ਸੁਨੰ ਸੁਨੰ ਸੁਨੰ
 ਕੁਨੰ ਸੁਨੰ ਕੁਨੰ ਤੰ ਸੁਨੰ ਸੁਨੰ ਸੁਨੰ
 ਤੰ ਸੁਨੰ ਕੁਨੰ ਸੁਨੰ ਸੁਨੰ ਤੰ ਸੁਨੰ
 ਸੁਨੰ ਤੰ ਪਾਸ਼ੰ ਸੁਨੰ ਤੰ ਸੁਨੰ ਸੁਨੰ
 ਸੁਨੰ ਸੁਨੰ ਤੰ ਪਾਸ਼ੰ ਤੰ ਸੁਨੰ ਸੁਨੰ

ਸਾਨ੍ਹ ਤੇ ਫੇਰੇ ਤੇ ਤੰਗ ਕਧਰੇ ਹਰੇ ਤੇ ਖਰੇ
 ਨੇਰੇ ਨੇਰੇ ਧਰਨ ਅਤੇ ਤੁਰੇ ਤੁਰੇ ਸਾਨ੍ਹ ਅ
 ਤੇ ਤੁਰੇ ਤੁਰੇ ਸਾਨ੍ਹ ਨੇਰੇ ਅਤੇ ਧਰਨ ਸਾਨ੍ਹ ਕਧਰੇ
 ਹਰੇ ਤੇ ਸਾਨ੍ਹ ਨੇਰੇ ਤੇ ਸਾਨ੍ਹ ਧਰਨ ਧਰਨ ਤੇ
 ਤੁਰੇ ਤੇ ਸਾਨ੍ਹ ਨੇਰੇ ਤੇ ਤੁਰੇ ਧਰਨ ਸਾਨ੍ਹ ਧਰਨ
 ਤੇ ਸਾਨ੍ਹ ਨੇਰੇ ਧਰਨ ਤੇ ਤੁਰੇ ਅਤੇ ਤੇ ਸਾਨ੍ਹ ਤੇ
 ਧਰਨ ਫੇਰੇ ਤੇ ਤੰਗ ਤੁਰੇ ਸਾਨ੍ਹ ਤੇ ਤੁਰੇ ਤੇ
 ਸਾਨ੍ਹ ਫੇਰੇ ਤੇ ਸਾਨ੍ਹ ਅਤੇ ਤੇ ਤੰਗ ਸਾਨ੍ਹ ਹਰੇ
 ਅ ਸਾਨ੍ਹ ਨੇਰੇ ਤੇ ਸਾਨ੍ਹ ਸਾਨ੍ਹ ਹਰੇ ਕਧਰੇ ਸਾਨ੍ਹ
 ਤੇ ਸਾਨ੍ਹ ਸਾਨ੍ਹ ਧਰਨ ਨੇਰੇ ਹਰੇ ਸਾਨ੍ਹ ਤੇ ਧਰਨ
 ਤੇ ਸਾਨ੍ਹ ਕਧਰੇ ਸਾਨ੍ਹ ਸਾਨ੍ਹ ਫੇਰੇ ਸਾਨ੍ਹ ਸਾਨ੍ਹ ।

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhākh ikk Lōhōtikrī-rē Rāthi-Narpate-rī eh jē, — Kuli
Statement one Lōhōtikrī-of Rāthi-Narpate-of this that, — A-daughter
 mērē-bhāi-Juālē-rī hē. Asē-rī janēi āsē dōnhā bhāi giṭhē
my-brother-Juālā-of is. Her betrothal by-us both brothers together
 ki. Tikrigarhā Parsrām-nī dūtōrī thī. Phiri Parsrāmē
was-made. Tikrigarh(-of) Parsrām-to given she-was. Then by-Parsrām
 hōrī jō kari-lēi. Tā jē asē-rī janēi-rā kharchā
another wife was-taken. Then what her-of betrothal-of expenditure
 assū-kanā lēi-lēā. Pañj rupayyē ak sō nagad lēā.
us-from was-taken. Five rupees one hundred cash was-taken.
 Pañjā-ghaṭ chālī rupayyē an-, gōrū-, bhāṇḍ-, pōhōrū-, drāṭī-,
Five-less forty rupees grain-, cattle-, utensils-, sheep-and-goats-, sickle-,
 kudālī-mā bhagē. Phiri eh kulī asē-gharē rēhī.
mattock-in were-deducted. Then this daughter in-our-house remained.
 Phiri bhāi-Juālē gallā jē, 'kulī asē-gharē rēhī.
Then by-brother-Juālā it-was-said that, 'the-daughter in-our-house remained.
 Jē kulī lēnā (for lēā), sē tīndā rupayyā dēmā. Phiri
Who the-daughter will-take, he thy rupee will-give.' Then
 kulī rēhī. Sē miṇḍē-gharē rēhī. Jān kulī
the-daughter remained. She in-my-house remained. When the-daughter
 baḍḍī mutyār hūi (for bhūi), tā kulī-ri chāl Parjē-kanē
big grown-up became, then the-daughter-of intrigue Parjā-with
 laggi. Phiri trē-chōūr-mahinē chāl laggōrī
began. Then (for-)three-four-months the-intrigue begun
 rēhī. Tā ikk-rōj rāti chōrī-karī
remained (i.e. continued). Then one-day at-night theft-doing (i.e. stealthily)
 Parjā appē-gharē-nī lēi-gēā. Phiri mī appī-jō-kanē
Parjā in-his-own-house took(-her)-away. Then by-me my-own-wife-with
 salāhā ki jē, 'kulī kui gēi?' Phiri miṇḍī jō
consultation was-made that, 'the-daughter where went?' Then my wife

Syālē-Parjē-rō gharē gēi. Ussā Syālē-mahṇū-kachchhā puchchhyā
Syālā-Parjā-of in-house went. By-her Syālā-man-from it-was-asked
 jē, 'asri kulī idi āi kī nahī āi?' Parjē bōlū
that, 'our daughter hither came or not came?' By-Parjā it-was-said
 jē, 'haū lēi-ā.' Phiri jōi bōlū jē, 'kulī
that, 'I brought(-her).' Then by-the-wife it-was-said that, 'the-daughter
 tã lēi-ā, par aspō rupayyē kuī?' Unī gallā jē, 'tū
indeed bring, but our rupees where?' By-him it-was-said that, 'thou
 chali-jā. Rupayyē jē tumhārē laggorē ātē, tinhā bhari-dēmā.
go-away. The-rupees which your spent are, those I-will-fully-refund.'
 Phiri mindī jō chali-āi. 'Mū-pran arji-parchā māī kar.
Then my wife came-away. 'Me-on petition-application not make.
 Haū bhari-dēmā.' Ut-prant atthū-rōz mī Uchhā apnā
I will-fully-refund.' Then-after on-the-eighth-day by-me Uchhā my-own
 guāl bhiri bhējyā. Mī Uchhā-nū (for nī) bōlū jē, 'tū
cowherd again was-sent. By-me Uchhā-to it-was-said that, 'thou
 gāhā-(for gāhī)-karī Parjē-Jagtē-kanā puchchh jē, 'tū mindī
gone-having Parjā(-and)-Jagtā-from ask that, 'thou my
 kulī lēi-gā. Rupayyō dīpē kī nahī dīpē?'
daughter tookst-away. Rupees are-to-be-given or not are-to-be-given?'
 Phiri Parjē gallā jē, 'tū chali-gāh. Āssē dasē-
Then by-Parjā it-was-said that, 'thou go-away. We in-ten-
 pandrē-dihē tiṇḍē-gharē ēilē, tārē (for tiṇḍē) rupayyē dēi-dēmē.
fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'
 Tiṭhā-uprant dasē-pandrē-dihē Parjā jū kulī atō Jagtā
Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagtā
 chār (for chōūr) hūē (for bhūē) bhalē māns Parganā-rō ikk bhūā bakrā
four also respectable men the-Parganā-of one also goat
 lēi-karī mindē-gharē āē. Mī puchchhū jē, 'tuhō rāt
taken-having in-my-house came. By-me it-was-asked that, 'you by-night
 kēni āē?' Unhā bōlū jē, 'tiṇḍē-gharē-kanā āssē kulī
why came?' By-them it-was-said that, 'thy-house-from by-us the-daughter
 tã niōri.' Mī bōlū jē, 'kulī tã
certainly was-taken.' By-me it-was-said that, 'the-daughter certainly
 tuhē niōri-āti. Mīṇḍā dēdh sō rupayyē mindē-mūhē
by-you taken-away-is. My one-and-a-half hundred rupees in-my-presence
 aggē chhad. Mī rupayyē sahākārā-kanā chukī ātē-diōrē.
before place. By-me the-rupees a-banker-from having-borrowed are-given.'
 Unhā bōlū jē, 'bhyāgā rupayyē-ri gall tōū-kanē āssē
By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with we

kari-lēmē. Rāt-māh phirī kulī jā 'Parjā chālī-nathē.
will-arrange. The-night-in then the-girl as-well-as Parjā ran-away.
 Jā bhyāg bhūī, tñ 'Jagtē' bōlū jē, 'Parjā tñ
When morning became, then by-Jagtā it-was-said that, Parjā indeed
 kulī lēi-gēā. Jagtē bōlū jē, 'baū appē-gharē-nī
the-daughter took-away. By-Jagtā it-was-said that, I my-own-house-to
 kulī lēi-gēā. Parjā kitā tuhārē rupayyē dēpnā, kitā tuhārī
the-daughter took-away. Parjā either your rupees will-give, or your
 kulī pujāi-dāmā. Phirī Jagtā appē-gharē-nī chālī-gēā. Tñ
daughter will-return. Then Jagtā his-own-house-to went-away. Then
 kulī Parjā puchēbhā jē, 'tū-tā mā-nī ghini-lā.
by-the-daughter Parjā was-asked that, you-indeed me (acc.) brought (here).
 Tindā babb tidi thiā. Tini mindē-babbē-rē rupayyē ditiē kī
Thy father there was. By-him my-father-of rupees were-given or
 na ditiē ? Tñ Parjē bōlū jē, 'bhāī, rupayyē miñjō
not were-given ? Then by-Parjā it-was-said that, O, the-rupees to-me
 nahī jupē. Tñ mī bōlū jē, "jisē-rē rupayyē ātē, baū
not are-got. Then by-me it-was-said that, whom-of rupees are, I
 tisē-rē gharē-nī chālī-gēi." Tñ kulī mindē-gharē
him-of house-to went-away." Then the-daughter in-my-house
 achhī-rēhī, Tñ kōi-mahinē hī mērē (for mindē) gharē
having-come-remained. Then for-about-a-month also in-my-house
 rēhī. Tñ Parjē mñ-prān arjī ditiē
she-remained. Then by-Parjā me-upon petition was-given
 phōjdārī-māh.
the-criminal-court-in.

FREE TRANSLATION OF THE FOREGOING.

A statement of Narpat, by caste Rāthī, an inhabitant of Lohīkri, to the following effect :—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Tikrigarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parjā, the Syālā (i.e. man of the district of Sahī). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees?'¹ Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhā, my cowherd. I told Uchhā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money.' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees; for I had to borrow them from a banker, in order to give them to Parsrām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not?' Then said Parjā, 'Alack! I have not been able to get the money.' (And this was what the girl told me she said to him) :—' So I said to him, "I intended to go to the house of some one who had money." ' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

¹ Among the Churāhls, a man who elopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 154. We shall see that the young man did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

PAṄGWĀLĪ.

Paṅgwālī is the name of the dialect of Chamṛāḷī spoken in Paṅgi.

The position of Paṅgi in regard to the other portions of the Chamba State has been described in the introduction to Chamṛāḷī, and need not be further discussed here.

To the north of Paṅgi lies the Tibeto-Burman-speaking province of Zaskar. To its west lie Pādar, Kishtwār, and Badrawāl, in which dialects allied to Kāshmīrī are spoken. To its south lies the Churāh Wizārat of Chamba. The dialect of Paṅgi itself is named Paṅgwālī. It is a form of Chamṛāḷī, and is therefore the furthest outpost of Western Pahāṛī looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Paṅgi is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Paṅgi on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Paṅgi was formerly made use of as a place of banishment for criminals and political offenders.¹

The population of Paṅgi is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for Paṅgwālī are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that Paṅgwālī has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhadravāh group, and could equally well be classed therein.

Vocabulary.—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *fīr*, the eye; *gīh* or *gī*, a house; *kōā*, a son; *ṣappar*, a hill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

ā, *āū*, come (past. part.).

abē, now.

agar, in front.

antur, in.

āsī, mouth (Kāshmīrī *ōs'*).

baḥ, *baū*, *baū*, a father.

badḡā, big.

badhē, rejoicing.

bāg, a field.

bāhar, *bēhar*, outside.

bañh, up.

baījū, seed.

barā, *barhā*, a year.

baū, *baū*, *baū*, a father.

¹ Chamba Gazetteer (1904), page 2.

bēhar, bāhar, outside.
bhaī, a buffalo.
bhāī, a younger brother.
bhaiṇ, a younger sister.
bhārā, bhayōfū, a load.
bharīlḥ, outside.
bhaū, an elder brother.
bhōṇā, bhūṇā, to become.
bickch, in.
bidhṇā, to send.
bikupā, to sit.
bunh, down.
būf, a tree.
chaklō, angry.
chhāṇā, to complete.
chōth, two days after to-morrow;
 two days before yesterday.
dāh, compassion.
ḍakhē-jē, towards the direction of.
dand, dant, a tooth.
dēddī, an elder sister.
dēs, the sun.
dhām, a feast.
ḍhēḍḍh, the belly.
ḍhēṣṇ, dancing.
dhiārā, a day.
ḍhukhā, hungry.
ḍī, to.
dōstī, for.
ḍzērī, jērī, where.
ḍzikhaṇ, jikhṇ, when.
ḍzōī, with.
ḍzōllī, jōllī, a wife.
ḍzōth, jōth, a hill.
ēttā, this many.
gā, gone.
gadḍrī, a stream.
gharēth, a husband.
ghēṇā, to go.
ghit, a song.
giēhiāgar, ignorant.
gih, gī, a house.
gīrā, a village.
gōrā, a cow.

guāṇā, to cause to go, to lose.
hachchhā, white.
hānā, to be defeated.
hanḥṇā, to walk.
hatth, the hand.
hē, yes.
hēnū, to see.
hi, yesterday.
ijī, a mother.
inā, to come.
īrī, here.
īrā, from here.
ittḥ, here.
jarōṣī, debauchery.
jē, to.
jēthāṇā, a woman.
jērī, ḍzērī, where.
jikhṇ, ḍzikhaṇ, when.
jintā, alive.
jōchṇā, to yoke.
jōllī, ḍzōllī, a wife.
jōsan, the moon.
jōth, ḍzōth, a stream.
juglī, well.
kamā, kāmā, a servant.
kanū, from.
kanē, together with.
konū, to do.
kattū, how much? how many?
kattrū, how much? how many?
kēhrī dēṇā, to divide.
kēṇī, along with.
khūr, khūr, the foot.
kiā, from.
kikhṇ, when?
kis, why?
kiū, how?
kōā, a son, a boy.
kōrī, where?
kūī, kūrī, a daughter, a girl.
kupāl, the head.
kūrī, kūī, a daughter, a girl.

lāpā, to prepare.
likrē, garments.
lipā, an ox.
magar, the head.
māhpā, a man.
mānā, to beat.
manjā, a bed.
mayā, a man.
matā, much.
maṭhar, *maṭhrā*, small.
nakh, the nose.
naṣpā, to run.
nēhī, no.
nēpā, to take.
nir, near.
paddhar, a plain.
pār, beneath.

parē, the day before yesterday.
pasēr, the day after to-morrow.
patā, behind.
patyōr, after.
pār, to-morrow.
puffh, upon.
sagāt, a fox.
saihr, a city.
sappar, a hill.
ṭunā, far.
takrā, wise.
thuthpā, to conciliate.
tikar, up to.
tikhap, then.
ṭrē, down.
urī, there.

Several of the above words suggest connexion with Kāshmirī. Thus *bunh*, down, may be compared with the Kāshmirī *bōn*; *kūri*, a girl, with *kūr*; *puffh*, upon, with *pēth*; and *patā*, behind, with *pata*.

Pronunciation.—As in Churāhī the vowel scale is indefinite. We have a becoming *ai* in *saihr* (Urdū *shahr*), a city, and *i* becoming *ai* in *baijā* (Hindī *bij*), a seed. As in Churāhī *u* becomes *i* in *likrē*, clothes.

In Kāshmirī, epenthesis is a common feature of the language. Thus the base *kōr*, a girl, becomes *kūr*, when the nominative termination *u* is added. The same occurs in regard to the same word in Paṅgwālī. Here we have the word *kōā* (i.e. *kōrā*), a boy. But when the word is made feminine by changing the final *ā* to *i*, we get *kūi* or *kūri*, a girl. In the same way in the future tense of the verb the termination *i* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *mārai*. Its feminine would be expected to be *mārai*, but the final *i* is thrown back before the *t*, and we actually have *mārit*.

We are reminded of Kujāi in the pronunciation of *j* as *dz*, of which there are numerous examples, such as *jōlī* or *dzōlī*, a wife; *jikhap* or *dzikhap*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchpā*, for *jōtnā*, to yoke.

The curious change of *r* to *ṛ* in *mayā*, a man, which we have noticed in Churāhī, also occurs in Paṅgwālī, and also the dropping of *r* before another consonant, as in *hēnā*, for *hōrnā*, to see; *mānā*, for *mārnā*, to strike; *kanā*, for *karnā*, to do; and *kānā*, for *kārnā*, to be defeated. It may be noted that in Sindhī the word for "man" is also *mayā*.

In just the same way *t* is dropped before another consonant, as in *bōlā*, for *bōllā*, I am saying.

In the Pācho languages of the north-west frontier *r* or *ṛ* between two vowels is often dropped, and the same is the case here. Thus, *kūi* or *kūri*, a girl; *kōā* (for *kōrā*), a boy; *dzōi* (for *jōri*), with. So, the word *gih*, a house, represents the Sanskrit *grīha*, in

which however there is not the consonant *r*, but the vowel *ri*. Very similarly, an *l* is dropped in *mēi* for *mēṛi*, having been found. In the word *llāi*, three, *r* has become *l*.

Occasionally, in borrowed words, we find soft consonants hardened. Thus *antar*, in, is borrowed from the Persian *andar*; and the Persian *dand*, a tooth, is represented by both *dand* and *dant*, while *zinda*, alive, becomes *jintā*.

An initial *g* is aspirated in the words *ghit*, a song, and *ghēnā*, to go; a change which is common in all East Eranian languages, and which occurs also in the Maiyā form of the Pīśācha languages, in the word *ghailā*, an ass.¹

In the Pīśācha languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bāshgālī word for 'sister' is *sus*, in Shigā it is *sah*, and in Pashai it is *sāi*. Similarly, in Paṅgwālī the word for 'buffalo' is not *bhaīs*, but *bhaī*.

NOUNS.—The declension of nouns presents some variations from Standard Chamṛālī:

Masculine *laidhara* nouns in *ā* like *ghōrā*, a horse, can also end in *ū*, so that we have *chhālā*, a kid; *bakrū*, a he-goat; *aydhērū*, an egg; *attrū*, so many; *mānū* or *mānū*, to strike; *dittū* or *dittū*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōrē*, horses. But in the Parable we have *kōā*, not *kōē*, for sons.

Similarly, the oblique form singular and plural is *ghōrē*. Thus, *ghōrē-dī*, to a horse or to horses.

Note that the word *gōrā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barhā*, a year, which is feminine, has its oblique singular and nominative plural *barē* or *barhē*.

Other masculine nouns do not change in the oblique form. Thus, *bāg*, a field, has its nominative plural, and oblique form singular and plural also *bāg*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *ē*. Thus, *gih*, a house, *gihē*, by a house or houses, of a house or houses, or in a house or houses.² Nouns like *ghōrā* drop the *ā* before adding the *ē*, so that we get *ghōrē*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ū*. Nouns ending in *i* do not otherwise change, but those ending in a consonant add *i* in every case except the genitive, and the nominative singular. Thus *kūi*, a girl or girls; *kūi* or *kūiā*, of a girl or girls; oblique singular and plural, *kūi*; *piṭṭh*, the back; *piṭṭhi*, backs; *piṭṭh* or *piṭṭhā*, of a back or backs; oblique singular and plural, *piṭṭhi*.

The feminine words *gōrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōrā*. Thus, *mē ḍittī barē-tē jēhal kī*, I did thy service for so many years.

Besides the locative in *ē*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are:—

Accusative-Dative. *dī, jē*, to; *dōstī*, for.

Ablative. *kanā, kiā*, from; *kā, kanē*, with, together with; *lāi*, with, by means of.

Locative. *bichch*, in; *piṭṭh*, on; *antar*, in.

¹ Possibly, however, this word is an instance of transfer of aspiration (*ghailā* for *ghailhā*).

² The genitive termination was originally *rē*, but this *r* was dropped as explained under the head of pronunciation.

The genitive in *é* is immutable. It does not change for gender or number. Moreover, the final *é* is often dropped. Thus, *sukōkārē gī gā*, he went to the house of a banker; and *mē bau* (for *bané*) *gī*, (in) my father's house.

Similarly, the *é* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gīé* or *gīhē*, and again we have *jēthā kōā hāg* (for *bāgē*) *thā*, the elder son was in the field, while on the other hand we have *tēs mulkhē kōf bhōi gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mē* (agent) *pāp kiā* and *āū* (nominative) *pāp kiā* for 'I did sin,' and we have *maṣhar kōā* (for *kōé*) *apū māl ikīṭh kī*, the younger son collected his property.

Adjectives follow the usual rule. Those in *ā* or *ū* change to *é* and *i* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daddī-kiā lammā*, taller than the sister; *sahī-kiā kharā*, best of all, best; or we may have *kharā kharā*, best.

Pronouns.—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nominative	<i>āū.</i>	<i>tū</i>
Agent	<i>mē, māī.</i>	<i>tē, tāī.</i>
Oblique	<i>mō.</i>	<i>tau.</i>
Genitive	<i>mē, māp.</i>	<i>tē, tāp.</i>
Plur.		
Nominative	<i>as, ās, asī.</i>	<i>tus, tūh.</i>
Agent	<i>asē, as.</i>	<i>tusē, tus, tūh.</i>
Oblique	<i>as.</i>	<i>tus.</i>
Genitive	<i>hē, hēp.</i>	<i>tūh, tāhp.</i>

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined :—

	This.	That.
Sing.		
Nom.	<i>ēh.</i>	<i>ōh.</i>
Ag.	<i>inī.</i>	<i>unī.</i>
Obl.	<i>is, ēs.</i>	<i>us, ūs.</i>
Gen.	<i>isō, ēsē.</i>	<i>usē, ūsē.</i>
Plur.		
Nom.	<i>ēh, in.</i>	<i>ōh, un.</i>
Ag.	<i>inh, inhī.</i>	<i>unh, unhī.</i>
Obl.	<i>in.</i>	<i>un.</i>
Gen.	<i>inhēā.</i>	<i>unhēā.</i>

Instead of the genitives singular *āsē* and *asē*, the Parable sometimes gives *āsā* and *asā*.

The **Relative** and **Correlative** are thus declined. The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnī, jēnī, jēn.</i>	<i>tēnī, tēn.</i>
Obl.	<i>jīs.</i>	<i>tēs.</i>
Gen.	<i>jīsē.</i>	<i>tēsē.</i>
Plur.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnh, jīnhī.</i>	<i>tēnh, tēnhī.</i>
Obl.	<i>jīn.</i>	<i>tēn.</i>
Gen.	<i>jīnkēā.</i>	<i>tēnkēā.</i>

The **Interrogative Pronouns** are *kas*, who? ag. sing. *kinī*, obl. sing. *kas*, gen. sing. *kasē* or *kasā*, and so on; and *kī*, what? obl. sing. *kīs*.

The **Indefinite Pronouns** are *kōī*, anyone, someone, and *kīchēhh*, anything, something. The other forms of *kōī* have not been noted. *Kīchēhh* is immutable. *Jē kōī*, whoever; *jē kīchēhh*, whatever.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asā* or *asū*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindī *thā*, was. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *sā*, *sē* and *sī*; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanā* or *hanū* which is treated exactly like *asā*, having a masculine plural *hanē*, and a feminine singular and plural *hanī*. Cf. Shipā (Piśāchm) *havō*, he is.

Finally for the third person singular or plural, we can have *ahī*, is, or are. This does not change for gender.

The past tense is *thiyā* or *thyā*, was. This is treated exactly like the Hindī *thā*, having a masculine plural *thiyē* or *thē*, and feminine singular and plural *thī*. It does not change for person.

B.—The Active Verb.

The **Infinitive** is formed by adding *nā* or *nū* to the root. Thus, *bīṣnā* or *bīṣnū*, to sit. If the root ends in *r* or *y*, the *nā* or *nū* generally becomes *nā* or *nū*, and the *r* is usually omitted. Thus, *ṣṣnā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārṇā* or *mārṇū*, or, more usually, *mānā* or *mānū*, to strike; so *karnā* or *karnū*, or, more usually, *kanā* or *kanū*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ū*. Thus, *biṣaṇ*, to sit; *māraṇ*, to strike; *karaṇ*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive of purpose. Thus:—

- sē maraṇ* (for *maran*) *lagā*, he began to die (of hunger).
badhē karaṇ (for *karan*) *lagē*, they began to do rejoicing.
tēn sūr chāraṇ biḍhā, he sent (him) to feed swine.

Note the two verbs *īṇā*, to come, and *ghēṇā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tē*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *biṭṭā*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *katā*, doing. In the word *bōtā* for *bōltā*, saying, an *l* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle. Thus:—

<i>bhūṇā</i> , to become.	pres. part. <i>bhūṭā</i> .
<i>īṇā</i> , to come.	" " <i>īṭā</i> .
<i>ghēṇā</i> , to go.	" " <i>ghēṭā</i> .
<i>dēṇā</i> , to give.	" " <i>dēṭā</i> .
<i>nēṇā</i> , to take.	" " <i>nēṭā</i> .

The **Past Participle** is formed by adding *ā* or *ū* to the root. Thus, *mārā* or *mārū*, struck; *khān*, eaten; *pīn*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ū* also occur.

<i>bhūṇā</i> , to become.	past part. <i>bhūā</i> or <i>bhōā</i> .
<i>īṇā</i> , to come.	" " <i>ā</i> or <i>ū</i> .
<i>ghēṇā</i> , to go.	" " <i>gā</i> ; pl. <i>gōē</i> , f. <i>gōi</i> .
<i>manā</i> , to die.	" " <i>mō</i> (<i>mōē</i> , <i>mōi</i>).
<i>dēṇā</i> , to give.	" " <i>dittā</i> .
<i>nēṇā</i> , to take.	" " <i>niā</i> (also <i>niū</i>).
<i>karaṇā</i> , to do.	" " <i>kiā</i> (also <i>kiū</i>).
<i>bujṇā</i> , to know.	" " <i>buddhā</i> .
<i>biṣṇā</i> , to sit.	" " <i>biṭṭhā</i> .

Once or twice we come across Standard Chamṣālī past participles in *ēā*. Thus, *mārēā*, struck. These are evidently borrowed.

As in other Chamṣālī dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ōr* or *ōrā*. Thus, *mārōr* or *mārōrā*, in the state of having been struck.

Some are irregular.

Thus, <i>ā</i> , come,	makes <i>yōr</i> or <i>yōrā</i> .
<i>gā</i> , gone,	" <i>gayōr</i> (<i>ā</i>).
<i>dittā</i> , given,	" <i>dītōr</i> (<i>ā</i>).
<i>biṭṭhā</i> , seated,	" <i>biṭhōrā</i> .

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. To this *kai* (for *kari*) or *kāi* is generally added. Thus, *māri-kai* or *māri-kāi*. The form without *kai* is mainly confined to intensive compound verbs, such as *hāpī dēnā*, to divide out; *ghinī ghēnā*, to take away.

The verb *īnā*, to come, is irregular, making *yai-kai*, having come.

The **Noun of Agency** is formed by changing the *ā* (or *nā*) of the infinitive to *pēwāḥā* (or *nēcūḥā*). Thus :—

bisnā, to sit; *bispēwāḥā*, one who sits or is about to sit.

mānā, to strike; *māpēwāḥā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *bis*, sit there; *bisā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *mār*, pl. *mārā*.

Some verbs form their imperatives irregularly.

Thus :—

	Imper. 2 sing.
<i>bhūnā</i> , to become.	<i>bhō</i> .
<i>īnā</i> , to come.	<i>āi</i> .
<i>ghēnā</i> , to go.	<i>gā</i> or <i>ghē</i> .

The **Old Present** and **Present Subjunctive** has only been noted in the first person singular. We have *bhōḥ*, I may be, and *kupḥ*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōḥ*, and *kupḥ* may also be used, though Mr. Bailey (*bisḥ*, I shall sit) and the Parable (*khāḥ*, I will eat) employ this form for the future. In the Parable *khāḥ* may equally well be translated 'I may eat.' In Kāshmirī this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *āḥ bisṭā*, I sit, or am sitting, feminine *āḥ bisṭī*, and so for all persons of the singular. The plural is *ās bisṭō* (fem. *bisṭī*), we sit or are sitting. Similarly *āḥ mātā*, I strike, or am striking; *āḥ bōtā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-tā* to *-tath* (plural *-tēth*; fem. sing. and plur. *tīth*). It does not change for person. Thus, *āḥ bisṭath*, I was sitting; *ās bisṭēth*, we were sitting; *sē bisṭīth*, she was sitting, or they (fem.) were sitting. Similarly *āḥ mātath*, I was striking, and so on.

The **Future** is formed by adding *ai* to the root. Thus, *bisai*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *bisēt*, and the feminine for both numbers is *bisīl*. Similarly from *mānā*, to strike, *mārai*, *māreḥ*, *māril*.

If the root ends in a vowel, the termination is *i* simply. Thus, from *ghēnā*, to go, we have *ghēi*; from *khānā*, to drink, *khāi*; from *dēnā*, to give, *dēi*; and from *nēnā*, to take, *nēi*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

bhūpā, to become, future *bhōt*.

inā, to come, „ *yāl*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghēia*, I will go (properly, I am going), and *bōlā*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *khāū*, I will eat, and Mr. Bailey gives *bisū*, I will sit.

There are two forms of the **Past Conditional**. The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *aū bistā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *bistath*, (if) I had sat, etc. We have an example of it in the Parable, *aū katath*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chameāli and Hindī. Thus :—

aū biṭṭhā, I sat.

mē mārā, I struck him.

aū biṭṭhā sā, I have sat.

mē mārā sā, I have struck him.

aū biṭṭhā thiyā, I had sat.

mē mārā thiyā, I had struck him.

The participles and the auxiliary verbs (including *sō*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of nouns, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mē pāp kiā* and *aū pāp kiā* for 'I committed sin.'

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *lāi*, (thou) preparedst a feast, and also *tē baū* (for *baūē*) *dhām lāū-si*, thy father has prepared a feast, in which not only is the nominative *baū* used instead of the agent *baūē*, but also we have *lāū*, when we should expect *lāi*, although the *si* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēpā*, to go. Thus :—

aū mārā ghētā, I am being struck.

aū mārā ghēt, I shall be struck.

aū mārā gā, I was struck.

Causal Verbs call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey's work :—

khāpā, to eat.

khalāpā, to give to eat.

pīpā, to drink.

phwāpā, to give to drink.

ṣapnā, to hear.

ṣwāpā, to cause to hear.

chāpā, to graze (intrans.). *chāpā* or *chārāpā*, to graze (trans.).

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PANGWĀLĪ DIALECT.

(STATE, CHAMBA.)

[illegible]

ਧੰਨੁ ਮੈਂ ਦਫ਼ਤਰੀ ਜਾਣੇ ਜਾਏ ਤੇ । ਤੇ
 ਖਾਣੇ ਤੇ ਪਾਣੀ ਪੀਣੀ ਤੇ ਤੇ ਦਫ਼ਤਰੀ ਮੁਖ
 ਪਾਣੀ ਲਗੇ । ਦਫ਼ਤਰੀ ਪਾਣੀ ਦਫ਼ਤਰੀ ਤੇ ਮਲੀ
 ਪਾਣੀ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ
 ਪਾਣੀ ਮਿਲੇ ਪਾਣੀ ਤੇ ਪਾਣੀ ਮਿਲੇ । ਪਾਣੀ ਤੇ
 ਮਿਲੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ
 ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ
 ਪਾਣੀ ਦਫ਼ਤਰੀ ਤੇ ਤੇ ਤੇ ਤੇ ਤੇ
 ਮਿਲੇ ਮਿਲੇ ਦਫ਼ਤਰੀ ਤੇ ਮਿਲੇ ਮਿਲੇ ਮਿਲੇ
 ਮਿਲੇ ਮਿਲੇ ਮਿਲੇ ਮਿਲੇ ਮਿਲੇ ਮਿਲੇ

ਮੇਰੇ ਦੋਲੇ ਤੇ ਪਉਧੇ ਧਰਤੀ ਸੁੰਗ ਦੀ
 ਪੰਧ ਮਿਥਾ ਤੇ ਤੇ ਦੀ ਪੰਧ ਮਿਥਾ । ਤੇ ਤੇ
 ਮੇਰੇ ਧਰਤੀ ਮਿਥੀ ਪੰਧ । ਧਰਤੀ ਧਰਤੀ ਮੇਰੇ
 ਤੇ ਦੋਲੇ ਪੰਧ ਪੰਧ ਲਿਖਤੇ ਮੇਰੇ

ਅੰਤ ਤੇ ਤੇਜ ਤੇ ਲੁਧ । ਤੇਜੇ ਯੰਗੁਰੀ
 ਲੁਧ ਖੁਰੇ ਤੇ ਲੁਧ । ਤੇ ਧਰੀ ਰੰਗ
 ਲ ਤੇ ਧਰੇ ਆ ਧਰ ੨੩ ਜੇ ਆਧ
 ਜੇ ਧਰ ਜੇ ਤਿਤ ਸ ਤੇ ਧਰ ਜੇ
 ਜੇ ਗ । ਤੇ ਧਰੇ ਆ ੨ ਲਗੇ ॥

ਜੇ ਆ ਆ ਧਰ ਧਰ । ਜੇ ਗੀਤ
 ਜੇ ਧਰ ਤੇ ਅੰਤ ਆ ਧਰੇ ਧਰੇ
 ਤੇ ਆ ਆ ਧਰ ਤੇ ਤੇ ਪੁ ੨ ਲਗ
 ੨੩ ਜੇ ਤੇ ਧਰ । ਤੇ ਤੇ ਤੇ
 ਧਰੇ ਤੇ ਧਰੇ ਧਰੇ ਤੇ ਤੇ ਧਰੇ
 ਰੰਗ ਲਗੇ ਜੀ ਜੀ ਜੇ
 ਰੰਗ ਧਰ ਪੁ ੨ । ਤੇ ਜੇ ਆਧ
 ਧਰ ਤੇ ਧਰੇ ਰੰਗ । ਤੇ
 ਧਰੇ ਧਰੇ ਧਰੇ ਆ

ਬੁਥੁ ਲਗ । ਯਪੁ ਧੰਤਿ ਤੇ ਧੰਨੁ
 ਲਗ ਤੇ ਮੈਂ ੨੩ੀ ਧੰਤਿ ਤੇ ਏਤਲ ਆੀ
 ਤੇ ਧੰਨੁ ਆਖਿਓਂ ਧੰਤੁ ਨ ਤੇਯ ਤੇ ਮੈਂ ਤੇ
 ਆਖਿਓਂ ਤੇ ਧੰਨੁ ਨ ਮਿਤੁ ਆਖਿਓਂ ਧੰਨੁ
 ਧੰਨੁ ਤੇ ਆਖਿਓਂ ਮੈਂ ਆਖਿਓਂ ੩੪ । ਮੈਂ ਤੇ
 ਆਖਿਓਂ ਧੰਨੁ ਤੇ ਆਖਿਓਂ ਮੈਂ
 ਆਖਿਓਂ ਆਖਿਓਂ ਤੇ ਆਖਿਓਂ ਮੈਂ
 ਲਗ । ਤੇਯ ਤੇ ਧੰਨੁ ਤੇ ਆਖਿਓਂ
 ਤੇ ਮੈਂ ਮੈਂ ਆਖਿਓਂ ੩੫ । ਮੈਂ ਮੈਂ
 ਧੰਨੁ ਮੈਂ ਆਖਿਓਂ ਤੇ ਧੰਨੁ । ਤੇਯ
 ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਆਖਿਓਂ ਤੇ ਧੰਨੁ ਧੰਨੁ
 ਤੇ ਆਖਿਓਂ ਆਖਿਓਂ ਤੇ ਆਖਿਓਂ ਮੈਂ
 ਆਖਿਓਂ ਮੈਂ ਤੇਯ ਤੇਯ ਧੰਨੁ
 ਮੈਂ ਮ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PAṆGWĀLĪ DIALECT.

(STATE, CHAMBA.)

TRANSLITERATION AND TRANSLATION.

Ik hañ dō kōā thē. Maṭhar kōā apū bañ-jē
 (Of) one father two sons were. The-younger son his-own father-to
 bolū, 'hē hauā, mē ghar-bāri hēsā kēhri-dē.' Tañ
 said, 'O father, my property(-of) share having-divided-give.' Then
 apū ghar-bāri bāñti-ditti. Thōrhē dhiāpō patyōr maṭhar
 his-own property was-divided-out. A-few days after (by-)the-younger
 kōā apū māl ikiññ kī, phiri dūr-mulkhē nañi-gā.
 son his-own property together was-made, again in-a-far-country ran-away.
 Phiri apū māl jarōṭi nuāi-chihāi. Jāñ sabh
 Again his-own property (in-)debauchery was-squandered. When all
 nuāi-baṭi. tañ tēs-mulkhē kāl bhōi-gā; tañ sē
 was-squandered-completely, then in-that-country a-famine became; then he
 ḍhukhā maraṇ lagā. Tañ sahōkāre gī gā; tēñi apū
 hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own
 hāg sūr chārañ bidhā. Tēñi apū-manō kī,
 field wine to-feed he-was-sent. By-him in-his-own-mind it-was-made,
 'jē śākrē sūr khāte inī-bichā aū bi khāñ.' Tañ
 'what husks the-swine eat those-from-among I too will-eat.' Then
 kōi nā dētā. Jāñ tēsē dhyān, ā, unī hōlū,
 any-one not gives. When his thought came, by-him it-was-said,
 'mē-ban gī kattē kamē hanē; tēñē khāñ-jē matī
 'my-father in-house how-many labourers are; to-them eating-for much
 rōṭi hanī, tā aū ḍhukhā maraṇ lagā. Aū apū bañ-jē
 bread is, and I hungry to-die began. I my-own father-to
 chali-ghētā, tā tēs-jē bōtā, "hē hauā, mē surgē pāp
 am-going-away, and him-to I-am-saying, "O father, by-me of-heaven sin
 kiā atē tē bi pāp kiā; ab tē kōā bhūpē
 was-committed and thy even sin was-committed; now thy son to-be
 jōgā nā rehā; jūñ hōr kāmē hanē, tiū mō bi rakkh."'
 acorthy not I-remained; as other labourers are, so me too keep."'
 Tañ khāñ bhōi-kāi apū bañ dakhē-jē gā. Tañ-tā
 Then erect become-having his-own father direction-to he-went. Still

dūr thyā, sē kār-kār baū-jē dāh lagi-kār bhōi ;
far he-was, him seen-having father-to compassion begun-having became ;
 dōur ditti, gal kyārī ki, phāchi ditti.
running was-given, (on-)neck embracing was-made, kisses were-given.

Kōā bōlū, 'hē baūā, aū (for mē) surgā bī pāp kiā
The-son said, 'O father, by-me (of-)heaven even sin was-committed
 tē tē bī pāp kiā, tē tē kōā aū kiā baūā ?
and thy even sin was-committed, and thy son I how may-be-made ?'

Baū apū kāmē-jē bōlū, 'kharē kharē
The-father his-own labourer-to said, 'good good
 likrē kaddhī-ghinā, tē tēs-jē luā ; hatthē angūthī
clothes bring-ye-forth, and him-to put-ye-on ; on-hand a-ring
 luā, khūrē juṭē luā, tē baddī dhām lā, tē badhē
put-ye, on-feet shoes put-ye-on, and a-great feast prepare-ye, and happiness
 karā, yukā ēh mē kōā mō-thyā, sē jintā sā ; hērau-thyā, sē
make-ye, because this my son dead-was, he living is ; lost-was, he
 mēi-gā, 'Taū badhē karāp lagē.
found-went.' Then merriments to-make they-began.

Jēthā kōā bāg thyā. Jōū gihē nir ā,
The-elder son (in-)the-field was. When of-the-house near he-came,
 taū ghīt dhēsṛū rōwā śunā. Taū ik kāmā bhyā ;
then, singing dancing noise was-heard. Then one labourer was-called ;
 tēs puchehhan lagā, 'ēh ki bhō-sū ? Unī tas-jē
him to-ask he-began, 'this what becoming-is ?' By-him him-to
 bōlū, 'tē bhāi āū-sā, tē tē baū dhām
it-was-said, 'thy younger-brother come-is, and (by-)thy father a-feast
 lāū-sī, kī sē rāj-bāj puṛjā. Taū sē chakhlo-ā ; tē
prepared-is, that he safe-sound arrived.' Then he angry-came ; then
 antar nū gā. Taū baū bēhar āi-kār thūthāq
inside not he-went. Then the-father outside come-having to-conciliate
 lagā. Apū 'baū-jē bōlāp lagā, 'hēr, mē ēttī barē
began. His-own father-to to-say he-began, 'see, by-me so-many years
 tē tēhal kī, tē bōk-kiā hāhar nā bhōā ; tē mō-jē
thy service was-done, thy sayings-from out not I-became ; by-thee me-to
 ik ohbēlū bī nā dittū kī aū apū bachh-bhēl-kanē
one kid even not was-given that I my-own friends-with
 mōj katath. Jōū tē kōā ā, jēn tē
happiness might-have-made. When thy son came, by-whom thy
 māi jarōṭī-mē guāi-ohbāi, taū tasi-dōstī dhām lāi.
property prostitutes-in was-wasted-away, then him-for a-feast was-prepared.'

Unī us-jē bōlū, ' hā kōā, tā rōj mō-kē asū ;
By-him him-to it-was-said, ' O son, thou daily (always) me-with art ;
 jē mō-kē asū, sē sabh tē asū ; taū asī hadbē bī
whatever me-with is, that all thine is ; then we happiness also
 karaṇ tē khusī bī bhāṇ thiā, kī tē bhāī
to-enjoy and happy also to-become was (proper), that thy younger-brother
 mō-thiā, sē jintā sū ; hīrau-thyā, ob mōi-gā.
dead-was, he living is ; lost-was, now found-went.'

LIST OF STANDARD WORDS AND

English.	Chamṛāṇ.	Gāḍi or Bharnasāṇ.
1. One . . .	Ikḥ . . .	Āḥ . . .
2. Two . . .	Dā . . .	Dāi . . .
3. Three . . .	Trāi . . .	Trāi . . .
4. Four . . .	Chaur . . .	Chaur, chōḥ . . .
5. Five . . .	Pañj . . .	Pañj . . .
6. Six . . .	Chhi . . .	Chhi . . .
7. Seven . . .	Satt . . .	Satt . . .
8. Eight . . .	Atṭh . . .	Atṭh . . .
9. Nine . . .	Nan . . .	Nan . . .
10. Ten . . .	Das . . .	Dakh . . .
11. Twenty . . .	Bih . . .	Bih, bihi . . .
12. Fifty . . .	Pañjāh . . .	Pañjāh . . .
13. Hundred . . .	San . . .	Khau . . .
14. I . . .	Haḥ . . .	Āḥ, mū, āḥ . . .
15. Of me . . .	Mārā . . .	Mārā . . .
16. Mine . . .	Mārā . . .	Mārā . . .
17. We . . .	As . . .	Asā, asāḥ . . .
18. Of us . . .	Hamārā . . .	Indhā . . .
19. Our . . .	Hamārā . . .	Indhā . . .
20. Thou . . .	Tā . . .	Tā . . .
21. Of thee . . .	Tārā . . .	Tārā . . .
22. Thine . . .	Tārā . . .	Tārā . . .
23. You . . .	Tas . . .	Tasā, tasāḥ . . .
24. Of you . . .	Tamhārā . . .	Tandhā . . .
25. Your . . .	Tamhārā . . .	Tandhā . . .

PHRASES IN THE CHAMĒĀĪ DIALECTS.

ChamĒĀĪ	PangwāĪ	English.
Ak, ikk	Yak, ik	1. One.
Do, doi	Dai, dō	2. Two.
Trō, trāi	Tlāi	3. Three.
Chōr	Chaur	4. Four.
Pañj	Pañj	5. Five.
Chhō, chhā	Chhōā, chhō	6. Six.
Satt	Satt	7. Seven.
Atth	Atth	8. Eight.
Nā	Nā	9. Nine.
Dā	Dā	10. Ten.
Bih	Bih	11. Twenty.
Pañjah	Pañjāh	12. Fifty.
Śa	Sa	13. Hundred.
Añ	Añ	14. 1.
Miqdā	Mā, mā	15. Of me.
Miqdā	Mā, mā	16. Mine.
Ahē	Aa, āa	17. We.
Asāpā	Hē	18. Of us.
Asāpā	Hē	19. Our.
Tā	Tā	20. Thou.
Tiqdā	Tā, tā	21. Of thee.
Tiqdā	Tā, tā	22. Thine.
Tahā, tā	Taa, tūh	23. You.
Tahāpā, tuāpā	Tūh	24. Of you.
Tahāpā, tuāpā	Tūh	25. Your.

English.	Chandī.	Gādi or Bharnasūt.
26. He . . .	Ō, sē . . .	Ōh, uh, sō . . .
27. Of him . . .	Uah-rā . . .	Uah:rā . . .
28. His . . .	Uah-rā . . .	Uah:rā . . .
29. They . . .	Ō, sē . . .	Ōh, sō . . .
30. Of them . . .	Unhē-rā . . .	Unhērā, unhērā, āārā . . .
31. Their . . .	Unhē-rā . . .	Unhērā, unhērā, āārā . . .
32. Hand . . .	Haith . . .	Haith . . .
33. Foot . . .	Pair . . .	Paray . . .
34. Nose . . .	Nakk . . .	Nakk . . .
35. Eye . . .	Hakk . . .	Hākkhri, hākkhar . . .
36. Mouth . . .	Māh . . .	Māh . . .
37. Tooth . . .	Dand . . .	Dand . . .
38. Ear . . .	Kann . . .	Kann . . .
39. Hair . . .	Bā . . .	Khārā . . .
40. Head . . .	Sar . . .	Śir . . .
41. Tongue . . .	Jibbā . . .	Jibbā . . .
42. Belly . . .	Pay . . .	Pēt . . .
43. Back . . .	Piṭṭh . . .	Piṭh . . .
44. Iron . . .	Lohā . . .	Lohā . . .
45. Gold . . .	Sunnā . . .	Sunnā . . .
46. Silver . . .	Chāndī . . .	Chāndī . . .
47. Father . . .	Bab, babb . . .	Bab . . .
48. Mother . . .	Mā . . .	Mā, iji, ijai . . .
49. Brother . . .	Bhai . . .	Bhai . . .
50. Sister . . .	Bhēn, baiha . . .	Bhēn . . .
51. Man . . .	Māchā, ādmī . . .	Māchā . . .
52. Woman . . .	Trimat . . .	Trimat . . .

Chamṛāṭ.	Paṅgwaṭi.	English.
Ō	Sŏ, ob	26. He.
Uaṣṛā	Ḥā	27. Of him.
Uaṣṛā	Ḥā	28. His.
Ō	Un	29. They.
Unḥā	Un-kā	30. Of them.
Unḥā	Un-kā	31. Their.
Haṭṭh, haṭṭ	Haṭṭh	32. Hand.
Paṭ, pṛ	Khā, khā	33. Foot.
Nak	Nak, nakb	34. Nose.
Tir, akhri	Tir	35. Eye.
Māh	Ā	36. Mouth.
Dant	Dant, dant	37. Tooth.
Kann	Kann	38. Ear.
Kā, āruā	Kā	39. Hair.
Śic	Maḡar, kopā	40. Head.
Jibh	Jibh	41. Tongue.
Paṭ	Pṛ	42. Belly.
Piṭṭh	Piṭṭh	43. Back.
Lohā	Lohā	44. Iron.
Sannā	Sannā	45. Gold.
Chāḍi	Rappā	46. Silver.
Babb, bābb	Ba, baḥ, bā	47. Father.
Yāh, mā	I, iji	48. Mother.
Bhai, bhā	Bhā (elder), bhā (younger), bhā	49. Brother.
Bhai (younger)	Daddi, daddi (elder), bhā (younger), bhā	50. Sister.
Mahā, mā	Mahā, māhā, mā	51. Man.
Trī	Jhālā, jhālā	52. Woman.

English	Chamṛājī	Gāñī, or Ilkharasari.
53. Wife . . .	Lāṛī . . .	Lāṛī, ambī, bējaṛī . . .
54. Child . . .	Bachchā, jāgat, kurt (a girl)	Nikkā, bachchā . . .
55. Son . . .	Putr, puttar . . .	Putr . . .
56. Daughter . . .	Dhitā . . .	Dhitā . . .
57. Slave . . .	Kammā . . .	Kāmā . . .
58. Cultivator . . .	Karsān . . .	Karsān . . .
59. Shepherd . . .	Pahāl, puhālā . . .	Pāhī, pahāl . . .
60. God . . .	Paramēkar . . .	Paramēkar . . .
61. Devil . . .	Bhāt, pasāch . . .	Rākis, bhāt . . .
62. Sun . . .	Sārāj . . .	Sārāj, dhyārā . . .
63. Moon . . .	Chandramā . . .	Chandamā . . .
64. Star . . .	Tārā . . .	Tārā . . .
65. Fire . . .	Agg . . .	Agg . . .
66. Water . . .	Pāṛī . . .	Pāṛī . . .
67. House . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gā . . .	Gā . . .
70. Dog . . .	Kutlā . . .	Kutl, kutlār . . .
71. Cat . . .	Billi . . .	Billi, billārī . . .
72. Cock . . .	Kukkar . . .	Kukar . . .
73. Duck . . .	Batak . . .	Batak . . .
74. Ass . . .	Khōṭā, gadhā . . .	Khōṭā, gadhā . . .
75. Camel . . .	Ūṛ . . .	Ūṛ . . .
76. Bird . . .	Chirī, chiyā . . .	Chirī . . .
77. Go . . .	Jā . . .	Gāh . . .
78. Eat . . .	Khā . . .	Khā . . .
79. Sit . . .	Bāṭh . . .	Bāṭh . . .

Charakā.	Paśgawā.	English.
Jā	Jāh, jāhī	53. Wife.
Bachchā	Bachchā	54. Child.
Puttar	Kāś	55. Son.
Dhīā, dhā	Kāī, kūt	56. Daughter.
Kāmā	Kāmā, kāmā	57. Slave.
Kirmā	Jindār	58. Cultivator.
Puāl	Pahāl	59. Shepherd.
Parmāsur	Parmāsur	60. God.
Bhāt	Bhāt	61. Devil.
Sārj, dīh	Dēs	62. Sun.
Chandramā, tukl	Jōan	63. Moon.
Tārā	Tārā	64. Star.
Agg	Ag	65. Fire.
Pāp	Pāp	66. Water.
Ghar	Ghī, gī	67. House.
Ghōrā	Ghōrā	68. Horse.
Gā	Gorā, gā	69. Cow.
Kuttā	Kuttar	70. Dog.
Bilī, bārāj	Bālā, bālā	71. Cat.
Kukkar	Kukkar	72. Cock.
Batak	Batak	73. Duck.
Khotā, gadhā	Khotā, gadhā	74. Ass.
Ū	Ū	75. Camel.
Chīr, pākhrā	Chīr, pākhrā	76. Bird.
Gāh	Gā	77. Go.
Khā	Khā	78. Eat.
Bē	Bī	79. Sit.

English.	Chamṣāl.	Gōdī or Bharmourī.
80. Come . . .	Ā, (inf.) lōā . . .	Āi . . .
81. Beat . . .	Mār . . .	Mār . . .
82. Stand . . .	Khaṛā hō . . .	Khaṛā bhō . . .
83. Die . . .	Mar . . .	Mar . . .
84. Give . . .	Dā . . .	Dā . . .
85. Run . . .	Dor . . .	Dang . . .
86. Up . . .	Uppar . . .	Upar . . .
87. Near . . .	Nārā, nīr . . .	Nārā . . .
88. Down . . .	Jhūk . . .	Buuk . . .
89. Far . . .	Dār . . .	Dār . . .
90. Before . . .	Aggā . . .	Agāh . . .
91. Behind . . .	Pichchā . . .	Pichāh . . .
92. Who . . .	Kuṇ . . .	Knn . . .
93. What . . .	Kai . . .	Kiā, kyā . . .
94. Why . . .	Kiṛjō . . .	Kajō . . .
95. And . . .	Hār, aīō . . .	Āō, hār . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jā . . .	Jā . . .
98. Yes . . .	Hā . . .	Hā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hā . . .	Hāo . . .
101. A father . . .	Bab . . .	Bab . . .
102. Of a father . . .	Babbā-rā . . .	Babbā-rā, babā-rā . . .
103. To a father . . .	Babbā-jō . . .	Babbā-jō . . .
104. From a father . . .	Babbā-kachhā . . .	Babbā-thaī . . .
105. Two fathers . . .	Dā tabb . . .	Dāi bab . . .
106. Fathers . . .	Babb . . .	Ban . . .

Churāhl.	Pāṅwāḷ.	Engliſh.
Ā, āh	Āi	80. Come.
Mār	Kuṭṭ	81. Beat.
Khaṛē ōṭh	Khaṛē bhō	82. Stand.
Mar	Mar	83. Die.
Dā	Dā	84. Give.
Daur, khīdō, uad	Dōṛ, uad	85. Run.
Upar, ubrē	Baḥh	86. Up.
Nīṛ, lādha	Nīṛ	87. Near.
Hōṭh, 1oḍē	Bunh, ſipō	88. Down.
Dār	Dār	89. Far.
Aggō, aggar, hāgrō, agrhē	Agar	90. Before.
Pichchō, pichchā	Fatṭ, paṭṭ	91. Behind.
Kaṇṭ	Kaṭṭ	92. Who.
Kutā, kītā	Kī	93. What.
Kainṭ, kōṇṭ	Kia	94. Why.
Hār	Hōṛ	95. And.
Par	Par	96. But.
Ja	Yia	97. If.
Hā	Ā	98. You.
Nā	Nā	99. No.
Hāa	Hāē	100. Alas.
Babb	Bau	101. A father.
Babbē-ra	Bauē	102. Of a father.
Babbā-nī, babbē-nī	Bau-jē	103. To a father.
Babbā-kanā, babbē-kanā	Bau-kiā	104. From a father.
Dā babb	Dāi bau	105. Two fathers.
Babb	Bau	106. Fathers.

English.	Chambli.	Gdā or Bharnauri.
107. Of fathers . . .	Babbā-rā . . .	Babbā-rā . . .
108. To fathers . . .	Babbā-jō . . .	Babbā-jō . . .
109. From fathers . . .	Babbā-kachhā . . .	Babbā-thaī . . .
110. A daughter . . .	Dhīā . . .	Dhīā, kuī . . .
111. Of a daughter . . .	Dhīā-rā . . .	Dhīā-rā, kuī-rā . . .
112. To a daughter . . .	Dhīā-jō . . .	Dhīā-jō, kuī-jō . . .
113. From a daughter . . .	Dhīā-kachhā . . .	Dhīā-thaī, kuī-thaī . . .
114. Two daughters . . .	Dō dhīā . . .	Dōi dhīā, dōi kuī . . .
115. Daughters . . .	Dhīā . . .	Dhīā, kuī . . .
116. Of daughters . . .	Dhīā-rā . . .	Dhīā-rā, kuī-rā . . .
117. To daughters . . .	Dhīā-jō . . .	Dhīā-jō, kuī-jō . . .
118. From daughters . . .	Dhīā-kachhā . . .	Dhīā-thaī, kuī-thaī . . .
119. A good man . . .	Bhālā admi . . .	Kharā māhō . . .
120. Of a good man . . .	Bhālā admi-rā . . .	Kharā māhō-rā . . .
121. To a good man . . .	Bhālā admi-jō . . .	Kharā māhō-jō . . .
122. From a good man . . .	Bhālā admi-kachhā . . .	Kharā māhō-thaī . . .
123. Two good men . . .	Dō bhālā admi . . .	Dōi kharā māhō . . .
124. Good men . . .	Bhālā admi . . .	Kharā māhō . . .
125. Of good men . . .	Bhālā admi-rā . . .	Kharā māhō-rā . . .
126. To good men . . .	Bhālā admi-jō . . .	Kharā māhō-jō . . .
127. From good men . . .	Bhālā admi-kachhā . . .	Kharā māhō-thaī . . .
128. A good woman . . .	Bhālā trīmat . . .	Kharā trīmat . . .
129. A bad boy . . .	Burā jōgā . . .	Burā gabhā . . .
130. Good women . . .	Bhālā trīmat . . .	Kharā trīmat . . .
131. A bad girl . . .	Burā kuī . . .	Burā kuī . . .
132. Good . . .	Bhālā, kharā . . .	Kharā, bhālā . . .
133. Better . . .	(Ua-kachhā) kharā . . .	Matā kharā . . .

Chamāli.	Pagwāli.	English.
Babbē-rā	Banē	107. Of fathers.
Babbē-nī, babbē-nī	Ban-jē	108. To fathers.
Babbē-kanā, babbē-kanā	Ban-kiā	109. From fathers.
Dhā	Kāi	110. A daughter.
Dhā-rā	Kāi-ā	111. Of a daughter.
Dhā-nī	Kāi-jē	112. To a daughter.
Dhā-kanā	Kāi-kiā	113. From a daughter.
Dō dhā	Dōi kāi	114. Two daughters.
Dhā	Kāi	115. Daughters.
Dhā-rā	Kāi-ā	116. Of daughters.
Dhā-nī	Kāi-jē	117. To daughters.
Dhā-kanā	Kāi-kiā	118. From daughters.
Bhalā mēhū	Bhalā mēhū	119. A good man.
Bhalā mēhū-rā	Bhalā mēhū-ā	120. Of a good man.
Bhalā mēhū-nī	Bhalā mēhū-jē	121. To a good man.
Bhalā mēhū-kanā	Bhalā mēhū-kiā	122. From a good man.
Dō bhalā mēhū	Dōi bhalā mēhū	123. Two good men.
Bhalā mēhū	Bhalā mēhū	124. Good men.
Bhalā mēhū-rā	Bhalā mēhū-ā	125. Of good men.
Bhalā mēhū-nī	Bhalā mēhū-jē	126. To good men.
Bhalā mēhū-kanā	Bhalā mēhū-kiā	127. From good men.
Bhalī trimat	Bhalī jhalānā	128. A good woman.
Burā gabhrā	Burā kōā	129. A bad boy.
Bhalī trimat	Bhalī jhalānā	130. Good women.
Burī kālī	Burī kōi	131. A bad girl.
Bhalā, kharā	Bhalā, kharā	132. Good.
(Bā-kanā) kharā	(Tēs-kiā) kharā	133. Better.

English.	Chamṣāl.	Gāḷ or Bharmarā.
134. Best . . .	Sabhnī-kachhā kharā .	Sabhi-thaṇ kharā .
135. High . . .	Uchchā . . .	Uthya . . .
136. Higher . . .	(Us-kachh) uchchā .	Matā uthya . . .
137. Highest . . .	Sabhnī-kachhā uchchā .	Sabhi-thaṇ uthya . .
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛī . . .	Ghōṛī . . .
142. A bull . . .	Sāṇh . . .	Sāṇh . . .
143. A cow . . .	Gā . . .	Gā . . .
144. Bulls . . .	Sāṇh . . .	Sāṇh . . .
145. Cows . . .	Gā . . .	Gā . . .
146. A dog . . .	Kuttā . . .	Kutr . . .
147. A bitch . . .	Kutṭī . . .	Kutṛī . . .
148. Dogs . . .	Kuttā . . .	Kutr . . .
149. Bitches . . .	Kutṭī . . .	Kutṛī . . .
150. A ho-goat . . .	Bakrā . . .	Bakrā . . .
151. A female goat . . .	Bakrī . . .	Bakrī . . .
152. Goats . . .	Bakrā . . .	Bakrā . . .
153. A male deer . . .	Harap . . .	Harap . . .
154. A female deer . . .	Harṇī . . .	Harṇī . . .
155. Deer . . .	Harap . . .	Harq . . .
156. I am . . .	Hañ hai . . .	Añ hñ, hñ . . .
157. Thou art . . .	Tā hai . . .	Tā hañ, hñ . . .
158. He is . . .	O hai . . .	Oh hñ . . .
159. We are . . .	Ast hin . . .	Ast hñ, han . . .
160. You are . . .	Tast hin . . .	Tast hñ, han . . .

Chandī.	Pakṣa.	English.
Sabhuā-kanā kharā . . .	Sabī-kiā kharā . . .	134. Best.
Uthrā	Uthē	135. High.
Ēs-kanā uthrā . . .	(Tōa-kiā) utbā . . .	136. Higher.
Śabhuā-kanā uthrā . . .	Sabī-kiā utbā . . .	137. Highest.
Ghōṣā	Ghōṣā	138. A horse.
Ghōṣī	Ghōṣī	139. A mare.
Ghōṣā	Ghōṣā	140. Horses.
Ghōṣī	Ghōṣī	141. Mares.
Dānt	Chā	142. A bull.
Gā	Gōṣā	143. A cow.
Dānt	Chā	144. Bulls.
Gā	Gōṣā, chā	145. Cows.
Kuttā	Kuttā	146. A dog.
Kuttī	Kuttī	147. A bitch.
Kuttā	Kuttā	148. Dogs.
Kuttī	Kuttī	149. Bitches.
Bakrā	Bakrā	150. A he-goat.
Bakrī	Bakrī	151. A female goat.
Bakrā	Bakrā	152. Goats.
Haran	Haran	153. A male deer.
Harī	Harī	154. A female deer.
Haran	Haran	155. Deer.
Ā ā	Ā ā ā, ā, ā	156. I am.
Tū ā, ā	Tū ā ā, ā, ā	157. Thou art.
Ō ā, ā	Sē ā ā, ā, ā, ā	158. He is.
Ā ā ā	Ā ā ā, ā, ā	159. We are.
Tubā ā	Tubā ā ā, ā, ā	160. You are.

English.	Chamäät.	Gädö or Bharmari.
161. They are	O hin	Öh hin, han
162. I was	Hañ thiya	Añ tho
163. Thou wast	Ta thiya	Ta tho
164. He was	O thiya	Oh tho
165. We were	Aai thiya	Aaai thijö
166. You were	Taai thiya	Taaai thijö
167. They were	O thiya	Oh thijö
168. Be	Ho	Bho
169. To be	Höpa	Bhöpa
170. Being	Hunda	Bhönda
171. Having been	Hoi-kari	Bhöchh-kari
172. I may be	Hañ hoñ	Añ hñuchhö
173. I shall be	Hañ höla	Añ hölö, hñuchhölä
174. I should be	Hañ hunda . . . .	.....
175. Beat	Mär	Mär
176. To beat	Märä	Märä
177. Beating	Märä	Märä
178. Having beaten	Märi-kari	Märi-kari
179. I beat	Hañ märä	Añ märä, märändä, märnä
180. Thou beatest	Ta märä	Ta märä, märändä, märnä
181. He beats	O märä	Öh märä, märändä
182. We beat	Aai märä	Aaai märä, märändä, märnä
183. You beat	Taai märä	Taaai märä, märändä, märnä
184. They beat	O märä	Öh märä, märändä
185. I beat (<i>Pass Tense</i>)	Mañ märä	Mañ märä
186. Thou beatest (<i>Pass Tense</i>)	Tañ märä	Tañ märä
187. He beat (<i>Pass Tense</i>)	Unä märä	Unä märä

Churik.	Pengwil.	English.
Ō aīa	Sō aīa, aī, aī, aī	161. They are.
Aū thēa	Aū thya	162. I was.
Tā thēa	Tā thya	163. Thou wast.
Ō thēa	Sō thya	164. He was.
Ahē thēa	Aa thya	165. We were.
Tahē thēa	Taa thya	166. You were.
Ō thēa	Sō thya	167. They were.
Bha	Bha	168. Be.
Bhōpā	Bhōpā	169. To be.
Bhūndā, bhōpā	Bhūndā	170. Being.
Bhōt-kar	Bhōt-kar, bhōt-kar	171. Having been.
Aū bhōa	Aū bhōa	172. I may be.
Aū bhōnā	Aū bhōa	173. I shall be.
Aū bhōnā, bhōndā	Aū bhōnā	174. I should be.
Mār	Kutt	175. Beat.
Mārā, māpā	Kuttā	176. To beat.
Mārā, mārā	Kuttā	177. Beating.
Mār-kar	Kutt-kar	178. Having beaten.
Aū mārā, mārā ā, ā mārā	Aū kuttā	179. I beat.
Tā mārā, mārā ā, ā mārā	Tā kuttā	180. Thou beatest.
Ō mārā, mārā ā, ā mārā	Sō kuttā	181. He beats.
Ahē mārā, mārā ā, ā mārā	Aa kuttā	182. We beat.
Tahē mārā, mārā ā, ā mārā	Taa kuttā	183. You beat.
Ō mārā, mārā ā, ā mārā	Sō kuttā	184. They beat.
Mī mārā	Maī kuttā	185. I beat (<i>Past Tense</i>).
Tī mārā	Taī kuttā	186. Thou beatest (<i>Past Tense</i>).
Uī mārā	Tēaī kuttā	187. He beats (<i>Past Tense</i>).

English.	Chamṣṣṣ.	Siāl or Rhamṣṣ.
188. We beat (<i>Past Tense</i>)	Asē mārā . . .	Assē mārē . . .
189. You beat (<i>Past Tense</i>)	Tuē mārā . . .	Tuē mārē . . .
190. They beat (<i>Past Tense</i>)	Unhē mārā . . .	Ūyē mārē . . .
191. I am beating . . .	Haē mārā hai . . .	Ah mārā-hā, mārā-hā
192. I was beating . . .	Haē mārā-thiyā . . .	Ah mārā-thā . . .
193. I had beaten . . .	Maī mārā-thiyā . . .	Maī mārā-thā . . .
194. I may beat . . .	Haē mārē . . .	Ah mārē, mārē
195. I shall beat . . .	Haē mārā . . .	Ah mārā, mārā
196. Thou wilt beat . . .	Tā mārā . . .	Tā mārā . . .
197. He will beat . . .	Ō mārā . . .	Ōh mārā . . .
198. We shall beat . . .	Asī mārā . . .	Assē mārā, mārā
199. You will beat . . .	Tuē mārā . . .	Tuē mārā . . .
200. They will beat . . .	Ō mārā . . .	Ōh mārā . . .
201. I should beat . . .	Haē mārā . . .	—
202. I am beaten . . .	Haē mārā jānā-hai . . .	Ah mārā jānā . . .
203. I was beaten . . .	Haē mārā jānā-thiyā . . .	Ah mārā jānā-thā . . .
204. I shall be beaten . . .	Haē mārā-jānā . . .	Ah mārā jānā . . .
205. I go . . .	Haē jānā . . .	Ah jānā, jānā
206. Thou goest . . .	Tā jānā . . .	Tā jānā . . .
207. He goes . . .	Ō jānā . . .	Ōh jānā . . .
208. We go . . .	Asī jānā . . .	Assē jānā . . .
209. You go . . .	Tuē jānā . . .	Tuē jānā . . .
210. They go . . .	Ō jānā . . .	Ōh jānā . . .
211. I went . . .	Haē gā . . .	Ah gā, gāhā-rā . . .
212. Thou wentest . . .	Tā gā . . .	Tā gā, gāhā-rā . . .
213. He went . . .	Ō gā . . .	Ōh gā, gāhā-rā . . .
214. We went . . .	Asī gā . . .	Assē gā, gāhā-rā . . .

Chamli.	Pagwāli.	English.
Ahē mārā	As kuppā	188. We beat (<i>Past Tense</i>).
Tuhē mārā	Tas kuppā	189. You beat (<i>Past Tense</i>).
Unā mārā	Tēhi kuppā	190. They beat (<i>Past Tense</i>).
Aū mārā-ā	Aū kuppā asā	191. I am beating.
Aū mārā-thā	Aū kuppā thā	192. I was beating.
Mī mārā-thā	Māi kuppā-thā	193. I had beaten.
Aū mārā	Aū kuppā	194. I may beat.
Aū māromā	Aū kuppā	195. I shall beat.
Tū mārā	Tū kuppā	196. Thou wilt beat.
Ō mārā	Sē kuppā	197. He will beat.
Ahē māromā	As kuppā	198. We shall beat.
Tuhē māromā	Tas kuppā	199. You will beat.
Ō māromā	Sē kuppā	200. They will beat.
Aū mārā, mā	Aū kuppā	201. I should beat.
Aū mārā-gāthā	Aū mārā-gāthā	202. I am beaten.
Aū mārā-gā	Aū mārā-gā	203. I was beaten.
Aū mārā-gāromā	Aū mārā-gā	204. I shall be beaten.
Aū gāthā	Aū gāthā	205. I go.
Tū gāthā	Tū gāthā	206. Thou goest.
Ō gāthā	Sē gāthā	207. He goes.
Ahē gāthā	As gāthā	208. We go.
Tuhē gāthā	Tas gāthā	209. You go.
Ō gāthā	Sē gāthā	210. They go.
Aū gā	Aū gā	211. I went.
Tū gā	Tū gā	212. Thou wentest.
Ō gā	Sē gā	213. He went.
Ahē gā	As gā	214. We went.

English.	Chambhli.	Gadli or Bharmari.
215. You went . . .	Tuñ gō . . .	Tuñ gō, guchhā-rō
216. They went . . .	Ō gō . . .	Ōh gō, guchhā-rō
217. Go . . .	Jē . . .	Gāh
218. Going . . .	Jāndā . . .	Gāndā
219. Gone . . .	Gō-rā . . .	Gō, guchhā-rō
220. What is your name ?	Tārā nā kai hai ?	Tumhā nā kyā ?
221. How old is this horse ?	Is ghōrē-rī kīcī amār hai ?	Is ghōrē-rī kōvī umbar hā ?
222. How far is it from here to Kashmir ?	Idhā-kachhā Kasmir kīcī dūr hai ?	Idhā-thā Kasmir kōvī dūr hā ?
223. How many sons are there in your father's house ?	Tumbhārē bābē-rō gharē kīcī putiār hai ?	Tērē bābē-rō gharē-mē kōtō putiār hai ?
224. I have walked a long way today.	Ajj hāī dūrā-tīkar hapdā	Ajj ā matē dūr hāndhā
225. The son of my uncle is married to his sister.	Mārē chāchē-rā putiārē us-rī bhagī bhāī.	Mārē kachhē-rē putiārē mā-rī bhagī bhāī bhāī hā.
226. In the house is the saddle of the white horse.	Hachchhā ghōrē-rī kāpī ghārē andar hai.	Hachchhā ghōrē-rī kāpī ghārē-mē hā.
227. Put the saddle upon his back.	Us-rī pāpī upar kāpī bāh.	Us-rī pāpī-par kāpī pā
228. I have beaten his son with many stripes.	Māī us-rō putiār-jō matā mārā	Us-rō gahārā-jō māī matā kōpē-mātā mārā.
229. He is grazing cattle on the top of the hill.	Sō dhōrā-jī dhārē-rī chōpī par chāhā kārā hai.	Dhōrā-rī chōpī putiār gōrē chārā-kārā-hā.
230. He is sitting on a horse under that tree.	Sō us rukkhē-rō hāpī ghōrē-par bithē-rō-hā.	Ōh us rukkhē tātē ghōrē-par bithē-rō hā.
231. His brother is taller than his sister.	Us-rā bhāī apōī bhagī-kachhā laumā hai.	Us-rā bhāī apōī bhagī-thāī laumā hā.
232. The price of that is two rupees and a half.	Idhē-rā māl dhāt rūpayyā hai.	Us-rā māl dhāt rūpayyā hā.
233. My father lives in that small house.	Mārē bāb us pīkkē ghārē andar rāhndā hai.	Mārē bāb us lauchhārē ghārē-mē rāhndā-hā.
234. Give this rupee to him.	Us-jō dh rūpayyā dā	Dh rūpayyā us-jō dā
235. Take these rupees from him.	Us-kachhā sō rūpayyā lō	Ōh rūpayyā us-thāī lō
236. Beat him well and bind him with ropes.	Us-jō jūgt mār, atō jōī kār jākār.	Us-jō dhāt-kārī mār, atō jōī-ātīc hāndh.
237. Draw water from the well.	Kīrchhā-kachhā pāpī kōpī	Khāhō-thāī pāpī kōpī
238. Walk before me	Mārē aggā chāl	Mārī aggā chāl
239. Whose boy comes behind you ?	Kus-rō jūgt tērē pīchchhā lādā hai ?	Tērē pīchchhā kus-rā gahār hā chālō-rā ?
240. From whom did you buy that ?	Tāī sō kus-kachhā kharidā ?	Tāī ōh kus-thāī kharidā-hā ?
241. From a shopkeeper of the village.	Gīrā-rō tāk hāp-wāpī-kachhā.	Gīrā-rō hāp-wāpī-thāī

Chamli.	Pargwāl.	English.
Tuhā gō . . .	Tua gō . . .	215. You went.
Ō gō . . .	Se gō . . .	216. They went.
Gā . . .	Gā . . .	217. Go.
Gāhā . . .	Gāhā . . .	218. Going.
Gā . . .	Gā . . .	219. Gone.
Tiṇḍā nā kiṭā ā ?	Tē nā ki ?	220. What is your name ?
Es ghōṛā-rī kēṭṭōṛī nambā ā ?	Eh ghōṛā kati bahā bhāṛ ?	221. How old is this horse ?
Idhā-kanā Kāśmīr kēṭṭōṛī dūr ā ?	Idhā Kāśmīr kati dūr ahī ?	222. How far is it from here to Kashmir ?
Tiṇḍā-bābhā-rō ghārō kēṭṭōṛī putṭar āṭā ?	Tē baṇṭ gih kati kōṭ nā ?	223. How many sons are there in your father's house ?
Ajj nā bāṭ dūr baṭṭhā .	Ajj nā dūr baṭṭhā .	224. I have walked a long way to-day.
Miṇḍō bhāṇḍō-rō putṭō nā- rī bhūṭi-kanā janēt ki.	Mē kakkō kōṭ nā daddi bhāṭi byāh.	225. The son of my uncle is married to his sister.
Ghārō bhāṇḍhō ghōṛō-rī kāṭhī ā.	Gihē antar bhāṇḍhō ghōṛō kāṭhī nā.	226. In the house is the saddle of the white horse.
Uṣō-rī piṭṭh-pār kāṭhī bāh.	Asō piṭṭh-piṭṭh kāṭhī rakkh.	227. Put the saddle upon his back.
Mī tiṭṭō-rō piṭṭrā gran māṭi mār diti.	Mē nāṭ kōṭ māṭi kuttā .	228. I have beaten his son with many stripes.
Ō dhārā-rī chōṭi prant gōṛū chāṭā-ā.	Oh nāṭi chōṭi piṭṭh gōṛū chāṭā bhāṇḍā nā.	229. He is grazing cattle on the top of the hill.
Sō nā bhāṭṭō bhāṭṭh ghōṛō prant bhāṇḍā-ā.	Oh ghōṛō piṭṭh nā bhāṭṭō pār bhāṇḍā nā.	230. He is sitting on a horse under that tree.
Uṣō-rā bhāṭ nā-rī bhāṭi- kanā lamā ā.	Uṣō bhāṭ nā daddi-kiṭ lamā nā.	231. His brother is taller than his sister.
Uṣō-rū māl aḍhāṭ rūpayyā ā.	Uṣō māl aḍhāṭ rūpayyā nā.	232. The price of that is two rupees and a half.
Miṇḍō bābh nā nikṭō ghārā-nā bhāṭā-ā.	Mē baṇ nā māṭhō gih antar bhāṭā nā.	233. My father lives in that small house.
Uṣō-rū rūpayyā dā .	Eh rūpayyā nā-dī dō-dō .	234. Give this rupee to him.
Ō rūpayyā nā-kanā lai .	As-kiṭ oh rūpayyā nā .	235. Take those rupees from him.
Uṣō-rū jūṭi māṭi-kari dōṛā- lā bāṇḍ.	Uṣō-rū jūṭi kuttār rajūrī lā bāṇḍ.	236. Beat him well and bind him with ropes.
Khāḍhā-kanā pāṭi kaḍḍh .	Khāḍhā-kiṭ pāṭi kaḍḍh .	237. Draw water from the well.
Mū hāḡṛō chāl .	Mē agar agar bhāṭh .	238. Walk before me.
Kuṣō-rā gabhṛā tiṇḍō piḥchō āṭā ?	Kuṣō kōṭ tē pātō āṭā ?	239. Whose boy comes be- hind you ?
Ō tōi kuṣ-kanā mālē lā ?	Tāi oh kōṭ kiṭ ghinā ?	240. From whom did you buy that ?
Girāṭyō-rā bhāṭwāṇi-kanā	Girāṭē bhāṭwāṇi-kiṭ .	241. From a shopkeeper of the village.

THE BHADRAWĀH GROUP.

Paṅgwāli has been, for questions of geographical convenience, classed as a dialect of Chamṣāli. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lalul and Kulu. It is, therefore, to be expected that in many particulars Paṅgwāli should agree with the various dialects of the Bhadrawāh group, and this is the fact. The latter group consists of three different forms of speech in which Western Pahārī is merging into Kāshmirī, and Paṅgwāli may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmirī influence becoming stronger as we get into Bhadrawāh. On the other hand Paṅgwāli also shows signs of Chamṣāli influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawāhī I shall frequently repeat the statements already made about Paṅgwāli, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects:—

	Number of speakers, 1901.
Bhadrawāhī }	20,977
Bhalēsi }	4,540
Pādārī	
TOTAL	25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhalēsi are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Sir Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhadrhlā, with the accent on the second syllable, while Kāshmirīs call it Bōdarkāh. Bhalēsi is a form of Bhadrawāhī, spoken in Bhalēs, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pādārī is the language of Padar, a mountainous portion of the Kashmir district of Udhampur. Padar, separated from Bhalēs by a valley only six or seven miles across, lies north of and contiguous to Pangī.¹ It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Sirī, where Kashtawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmirī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Dōgrī. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Dōgrī and Chamṣāli to their south and Dōgrī to their west. North of Padar lies the Zaskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmirī of Kishtwar.

¹ Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas*.

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmirī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. By epenthesis is meant what is called in German *Umlaut*, i.e. the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English, the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon '*manni.' So, in Kāshmirī, the base *māt-* means 'father.' When the letter * is added to form the nominative singular, the long *ā* becomes *ō*, and we get *mōt**, and when the letter ' is added the *a* becomes *ō'*, and we get the nominative plural *mōt'*.

Again, in Kāshmirī, the base of the word meaning 'a weaver' is *uāwar-*. If we add * to form the nominative singular, it changes the preceding *a* to *u*, so that we get *uāwur**, but this new *u* in the second syllable again changes the preceding *ā* to *ō*, so that we ultimately get *uōwur**. In Kāshmirī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhadrawāhī group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmirī examples certain small letters written above the lines. These indicate a series of very short vowels, *~*, *~*, *~*, and *~* much shorter than the ordinary short vowels of India. In fact, they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pāṣārī.

We have already drawn attention to instances of epenthesis in Paṅgwālī and these need not be repeated. For Bhadrawāhī we may quote :—

<i>ṭahērō</i> , a he-goat,	<i>ṭahoillī</i> , a she-goat,
<i>kō</i> , a boy,	<i>kūi</i> , a girl.
<i>botāhī</i> , a cow,	oblique form <i>būtāhē</i> .
<i>ghōrī</i> , a mare,	oblique form <i>ghōūrē</i> .
<i>hāthī</i> , an elephant,	oblique form <i>haithē</i> .
<i>bitāharālō</i> , he will fall,	<i>bitāharailai</i> , she will fall.

Bhaḷēsī is very similar. Thus we have :—

<i>khīrkēl</i> , he will fall,	<i>khīrkūl</i> , she will fall.
<i>āi</i> , come thou,	<i>ēiā</i> , come ye.

The infinitive 'to come' is *aiṇu*.

In Pāṣārī epenthesis is much more prominent. We may quote :—

<i>gōōbhur</i> , a son,	<i>gōōbhor</i> , sons,
<i>kōi</i> , a daughter,	<i>kūiar</i> , of a daughter.

<i>ghōrī</i> , a mare,	<i>ghūrēr</i> , of a mare
<i>gā</i> , a cow,	<i>gōi</i> , cows.
<i>bhēp</i> , a sister,	<i>bhīp</i> , sisters.
<i>han'</i> , he is,	<i>hīn'</i> , she is.
<i>ḍghāra</i> , fallen (maso.).	<i>ḍghāri</i> (fem.).
<i>bhō</i> , he became,	<i>bhūz</i> , she became.
<i>azna</i> , he comes; <i>aiznī</i> , she comes; <i>ōzul</i> , he will come; <i>azīl</i> , she will come; <i>azad</i> , you will come (maso.); <i>ēzid</i> , you will come (fem.).	
<i>bāshul</i> , I shall sit; <i>bēshal</i> , thou wilt sit.	
<i>kōtul</i> , he will strike; <i>kō'tēl</i> , she will strike.	

and many others.

In Pādari the vowel *y* is often inserted before *i* or *ē* as in Kāshmirī. Thus, *pylītth*, the back; *dyittā*, for *dittā*, given; *tyēkhan*, to write. So also the possessive pronouns *mīūp*, my; *tīūp*, thy; *hīūp*, our, are little more than orthographical variations of *myūp*, *tyūp*, *hyūp*. The optional forms, *mēp*, *tēp* and *hēp*, show that the *yā* is merely a variant of *ē*.

There is one striking peculiarity of the treatment of consonants in the Bhadrawāh group. In Gādī and Churāhī we come across unexpected instances of the insertion of *r*, as in *bhrukkhā* (Hindī *bhūkhā*), hungry; *bhradḍ* or *bhēḍḍū*, a sheep. In Paṅgwālī *bhrukkhā* underwent a further change, becoming *ḍhukkhā*. Here we have *bh* becoming *bhr*, and then becoming *ḍh*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhī and *ḍ* in the Lahul dialect (see Vol. II, Pt. i, pp. 54 and 70).

In the Bhadrawāh group there are numerous instances of this change. Very often *bhr* becomes *ḍh* rather than *ḍh*.

Thus *ḍhlekhhō*, hungry (Bhad.¹).

bhra or *ḍhlā*, a brother (Bhad.).

bhrābū (Chāmṣālī), *bhrabbū* (Paṅg.).

ḍhlabhu (Bhad.), *ḍhlābbhū* (Bhal.), a red bear.

bhēḍḍū, *bhradḍ* (Churāhī), *bhāḍḍ* (Bhad.), *ḍhlēḍḍ* (Bhal.), a sheep.

barōg (Kulvi), *ḍhlāhg* (Bhad.), *ḍlāg* (Bhal.), *dlāhg* (? *ḍhlāhg*) (Pād.), a leopard.

Cf. *Bhadhlā* (Bhad.), Bhadrawāh.

Sometimes *b* alone becomes *dl*, as in Bhad. *bunhdnyā*, Pād. *dlanḍ*, to bind. *Gr* becomes *ḍl* in Bhad. and Bhal., *ḍlōū*, Sanskrit *grāma*, a village.

Again we find *tr* often becoming *tl* or *ḍl*, as in

tlāi (Paṅg.), *trāi* or *tlāi* (Bhad.), *tlāē* (Pād.), three.

ḍhēḥḥ (Bhad.), Sanskrit *kshētra*, a field.

ḍhiggō (Bhad.), the back; *trāk* (Kāshmirī), *trika* (Sanskrit), the lower part of the back.

trī (India generally), *ḍlī* (Bhad.), a woman.

kētrū or *kēḍlū*, how many? (Bhad.).

The Bhad. word for night, *ḍlāz*, also seems to belong to this set, but its origin is obscure.

¹ Bhad. = Bhadrawāhī. Bhal. = Bhalāhī. Paṅg. = Paṅgwālī. Pād. = Pādari.

The change of *bhr* to *dhl* is very interesting, and has not been noted elsewhere. On the other hand there are several cases of *tr* becoming *shl* in the Piśācha languages, as in the Pashāi *puhlē* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ts* and *j* becomes *z* or *dz*. Thus in Bhād. we have *tsāūr*, four; *tsamū*, to graze; *ētskī*, the eye; *munz*, in; *zakhaṇ*, when; *zē*, who.

The letter *g* is liable to be dropped between two vowels, as in *laō* or *lagō*, *larō* or *lagōrō*, begun.

The letter *h* is sometimes prefixed, as in Bhād. *hāj*, a mother, elsewhere *ijji*. In the middle of a word it is sometimes dropped, as in *chāpū*, to wish.

As in the neighbouring dialects and also in the Piśācha languages, *d* shows a tendency to become *t*, especially in borrowed words. Thus, *antōr* (Persian *andar*), within; *sintū* (Persian *zinda*), alive; *dant* (Persian *dand*), a tooth; *dūnt* (Kāshmiri *dānt*), a bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *mayṛ*, a man. The same change occurs in the Bhādrawāh group, and we also have *kōrā* or *kōṛi*, where? *zarā* or *zarī*, where; *irā* or *ērī*, here, and so on. In *kui*, a girl, a medial *r* has been dropped, as in the Chamba dialect.

In Churāhī and Paṅgwālī we noticed how the possessive pronouns preferred cerebral letters. The same is the case in Pāḍarī, as will be seen from the following:—

	my	thy	our	your
Chamṛāḷī	<i>mērā</i>	<i>tērā</i>	<i>hamārā</i>	<i>tumhārā</i> .
Bhādrawāhī	<i>mērū</i>	<i>tērū</i>	<i>ishū</i>	<i>tishū</i> .
Bhaḷēsī	<i>mēū</i>	<i>tēū</i>	<i>asērā</i>	<i>tuērā</i> .
Churāhī	<i>māṇḍā</i>	<i>tāṇḍā</i>	<i>asrā</i>	<i>tuārā</i> .
Paṅgwālī	<i>māṇ</i>	<i>tāṇ</i>	<i>hēṇ</i>	<i>tāhṇ</i> .
Pāḍarī	<i>mīūṇ, mēṇ</i>	<i>tīūṇ, tēṇ</i>	<i>hiūṇ, hēṇ</i>	<i>tōhṇ</i> .

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhādrawāhī forms *ishū* and *tishū* may be compared with the Veron Kāfir (Piśācha) *ēnd-ēsh*, my, and *iti-ēsh*, thy. The forms *hēṇ* and *hiūṇ*, our, may be compared with the Kāshmiri *sōn*, our, if we remember that in these languages *h* and *s* are frequently interchanged.

The close connexion between the Bhādrawāh group, Paṅgwālī and Kāshmirī is further illustrated from the following comparative vocabulary of a few selected words:—

English.	Paṅgwālī.	Bhādrawāhī.	Bhaḷēsī.	Pāḍarī.	REMARKS.
Ass	<i>khōṛā</i>	<i>khauthau</i>	<i>khōṛā</i>	...	
Bear (Black bear)	<i>rikkh</i>	<i>itsh</i>	<i>itsh</i>	...	
Bear (Real bear)	<i>bhrabbā</i>	<i>ōhjabba</i>	<i>ōhjabba</i>	<i>yatsh</i>	
Bird	<i>pakhrā</i>	<i>tsarōllī</i>	...	<i>pōkhar</i>	Ksh. <i>pākhā</i> , <i>tsir</i>

English.	Pāṇḍya.	Bhadrawāh.	Bhojpur.	Pāṇḍya.	Remarks.
Body . . .	maṇṇ	jinaṇ	...	jaṇ	
Boy . . .	kaṇ	māṇṇa, mōṇṇa	ka	gōḍḍhura	Kah. gōḍḍur
Bread . . .	roṇ	rōṇṇ	...	ruaiṇ	
Brother . . .	bhāṇ, bhāṇ	ḍhāṇ, bhrā	kāḥ, bhāṇ	bhāṇ	Kah. bōy*
Buffalo . . .	bhaṇ	bhaṇ	bhaṇ	muṇṇ	Kah. mōḍ
Cow . . .	gā	baṇṇi	gaṇ	gā	Kah. gōḍ
Daughter . . .	kaṇṇi, kaṇ	kōṇ, kōṇ	kāṇ, kaṇ	kōṇ	Kah. kūr*
Day . . .	din	zhēz	...	diaṇ	Kah. dōḥ
Egg . . .	auḍḍhara	ṭhōṇ	...	ṭhāṇ	Kah. ṭhāṇ
Eye . . .	ṭir	ṭhāṇi	...	ṭir	Kah. uḥḥḥ', eye ; ṭōṇ', eyelid
Face . . .	...	ṭuttar	...	ṭōṭar	
Father . . .	bah, ban	lāḥō, bāḥḥ, ban	bāḥ, bāḥḥ	bah	Kah. bāḥ, bāḥ
Field . . .	...	ṭhēṭhḥ	...	...
	bāḡ	bāḡṇi	...	bāḡḥ	
Fish . . .	maḥḥḥi	maṇṇi	...	maḥḥḥḥ	
Girl . . .	kōṇ	kōṇ, kōṇ	kaṇ	kōṇ	Kah. kār*
Goat (masc.) . . .	bakriṇ	ṭhēṇṇ	ṭhēṇṇ	bakriṇ	Kah. ṭēṇṇ
Goat (fem.) . . .	bakri	ṭhēṇṇi	ṭhēṇṇi	bakri	Kah. ṭēṇṇi
Good, clean, beautiful	kharā	chhāṇ	...	chhōṇ	Kah. khar*
Hair . . .	kāḥ	ṭir-āḥ	...	rōṇṇ	Kah. rōṇ
Head . . .	kaṇṇ	dōḡ	...	magir	
Hill . . .	jōṭh, ḍḡṭh	dhār	dhār	phāṇ	
Husband . . .	gharēṭh	muṇṇa	ron, mōṇṇa	dhāṇṇ	Kah. rōṇ*
Kite (the bird) . . .	ill	ṭōḡ	...	glōḡ	
Leopard . . .	...	ḍhāḡ	ḍḡḡ	ḍhāḡ	
Man . . .	maṇṇ, māḥḥ	maṇṇ	muṇṇ	maḥḥḥ	Kah. maḥḥḥḥ
Moon . . .	jōṇ	chhāṇṇi	...	ṭhāṇṇ	Kah. cāṇ*
Mother . . .	ijjḥ	bāḥ	bāḥ	ij	
Mouth . . .	ṭāṇ	ṭā	...	ṭōṭar	Kah. ṭā, ṭā
Night . . .	rāṇ	ḍḡḡ	...	...	Kah. rāṇ

English.	Fahāwāl.	Uthmanīyāt.	Shāhī.	Pāshā.	Remarks.
Ox	hāq	dānt	dānt	badhāl	Kah. dānt
Plain, a	paddhar	paddharā	...	mādān	Kah. mādān
Rain (subst.)	māgh	dāgh	...	māgh	
River	daryā	nirā	...	gāqār	Cf. Stream.
Run, to	naqā	naqā	...	naqā	
Say, to	bāqā	naqā	dāqā	bāqā	Kah. dāqā
Seed	bāqā	bāqā	...	bāqā	Kah. bāqā
Sheep	bāqā	bāqā	dāqā	dāqā	
Sister	dādā, bāqā	bāqā, bāqā	bāqā	bāqā	Kah. bāqā
Sleep, to	naqā	naqā	...	naqā	
Small	naqā	naqā	naqā	naqā	
Son	naqā	naqā	naqā	naqā	Cf. Daughter
		māqā, dādā	...	...	Cf. Small
			bāqā	...	Kah. bāqā
Stream (subst.)	gāqār	gāqār	...	pāqār	Cf. River and Water.
Sun	dāqā	dāqā	...	dāqā	
Thief . . . .	...	gāqār	...	gāqār	Kah. gāqār
Tongue	jāqā	naqā	...	dāqā	Kah. dāqā
Tooth	dāqā	dāqā	...	dāqā, dāqā	Kah. dāqā
Town	naqār	naqār	...	naqār	Kah. naqār
Tree . . . .	...	bāqā	...	bāqā	Kumārī bāqā
Village	gāqār	dāqā	dāqā	gāqār	
Water	pāqār	pāqār	pāqār	pāqār	Kah. pāqār Cf. Stream
Wife	jāqā, dāqā	gāqār	naqār	dāqār	Kah. jāqār
Woman . . . .	...	gāqār	...	...	Kah. jāqār
	jāqār	...	...	...

Numerals.

	Prāgrāhī.	Bhadrawāhī.	Pāḍarī.	Kāśmīrī.
1	yak	ak	yak	akh
2	daī	daī	daī	a'h
3	tiāī	daī	tiāī	trēh
4	chanr	teñār, teñār	teñar	teñr
5	pañj	pañte	pāñz	pāñte
6	chho	shh	tehai	shēh
7	satt	satt	satt	sath
8	atth	atth	atth	ōh
9	nao	nañ	nañ	nav
10	das	daś	daś	dah
20	bah	bah	bah	wah
100	sar	śarā	sar	hath

Authorities.—The only book dealing with these languages is the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, and frequently referred to in this volume. This contains short Grammars and Vocabularies of Bhadrawāhī, Bhalēsi and Pāḍarī. In this account of the group I have made the greatest use of his work, and again take an opportunity of expressing my gratitude for the help afforded by it.

BHADRAWĀHĪ AND BHALĒSĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that Bhalēsi is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōrū*, a horse, is *ghōrē-rā* in Bhadravāhī and *ghōrēū* in Bhalēsi. The materials available for Bhadravāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmir Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for Bhalēsi, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the Pronunciation of these two languages has been dealt with in the preceding pages and will not be repeated here. In the Declension of nouns *tadbhava* nouns in *ū*, like *ghōrū*, a horse, may optionally end in *ā*, *au*, or *ō*. Thus, *ghōrā*, *ghōrau*, or *ghōrō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages:—

<i>ghōrū</i> , a horse.		
	Bhadravāhī	Bhalēsi
Sing.		
Nom.	<i>ghōrū</i> (-ā, -au, -ō)	<i>ghōrū</i> .
Ag.	<i>ghōrē</i>	<i>ghōrē</i> .
Dat.	<i>ghōrē-jō</i>	<i>ghōrē</i> .
Abl.	<i>ghōrē-kara</i>	<i>ghōrē</i> .
Gen.	<i>ghōrē-rū</i>	<i>ghōrā</i> .
Loc.	<i>ghōrē</i>	<i>ghōrēū</i> .
Voc.	<i>ghōrā</i>	<i>ghōrē</i> .
Plur.		
Nom.	<i>ghōrē</i>	<i>ghōrē</i> .
Ag.	<i>ghōrēī</i>	<i>ghōrē</i> .
Dat.	<i>ghōran-jō</i>	<i>ghōrē</i> .
Abl.	<i>ghōran-kara</i>	<i>ghōran</i> .
Gen.	<i>ghōrā-kērū</i>	<i>ghōran</i> .
Loc.	<i>ghōran-mā</i>	<i>ghōr-kēū</i> .
Voc.	<i>ghōrau</i>	<i>ghōran-madz</i> .

For the locative we may also add *mā* (Bhad.) or *madz* (Bhal.) in the singular. Thus, *ghōrē-mā*, *ghōrē-madz*. For the ablative other Bhad. postpositions are *sī* and *sēhī* and Bhal. may use *kanēā*, as in *ghāūā haṭṭibālē kanēā*, from the village from a shop-keeper, where we have both forms of the ablative in the same sentence.

For the Bhad. genitive plural, we may have *karn* instead of *kērū*. The genitives can all end in *ū* (*u*), *ā*, *au*, or *ō*.

Similarly are declined other masculine nouns, such as :—

	Bhadrawāhī	<i>ghar</i> , a house.	BhaḶĒSĪ
Sing.			
Nom.	<i>ghar</i> (<i>ghōr</i>)		<i>ghar</i> .
Ag. and Loc.	<i>gharē</i>		<i>gharē</i> .
Gen.	<i>ghar-rā</i> , <i>gharē-rū</i>		<i>gharēū</i> .
Abl.	<i>gharē-kara</i>		<i>gharā</i> .
Obl.	<i>gharō</i>		<i>gharē</i> .
Plur.			
Nom.	<i>ghar</i>		<i>ghar</i> .
Ag.	<i>gharē</i>		<i>gharan</i> .
Gen.	<i>ghar-kērū</i>		<i>ghar-kēū</i> .
Abl.	<i>gharan-kara</i>		<i>gharān</i> .
Obl.	<i>gharan</i>		<i>gharan</i> .

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *khūhō*, from the well. Compare the BhaḶ. abl. in *ā*.

	Bhadrawāhī	<i>hāthī</i> , an elephant.	BhaḶĒSĪ
Sing.			
Nom.	<i>hāthī</i>		<i>hāthī</i> .
Ag. and Loc.	<i>hāthē</i>		<i>hāthiē</i> .
Gen.	<i>hāthē-rū</i>		<i>hāthēū</i> .
Abl.	<i>hāthē-kara</i>		<i>hāthiā</i> .
Obl.	<i>hāthō</i>		<i>hāthē</i> .
Plur.			
Nom.	<i>hāthī</i>		<i>hāthī</i> .
Ag.	<i>hāthē</i>		<i>hāthiē</i> .
Gen.	<i>hāthī-kērū</i>		<i>hāthī-kēū</i> .
Abl.	<i>hāthī-kara</i>		<i>hāthiān</i> .
Obl.	<i>hāthī</i>		<i>hāthian</i> .

In this note the Bhad. epenthetic change of the *ā* of *hāthī* before *ō*.

Note that the BhaḶ. agent plural is *hāthiē*, not *hāthian* as we might expect. *Hāthiē* is the form given by Mr. Bailey.

naū, a noun, and *bau* (Bhad.), a father, have the Bhad. gen. sing. *naūē-rū*, *bauē-rū*, dat. *naūē-jō*, *bauē-jō*, and so on.

For feminine nouns, we have :—

	Bhadrawāhī	<i>kūī</i> , a daughter.	BhaḶĒSĪ
Sing.			
Nom.	<i>kūī</i>		<i>kūī</i> .
Ag. and Loc.	<i>kūiā</i>		<i>kūiē</i> .
Gen.	<i>kūiē-rū</i>		<i>kūiēū</i> .
Abl.	<i>kūiē-kara</i>		<i>kūiā</i> .
Obl.	<i>kūiē</i>		<i>kūiē</i> .

kūī, a daughter.

	Bhadravāhī	Bhālēsī
Plur.		
Nom.	<i>kūīā</i>	<i>kūīā</i> .
Ag.	<i>kūīā</i>	<i>kūīā</i> .
Gen.	<i>kūī-kērū</i>	<i>kūī-kērū</i> .
Abl.	<i>kūī-karā</i>	<i>kūīān</i> .
Obl.	<i>kūī</i>	<i>kūīān</i> .

Note the Bhal. shortening of the *ū* in the plural.

In Bhadr. epenthesis sometimes occurs in the declension of these nouns. Thus, *batahī*, a cow, has *būṭhī* in the other cases of the singular, and *būṭhīā*, etc. in the plural.

baiṇī, a sister.

	Bhadravāhī	Bhālēsī
Sing.		
Nom.	<i>baiṇī</i>	<i>bhaiṇī</i> .
Ag.	<i>baiṇīā</i>	<i>bhaiṇīā</i> .
Gen.	<i>baiṇī-rū</i>	<i>bhaiṇī-rū</i> .
Abl.	<i>baiṇī-karā</i>	<i>bhaiṇīā</i> .
Obl.	<i>baiṇī</i>	<i>bhaiṇī</i> .
Plur.		
Nom.	<i>baiṇī</i>	<i>bhaiṇī</i> .
Ag.	<i>baiṇīā</i>	<i>bhaiṇīā</i> .
Gen.	<i>baiṇī-kērū</i>	<i>bhaiṇī-kērū</i> .
Abl.	<i>baiṇī-karā</i>	<i>bhaiṇīān</i> .
Obl.	<i>baiṇī</i>	<i>bhaiṇīān</i> .

The genitive postpositions (Bhad.) *rū*, *kērū* (*karū*), Bhal. *rū*, *kērū*, are as usual adjectives, becoming *rē*, *kērē*, *rē*, *kērē* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rī*, *karī*, *rī*, *kārī*, when agreeing with a feminine noun: thus, (Bhad.) *ḍaṭṭh-rē hēṭṭāḍ-karā*, from a shopkeeper of the village; (Bhad.) *chittē ghōṭ-rī kāṭhī*; (Bhal.) *chittē ghōṭ-rī zīn*, the saddle of the white horse. Mr. Bailey says that *rū*, *kērū* (*karū*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

Adjectives call for no remarks, as they follow the usual rules. Those in *ū* (*ā*, *au*, *ō*, or *u*) are declined in the same way as genitives. Comparison as usual is made with the help of the ablative case.

Pronouns.—The first two personal pronouns are thus declined:—

	I		THOU	
	Bhadrawāhī	BhaḶṣī	Bhadrawāhī	BhaḶṣī
Sing.				
Nom.	añ	añ	ta	ta
Ag.	mī	mī	taī	taī
Obl.	mī	mī	taī	taī
Abl.	.....	mīrā	.....	tāra
Gen.	mīrā	mīrā	tārā	tārā
Plur.				
Nom.	as	as	tas	tas
Ag.	asā	asas, asan	tasā	tasas, tasan
Obl.	asas	asas, asan, abl. asān	tasas	tasas, tasan, abl. tasān
Gen.	āsā	asā-rā	tāsā, tāsā	tasā-rā

In the genitive singular, note how BhaḶṣī, as usual, drops the *r*.

The Demonstrative Pronouns are:—

	THIS		THAT	
	Bhadrawāhī	BhaḶṣī	Bhadrawāhī	BhaḶṣī
Sing.				
Nom.	ih, ih	ih	oh	oh
Ag.	ihī	ihī	ohī	ohī
Obl.	ih, ih, ih	ih	oh	oh
Abl.	.....	ihā	.....	.....
Gen.	ihā-rā, ihāra	ihā	ohā-rā	ohā
Plur.				
Nom.	ihā, ih, ih	ihā	ohā, ohā, oh	ohā
Ag.	ihā, ihā	ihā	ohā	ohā
Obl.	ihā, ihā	ihā	ohā	ohā
Abl.	.....	ihā	.....	ohā
Gen.	ih-karā, ih-kāra	ih-kā	oh-kāra	oh-kā

In the Bhādrawāhī forms, Mr. Bailey writes every *o* as cerebral. Thus, *īnī*, *īnāp*. The specimens give them as shown above, and probably both forms are used. The same remark applies to the remaining pronouns.

The Relative and Correlative are:—

	Who, Where		That	
	Bhādrawāhī.	Bhājēl.	Bhādrawāhī.	Bhājēl.
Sing.				
Nom. . . .	<i>zē, zai</i>	<i>zē</i>	<i>tē, tē, tai</i>	<i>tē, tē</i>
Ag.	<i>zaiāt</i>	<i>zēāt</i>	<i>taiāt</i>	<i>tēāt</i>
Obj.	<i>zē</i>	<i>zēin</i>	<i>tē, tē, tai, tāt</i>	<i>tāt</i>
Abl. . . . .	.....	<i>zēinā</i>	.....	<i>tāt</i>
Gen.	<i>zē-ē</i>	<i>zēinā</i>	<i>tē-ē</i>	<i>tēinā</i>
Plur.				
Nom.	<i>zūnā, zūn</i>	<i>zēnā</i>	<i>tēnā, tēnā</i>	<i>tēnā</i>
Ag.	<i>zūnā, zūnā</i>	<i>zēinā</i>	<i>tēnā, tēnā</i>	<i>tēinā</i>
Obj.	<i>zūnā, zūnā, zūn</i>	<i>zēinā, zēin</i>	<i>tēnā, tēnā, tēn</i>	<i>tēinā</i>
Abl. . . . .	.....	<i>zēinā</i>	.....	<i>tēinā</i>
Gen.	<i>zūn-kē, zūn-kē</i>	<i>zēin-kē</i>	<i>tēn-kē, tēn-kē</i>	<i>tēin-kē</i>

The Interrogative Pronouns are:—

	Who?		What?	
	Bhādrawāhī.	Bhājēl.	Bhādrawāhī.	Bhājēl.
Sing.				
Nom.	<i>kūp</i>	<i>kūp</i>	<i>kūp</i>	<i>kā, kā</i>
Ag.	<i>kūāt</i>	<i>kūāt</i>	not noted	not noted
Obj.	<i>kū, kū</i>	<i>kū</i>	"	"
Abl. . . . .	.....	<i>kūāt</i>	"	"
Gen.	<i>kū-ē</i>	<i>kūāt</i>	<i>kū-kē</i>	<i>kūāt</i>
Plur.				
Nom.	<i>kūp</i>	<i>kūp</i>	.....	.....
Ag.	<i>kūāt, kūāt</i>	<i>kūāt</i>	.....	.....
Obj.	<i>kūnā, kūn</i>	<i>kūnā, kūn</i>	.....	.....
Abl. . . . .	.....	<i>kūnā</i>	.....	.....
Gen.	<i>kūn-kē</i>	<i>kūn-kē</i>	.....	.....

The Indefinite Pronouns are :—

Bhadrawāhī—*kōi*, anyone, someone; ag. *kēichē*; gen. *kēichē-rū*; *kichchh*, anything, something (immutable); *sai kōi*, whoever; *sai kichchh* or *sēn kichh*, whatever.

Bhalēśī—*kōi*, anyone, someone; dat. *kēichē*; gen. *kēichēū*; *kichchh*, anything, something (immutable); *ḍeē kōi*, whoever; *ḍeē kichchh*, whatever.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows :—

	Bhadrawāhī.	Bhalēśī.
Sing.		
1	<i>āī</i> , I am	<i>āhū</i> , <i>hū</i>
2	<i>āe</i>	<i>āhās</i> , <i>hās</i>
3	<i>āhē</i> , <i>āi</i> , <i>āē</i>	<i>āhā</i> , <i>hā</i>
Plur.		
1	<i>āham</i>	<i>āham</i> , <i>ham</i>
2	<i>āhā</i>	<i>āhā</i> , <i>hāh</i>
3	<i>āhā</i> , <i>āḡ</i>	<i>āham</i>

The Past Tense is masc. *thiū* (Bhal. *thiū*), pl. *thiē* (Bhal. *thiē*); (Bhad.) fem. sing. and plur. *thī*; (Bhal.) fem. sing. *thē*, plur. *thī*.

As usual, this does not change for person. *Thiū* may, as usual, also be written *thiū*, *thīau*, *thiō*. Similarly for Bhalēśī.

The following are the paradigms of the **Active Verbs** :—

	Bhadrawāhī	Bhalēśī
Infinitive	<i>kuṭṭū</i> , to strike	<i>kuṭṭū</i> .
Present participle	<i>kuṭṭū</i> , striking	<i>kuṭṭū</i> .
Past participle	<i>kuṭṭū</i> , struck	<i>kuṭṭū</i> .
Static Past participle	<i>kuṭṭōrō</i> , in the state of being struck	<i>kuṭṭūō</i> .
Conjunctive participle	<i>kuṭṭā</i> , having struck	<i>kuṭṭōi</i> .
Ditto in compound verbs	<i>kuṭṭi</i> , having struck	<i>?</i>
Noun of agency	<i>kuṭṭēbālū</i> , a striker, one about to strike	<i>kuṭṭēbālū</i> .

The doubling of the *f* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadravāhī is formed by changing the *tū* (*tā*, *tau*, *tō*, etc.) of the present participle to *tā*. The usual form in *ī* is, however, employed in compound verbs, as in *maḷi pāhṇū*, to be found.

In Bhalēśī the feminines of the present and past participles are slightly irregular. In the singular they change the final *ū* (*ā*, *au* or *ō*) to *ē*, not to *ī*. Thus, *kuṭṭē*, *kuṭṭē*. In the plural, they take *ī*, as usual. Thus, *kuṭṭī*, *kuṭṭī*.

The following verbs are noted by Mr. Bailey as more or less irregular :—

	Bhadrawāhī	Bhajēsi
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
To go	<i>gāḥṇū</i>	<i>gāḥṇū.</i>
To remain	<i>rēḥṇū</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
To say	<i>zauṇū</i>	<i>dzōṇū.</i>
To do	<i>kairṇū</i>	<i>kurnū.</i>
To know	<i>zāṇṇū</i>	<i>dzāṇṇū.</i>
To bring	<i>āṇṇū</i>	<i>aṇṇū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhī	Bhajēsi
To become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Pres. Part.	<i>bhāutū</i>	<i>bhōtū.</i>
Past Part.	<i>bhūō</i>	<i>bhūō.</i>
To come	<i>ējṇū</i>	<i>aiṇū.</i>
Pres. Part.	<i>ētū</i>	<i>ēintū.</i>
Past Part.	<i>ēū</i>	<i>āē.</i>
Static Past Part.	<i>ōrū</i>	<i>āūō.</i>
To go		
Pres. Part.	<i>gāhtū</i>	<i>gahātū.</i>
Past Part.	<i>jāū</i> (pl. <i>jō</i>)	<i>gēū</i> (pl. <i>gē</i> ; fem. sg. and pl. <i>gēi</i>).
Static Past Part.	<i>jōrū</i>	<i>gēūō.</i>
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
Pres. Part.	<i>khātū</i>	<i>khātū.</i>
Past Part.	<i>khāū</i>	<i>khāū.</i>
To drink	<i>pīṇū</i>	<i>pīṇū.</i>
Pres. Part.	<i>pītū</i>	<i>pītū.</i>
Past Part.	<i>pīū</i>	<i>pēū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
Pres. Part.	<i>dētū</i>	<i>dētū.</i>
Past Part.	<i>dēū</i> or <i>dittū</i>	<i>dittū.</i>
To say	<i>zauṇū</i>	<i>dzōṇū.</i>
Pres. Part.	<i>zautū</i>	<i>dzōtū.</i>
Past Part.	<i>zau</i>	<i>dzōū.</i>
To do	<i>kairṇū</i>	<i>kurnū.</i>
Past Part.	<i>kiū</i>	<i>kēū.</i>

	Bhadrawāhī	Bhāleśī
To know	<i>zāṇāṁ</i>	<i>dzāṇāṁ.</i>
Past Part.	<i>zāṇū</i>	<i>dzāṇū.</i>
To bring	<i>āṇū</i>	<i>aṇū.</i>
Past Part.	<i>āṇū</i>	<i>ōṇū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>
Pres. Part.	<i>naiṭū</i>	<i>nēṭū.</i>
Past Part.	<i>nēṭū</i>	<i>nēū.</i>

In addition to these, in Bhadrawāhī, the verb *lagṇā*, to be attached, to begin, has its past participle *lagū* or *laū*, and its static participle *larū* or *lagōrū*. As usual this verb makes an inceptive compound, as in *té gāṇṇē larō* (or *lagōrū*) *ai*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ā*. Thus, *kuṭ*, strike thou; *kuṭṭā* (for *kuṭā*), strike ye.

Irregular Imperatives are:—

	Bhadrawāhī	Bhāleśī
To come	<i>ēṇū</i>	<i>aiṇū.</i>
come thou	<i>ēi</i>	<i>āi.</i>
come ye	<i>ējā</i>	<i>ōiā.</i>
To remain	<i>rāṇū</i>	...
remain thou	<i>rāh</i>	...
remain ye	<i>rāhā</i>	...

Mr. Bailey notes other forms of the Bhadrawāhī Imperative in *banhd* or *banhdā*, bind thou, and *banhdāth* or *banhdthēi*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhī there is a special feminine form in the singular. As elsewhere when the accent falls on the first syllable the *t* of *kuṭ-* is doubled.

	Bhadrawāhī		Bhāleśī
	masc.	fem.	
Sing.			
1	<i>kuṭṭas</i> or <i>kuṭṭi</i>	<i>kuṭṭi</i>	<i>kuṭṭā.</i>
2	<i>kuṭṭas</i>	<i>kuṭṭi</i>	<i>kuṭṭas.</i>
3	<i>kuṭṭē</i>	<i>kuṭṭi</i>	<i>kuṭṭō.</i>
Plur.			
1	<i>kuṭṭam</i>	same as masc.	<i>kuṭṭam.</i>
2	<i>kuṭṭath, kuṭṭat</i>	"	<i>kuṭṭath.</i>
3	<i>kuṭṭan</i>	"	<i>kuṭṭan.</i>

The following forms are irregular:—

	Bhadrawāhī	Bhāleśī
To be, become	<i>bhōṇū</i>	<i>bhōṇa.</i>
Sing. 1	<i>bhāi</i>	<i>bhōā.</i>
2	<i>bhōva</i>	<i>bhōs.</i>
3	<i>bhāiē</i>	<i>bhō.</i>

		Bhadrawāhī	Bhalēsi
To be, become		<i>bhōpū</i>	<i>bhōpū.</i>
Plur.	1	<i>bhōum</i>	<i>bhōm.</i>
	2	<i>bhāuth</i>	<i>bhōth.</i>
	3	<i>bhauṇ</i>	<i>bhōn.</i>
To come		<i>ējpū</i>	<i>aiṇū.</i>
Sing.	1	<i>ējji</i>	<i>ēiā.</i>
	2	<i>ējjas</i>	<i>ēis.</i>
	3	<i>ējjē</i>	<i>ēiē.</i>
Plur.	1	<i>ējjam</i>	<i>ēm.</i>
	2	<i>ējjath</i>	<i>ēith.</i>
	3	<i>ējjaṇ</i>	<i>ēin.</i>
To go		<i>gāhpū</i>	<i>gāhpū.</i>
Sing.	1	<i>gēi</i>	<i>gāhā.</i>
	2	<i>gās</i>	<i>gāhas.</i>
	3	<i>gāhē</i>	<i>gāhē.</i>
Plur.	1	<i>gāhm</i>	<i>gāham.</i>
	2	<i>gātath</i>	<i>gāhath.</i>
	3	<i>gāṇ</i>	<i>gāhan.</i>
To remain		<i>rēhpū</i>	...
Sing.	1	<i>rēhī</i>	...
	2	<i>rāhs</i>	...
	3	<i>rāhē</i>	...
Plur.	1	<i>rāhm</i>	...
	2	<i>rāhth</i>	...
	3	<i>rāṇ</i>	...
To eat		<i>khāpū</i>	...
Plur.	1	<i>kham</i>	...
To say		<i>zānpū</i>	...
Plur.	2	<i>zōth</i>	...

The **Future** changes for gender. Bhalēsi follows Pādārī in this tense, rather than Bhadrawāhī. Thus:—

		BHADRĀWĀHĪ.		BHALĒSĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.	1 . . .	} <i>kuṭālā, kuṭlā</i>	<i>kuṭāilāi</i>	} <i>kuṭṭan, kuṭṭān</i>	<i>kuṭṭān</i>
	2 . . .				<i>kuṭṭāi</i>
	3 . . .				<i>kuṭṭāi</i>
Plur.	1 . . .	<i>kuṭmālā, kuṭmā</i>	<i>kuṭmāilāi</i>	<i>kuṭmāl</i>	<i>kuṭmāi</i>
	2 . . .	<i>kuṭālā, kuṭlā</i>	<i>kuṭāilāi</i>	<i>kuṭṭāl</i>	<i>kuṭṭāi</i>
	3 . . .	<i>kuṭālā, kuṭlā</i>	<i>kuṭāilāi</i>	<i>kuṭṭān</i>	<i>kuṭṭān</i>

It will be seen that, as in the case of Pādārī, Bhaḥṣī drops its terminations. The following are irregular:—

	Bhadravāhī	Bhaḥṣī
To become	<i>bhōṇū</i>	<i>bhōṇū</i>
Sing. 1, 2, 3	<i>bhōlō</i>	(Regular)
Plur. 1	<i>bhaṇmlē</i>	...
2, 3	<i>bhaṇlē</i>	...
To come	<i>ējṇū</i>	<i>aiṇū</i>
Sing. 1	{	{
2		
3		
Plur. 1	<i>ējmēlē</i>	<i>ēimēl</i>
2	{	{
3		
To go	<i>gāḥṇū</i>	<i>gāḥṇū</i>
Sing. 1	<i>gēlō</i>	<i>gāḥan</i>
2	<i>gēlō</i>	<i>gāḥal</i>
3	<i>gālō</i>	<i>gāḥal</i>
Plur. 1	<i>gāmalē</i>	<i>gāḥmal</i>
2	{	{
3		
To remain	<i>rēḥṇū</i>	...
Sing. 1, 2, 3	<i>rēhlō</i>	...
Plur. 1	<i>rāḥmlē</i>	...
2, 3	<i>rēhlē</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū</i>
Sing. 1	(Regular)	<i>khān</i>
To drink	<i>pīṇū</i>	<i>pīṇū</i>
Sing. 1	(Regular)	<i>pīan</i>
To give	<i>dēṇū</i>	<i>dēṇū</i>
Sing. 1	<i>dēlō</i>	<i>dēn</i>
To do	<i>kairṇū</i>	<i>karnū</i>
Sing. 1	<i>kērlō</i>	<i>karn</i>
To know	<i>zāṇṇū</i>	<i>ḍzāṇṇū</i>
Sing. 1	<i>zānlō</i>	<i>ḍzāṇan</i>
To bring	<i>aiṇū</i>	<i>aiṇū</i>
Sing. 1	<i>aiṇalō</i>	<i>aiṇan</i>
To take away	<i>neiṇū</i>	<i>neiṇū</i>
Sing. 1	<i>nelō</i>	<i>nen</i>

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadrawāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ts* in Kāshmirī feminines.

	BHADRAWĀHĪ.		BHAṬṬAL.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
1 . . .	kuṭṭā	kuṭṭchā	kuṭṭā (-ṭaw, -ṭā)	kuṭṭā
2 . . .	kuṭṭā	kuṭṭchā	kuṭṭā (-ṭā)	kuṭṭā
3 . . .	kuṭṭā	kuṭṭchā	kuṭṭā (-ṭaw, -ṭā)	kuṭṭā
Plur.				
1 . . .	kuṭṭam	kuṭṭcham	kuṭṭam	kuṭṭam
2 . . .	kuṭṭāḥ, kuṭṭot	kuṭṭchāḥ	kuṭṭāḥ	kuṭṭāḥ
3 . . .	kuṭṭay.	kuṭṭchay	kuṭṭā	kuṭṭā

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

	Bhadrawāhī.		Bhaṭṭal.	
Sing.				
Masc.	kuṭṭa	thā	kuṭṭa	thā
Fem.	kuṭṭā	thā	kuṭṭā	thā
Plur.				
Masc.	kuṭṭā	thā	kuṭṭā	thā
Fem.	kuṭṭā	thā	kuṭṭā	thā

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadravāhī *bhīṣharnā* and the Bhaṣā *khrīkṇā*, both meaning 'to fall'. Thus:—

	Bhadrawālī.	Bhujāt.
I fell	aũ biṭṭhayaũ	aũ kḥirḥaũ
I struck him	mī kuttā	mī kuttā
I have fallen	aũ biṭṭhayaũ aĩ	aũ kḥirḥaũ aĩ
I have struck him	mī kuttā aħā	mī kuttā hā
I had fallen	aũ biṭṭhayaũ thīu	aũ kḥirḥaũ thīu
I had struck him	mī kuttā thīu	mī kuttā thīu

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of Causal verbs :—

	Bhadravāhī
To eat	<i>khāpū.</i>
To cause to eat	<i>khūpū.</i>
To drink	<i>piyū.</i>
To give to drink	<i>piāpū.</i>
To hear	<i>śuṇpū.</i>
To cause to hear	<i>śuṇāpū.</i>
To graze	<i>tsarnū.</i>
To cause to graze	<i>tsārnū.</i>

No examples, except *ṭārnū*, to cause to graze, are available for Bhaṭṣaī.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWAH GROUP.

BHADRAWAHĪ.

(KASHMIR DARBĀR.)

Aki-zōṇē dūi mōṭṭhē thiē. Tēnan-manzrā nekrē
 One-person (-of) two sons were. Them-from-among by-the-younger
 appē-hanē-sēhī zañ, 'hē bā-zī, zē hasō mī maltē,
 his-own-father-to it-was-said, 'O father-sir, what share to-me is-got,
 dī-dē.' Phiri tainī tēnan apūi ghōr-bārī hanṭi-ditti.
 give.' Then by-him to-them his-own property was-divided (-and)-given.
 Thōrē-dihāran-manz niktē-mōṭṭhē sēbbh-kichēh akōṭṭhā kiñ,
 A-few-days-in by-the-younger-son everything together was-made,
 bhiri akī-dūr-dēśē-manz jañ, aur tērī tainī apūi ghōr-bārī
 and a-far-country-in he-went, and there by-him his-own property
 luchpōṇē-manz udāi. Bhiri zakhaṇ tainī sēbbh
 debauchery-in was-caused-to-fly. And when by-him all
 kharch kiñ, tēs-mulkhē-manz bōṛō kāl pēū, bhiri tē
 expenditure was-made, that-country-in a-great famine fell, and he
 lāchār bhōṇē lagō. Bhiri tē tēs-mulkhē-māñ akī-sāhōrdār-ghōrē
 helpless to-become began. And he that-country-in a-citizen-in-the-house
 jañ. Tainī tē apūi-bāgrī-manz sūr tsārnē bhējō, aur zē
 went. By-him he his-own-field-in swine to-feed was-sent, and what
 phak sūr khātō-thiō, tē khuṣī-sēhī khānē chātō-thiō,
 chaff the-swine eating-were, that happiness-with to-eat he-wishing-was,
 ki tēs kōi nēñh dētō-thiō. Bhiri hōṣī-māñ ēttō,
 because to-him anyone not giving-was. And sense-in having-come,
 zaunō lagō ki, 'mērō-bauē-rō kētrē nōkar mast rōṭibālē āhn,
 to-say he-began that, 'my-father-of how-many servants much breads are,
 aur añ dhlukkhō mōrtā. Añ uñtā appē-hanē-kā gēlō,
 and I hungry am-dying. I having-arisen my-own-father-own will-go,
 aur tēs-sēhī zōlō, 'hē bā-zī, añ tusan-kā aur Pramēsurē-kā
 and him-to I-will-say, 'O father-sir, I you-own and God-own
 gunāhgār bhūō, aur hapē añ is-lāik nēñh ki tus mī-jō
 sinner became, and now I this-worthy (am-)not that you me-to

mōtthā zōth. Mī appē nōkaran-manzrā akī-rū zērthū
 son may-say. Me your-own servants-from-among one-of as
 banāa." Bhiri uhtā apnē-bauē-kōjō tsalō. Hōju tē
 make." And having-arisen his-own-father-near he-went. Still he
 dūrē thiō kī tēs hērtā tēs-rē bauē dyayā
 in-distance was that him having-seen him-of to-the-father compassion
 āi, aur daurtā tē appē-galē-sēhī laō, aur barī phēmī
 came, and having-run he his-own-neck-on was-applied, and much kiss
 ditti. Mōtthē tēs-sēhī zañ kī, 'hē bā-zī, tusan-kā
 was-given. By-the-son him-to it-was-said that, 'O father-sir, you-near
 aur Pramēsurē-kā gunābgār bhūō, aur hunē aū is-lāik
 and God-near sinner (I-)became, and now I this-worthy
 nēh kī tus mī-jō mōtthā zōth.' Bhiri tēs-rē bauē
 (am-)not that you me-to son may-say.' And him-of by-the-father
 appē-nōkaran-jō zañ kī, 'chbail barnā kadhī
 his-own-servants-to it-was-said that, 'good garment having-brought-out
 ānū, aur is lōāth; aur ēsē-rē hatthē aūthi aur
 bring-ye, and this-one cloth-ye; and this-one-of on-hand ring and
 pāō jutō lōāth, aur ējā, as kham aur khuṣī kēram,
 (on-)feet shoe cloth-ye, and come-ye, we may-eat and rejoicing we-may-do,
 kī ih mērō mōtthā mōrī-jaū-thiō, bhiri zintū bhūi-jaū;
 because this my son dead-gone-was, and living became;
 harāi-jōrō thiō, bhiri mali-jaū.' Phiri tēnā sarā khuṣī kārñē
 lost-gone was, and was-got.' Then they all rejoicing to-do
 lagē.
 began.

Aur tēs-rū badū mōtthā udārē-manz thiō. Zakhan ghōrē-rē
 And his great son the-field-in was. When the-house-of
 nērē aū gitkī-rī aur natsnō-rī awāj supī. Bhiri ak
 near he-came song-of and dancing-of sound was-heard. Then a
 nōkar kujā-tā puchchhū, 'ēn kun ai?' Tainī tēs-jō
 servant having-called it-was-asked, 'these what is?' By-him him-to
 zañ kī, 'tuō bhrā ōrō ai kī tuō-banē barī dham
 it-was-said that, 'your brother come is so-that by-your-father great feast
 kī, ilhāl-rē kī tēs tē rāzī-bāzī malō.' Tainī karōdhā
 was-made, because that to-him he safe-sound was-got.' By-him anger
 bhūō, aur antōr gāhū nā chāō. Phiri tēs-rē banē
 became, and within to-go not he-wished. Then of-him of-the-father
 bē ēttā tēs-jō zañ. Tainī appē-bauē-jō zōbāl
 outside having-come him-to it-was-spoken. By-him his-own-father-to answer

dūtō ki, 'hēr, sitrē-bar sū tērī ṭhōl kartō
was-given that, 'behold, (for-)so-many-years I thy service doing
 rēhō, aur kadī tuṣē-hukumē-rē bahrō nā bhūō; kōdā tuṣē?
remained, and ever thy-order-of outside not became; ever by-you
 mī-jō ak chhēlē-rū chhērū hī nā dūtō, ki sū
me-to a goat-of kid even not was-given, that I
 appē-yāran-schī khuṣī kartō; aur zakhan tuṣū eh
my-own-friends-with rejoicing might-have-made; and when your this
 mōṭṭhū ā, zainī tuṣī jaidād kañjran-patī gōāi, tuṣē
son came, by-whom your property hurls-after was-wasted, by-you
 tēs-rē lai barī dham kī.' Aur tainī tēs-schī zā, *him-of for a-great feast was-made.' And by-him him-to it-was-void,*
 'hē mōṭṭhā, tū sadā-i mī-satthī rēhtā, zēn-kichchh mērō nī,
'O son, thou ever-even me-with remainest, whatever mine is,
 tē tērū ai. Hunē khuṣī karnī munāsib thī, ki tērō
that thine is. Nowe rejoicing to-be-made proper was, because thy
 dūlā marī-jōrō thō, tē zintū bhūi-jāū; aur harōrō thō,
brother dead-gone was, he living became; and lost was,
 tē mali-jāū.
he was-got.'

PĀDARĪ.

As already stated, Padar lies to the extreme north of Pangī, between it and Kishtwar. The language of the latter tract is Kāshmirī. On the other hand, if we approach the Kāshmirī of Kishtwar from Pangī *viā* Bhaḷēsī and Bhadravāhī, we have to go first west, and then north. While Pādārī is on the direct route, Bhaḷēsī and Bhadravāhī are, so to speak, on a loop-line. It thus follows that Pādārī agrees with Kāshmirī more closely than do the two others of the group:

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kāshmir Darbār; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Tākri character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,¹ but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pādārī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Pādārī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels "a, i, u," referred to on p. 882. These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmirī—, and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

Tadbhava nouns in *ā* may probably also end in *ā* or *ō*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ā* or *u*, such as *dīsū*, a day, *mauhpu*, a man, which are declined like nouns in *ā*. Mr. Bailey often writes nouns and participles as ending in *a* and *u*, not *ā* and *ū*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *a* or in a short *u*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, "a" or "u," or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*

¹ There is one exception. Mr. Bailey's *ev*, I represent by *ā*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pādārī has a marked tendency to drop final vowels of terminations. Thus the *rā* of the Bhadrawāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the Declension of nouns :—

	Sing.	Plur.
Nom.	<i>ghōrā</i>	<i>ghōrē</i> .
Ag.	<i>ghōrē</i>	<i>ghōrī</i> .
Dat.	<i>ghōras</i>	<i>ghōrī</i> .
Abl.	<i>ghōrēl</i>	<i>ghōrī-kal</i> .
Gen.	<i>ghōrar</i>	<i>ghōrī-kar</i> .

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *dzē* (= Paṅgwālī *jē*) may be added to an oblique form in *ē* (which is identical with the case of the agent), to form a dative; thus, *ghōrē-dzē*. In Bhadrawāhī, the oblique plural is formed by adding *an* (*ghōran*), and we have a similar ending, *an*, in the Pādārī *gānan-bīch*, among harlots. In Kāshmirī, the corresponding word is *gān* (dat. plur. *gānan*), a procurer, and, here too, the word appears to be masculine. In one case, *dakh dīrā pūttar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmirī.

With the genitive plural postposition *kar*, we may compare the Bhadrawāhī *kērū*. The ablative *kal* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ēr*, as in *ghōrar*, fem. *ghōrēr*, equivalent to the Hindī *ghōrē-kā*, *ghōrē-ki*. No form has been noted equivalent to the Hindī *ghōrē-kē*.

Similarly is declined—*manhān*, a man, dat. *manhās*.

Badhēl, an ox, is thus declined :—

	Sing.	Plur.
Nom.	<i>badhēl</i>	<i>badhēl</i> .
Ag.	<i>badhēlē</i>	<i>badhēlē</i> .
Dat.	<i>badhēlas</i>	<i>badhēl</i> .
Abl.	<i>badhēlēl</i>	<i>badhēl-kal</i> .
Gen.	<i>badhēlar</i>	<i>badhēl-kar</i> .

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *ē*, as in *majūrē-bīch-dzē*, to among the servants; *khurē-bīch*, on the feet; *ampar sajnō-samēt*, with my own friends.

We see epenthesis occurring in *gōbbhur*, a son, plural *gōbhar*, just as Kāshmirī has *wāndur*, a monkey, plural *wāndar*.

The word *bab* or *bāb*, a father, has its dative *bābbas* or *bābba-dzē*, and so on. Its vocative is *bābbā*.

Hāith', an elephant, (note the epenthesis) is thus declined :—

	Sing.	Plur.
Nom.	<i>hāith'</i>	<i>hāthi</i>
Ag.	<i>hāithā</i>	<i>hāithi</i>
Gen.	<i>hāithār</i>	<i>hāithi-kar</i>

and so on.

Kōi, a girl, a daughter, is thus declined :—

	Sing.	Plur.
Nom.	<i>kōi</i>	<i>kūi</i> .
Ag.	<i>kūi</i>	<i>kūi</i> .
Dat.	<i>kūyas</i>	<i>kūi</i> .
Abl.	<i>kūyal</i>	<i>kūi-kal</i> .
Gen.	<i>kūyar</i>	<i>kūi-kar</i> .

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghōṛi*, a mare; dat. *ghūrēs*; gen. *ghūrēr*. *Bakri*, a she-goat, has its nominative plural *bū'kēr*.

Bhēṇ, a sister, is thus declined :—

	Sing.	Plur.
Nom.	<i>bhēṇ</i>	<i>bhīṇ</i> .
Ag.	<i>bhēṇi</i>	<i>bhīṇi</i> .
Dat.	<i>bhēṇas</i>	<i>bhīṇi</i> .
Abl.	<i>bhēṇal</i>	<i>bhīṇi-kal</i> .
Gen.	<i>bhēṇar</i>	<i>bhīṇi-kar</i> .

Gā, a cow, has its nominative plural *gōi*.

The only trace of declension which I have observed in the case of **Adjectives** is that adjectives ending in *ar*, change the termination in the feminine to *ēr* or *ērī*. Thus *kattar*, how many, fem. *kattēr*, or *kattērī*. See, for instance, sentence 222, and compare the remarks made above about the genitive. For the genitive, we have *tasēr bhēṇi-samēt*, with his sister, in sentence 223. So, in the Parable, *gīlēr haw nātṇēr hak*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal **Pronouns** are thus declined :—

	I	Thou
Sing.		
Nom.	<i>aū</i>	<i>tū</i> .
Ag.	<i>maī</i>	<i>taī</i> .
Dat.	<i>māī, maī</i>	<i>tōū, tau</i> .
Abl.	<i>māl</i>	<i>tāl</i> .
Gen.	<i>miūṇ, mēṇ</i>	<i>tiūṇ, tēṇ</i> .
Plur.		
Nom.	<i>as</i>	<i>tus</i> .
Ag.	<i>āsē</i>	<i>tusē</i> .
Dat.	<i>āsē</i>	<i>tusē</i> .
Abl.	<i>as-kal</i>	<i>tus-kal</i> .
Gen.	<i>hiūṇ, hēṇ</i>	<i>tōhṇ, tūṇ</i> .

The Demonstrative Pronoun *ēh*, this, is thus declined:—

	Sing.	Plur.
Nom.	<i>ēh</i>	<i>ēh, ēūhṇ, ēūhṇ*, amap.</i>
Ag.	<i>ēinī</i>	<i>aiphē, iphē.</i>
Dat.	<i>as</i>	<i>aiphē, iphē.</i>
Abl.	<i>asal</i>	<i>aī-kal.</i>
Gen.	<i>asar</i> (f. <i>asēr</i>)	<i>aī-kar</i> (f. <i>-kēr</i>).

Amap has only been noted in the Parable,—*amap bag*, these husks.

There is also a pronoun *ōh*; dat. sing. *us*; plur. nom. *ūhṇ* or *ūhṇ**; but no other forms have been noted, or are given by Mr. Bailey. *By-dōstī* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

	Who, which	that
Sing.		
Nom.	<i>dzē</i>	<i>sē.</i>
Ag.	<i>dzēinī</i>	<i>tēinī, tin.</i>
Dat.	<i>dzas, dzis</i>	<i>tas, tis</i> (neut. <i>tath</i>).
Abl.	<i>dzasal, dzisal</i>	<i>tasal, tisal.</i>
Gen.	<i>dzasar</i> (f. <i>dzasēr</i>)	<i>tasar</i> (f. <i>tasēr</i>).
Plur.		
Nom.	<i>dzē, dzūhṇ*</i>	<i>sē, tāhṇ*</i> .
Ag.	<i>dzaiṇhē</i>	<i>taiphē.</i>
Dat.	<i>dzaiṇhē</i>	<i>taiphē.</i>
Abl.	<i>dzai-kal</i>	<i>taī-kal.</i>
Gen.	<i>dzai-kar</i> (f. <i>-kēr</i>)	<i>taī-kar</i> (f. <i>-kēr</i>).

The neuter form *tath* also occurs in Kāshmirī. It is used when referring to inanimate objects, as in *tath kuthī andar*, in that house. The animate form *tas* also occurs in Kāshmirī.

The Interrogative Pronouns are *kāh*, who? and *kī*, what? The former has ag. *kēinī*; dat. *kas*; abl. *kasal*; gen. *kasar* (f. *kasēr*).

Mr. Bailey gives *karēr* (? a feminine form) as the genitive of *kī*. In the Parable *ēh kayan hin'*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are:—

har-kapē, anyone, someone.

kichh or *kijh*, anything, something.

dzē-kapē, whoever.

dzē-kichh, whatever.

The word for 'own', equivalent to the Hindi *apnā*, is *ampar*, fem. *ampēr*. *Ampar* occurs frequently in the Parable. For the feminine compare *ampēr bhēṇal bōrā*, bigger than his sister (sentence 231).

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense is *han* or *hainā*, plural *han*, *han'*, *hin'*, or *hainē*. This is masculine, the corresponding feminine form being *hin'* or *hainī* for both numbers. This

present tense does not change for person. We may compare with it the (Pisācha) Shinā *hanō*, he is.

The Past tense is—

	Sing.	Plur.
Masc.	<i>thē</i>	<i>thē</i> .
Fem.	<i>thī</i>	<i>thī</i> .

It does not change for person.

The **Active Verb** is thus conjugated:—

Infinitive—*kōṭan*, to strike.

So *ḍhāran*, to fall; *bhōn*, to be, to become; *aḍan*, to come; *ghēn* or *gēn*, to go; *bēsan*, to sit; *khān*, to eat; *pīn*, to drink; *dēn* or *dīn*, to give; *lēn*, to take; *bōlan*, to speak; *karan*, to do.

Present Participle—*kōṭna*, pl. *kōṭnē*; fem. sing. and plur. *kōṭnī*, striking.

So the fem. of *ḍzārna*, falling, is *ḍzairnī*, like *hainī*, above.

Irregular are:—

<i>bhōn</i> , to become,	pres. part.	<i>bhōnna</i> ; f. <i>bhū'nī</i> .
<i>aḍan</i> , to come,	"	<i>azna</i> , pl. <i>aznē</i> ; f. <i>aiznī</i> .
<i>ghēn</i> , to go,	"	<i>ghēna</i> .
<i>dēn</i> , to give,	"	<i>dyēna</i> .
<i>bōlan</i> , to speak,	"	<i>bōnna</i> .

The assimilation of *t* to *n* in the case of *bōlan* has parallels in other dialects. Cf. pp. 800, 826, 848, 852.

Past Participle—*kōṭṭa*, beaten, pl. *kōṭṭē*; f. sing. and plur. *kōṭṭī*. Here the *t* has been doubled on account of the accent.

Irregular are:—

<i>bhōn</i> , to become,	past part.	<i>bhō</i> , pl. <i>bhōē</i> ; f. <i>bhūī</i> .
<i>aḍan</i> , to come,	"	<i>ā</i> , pl. <i>āē</i> ; f. sg. <i>āē</i> , pl. <i>ēī</i> .
<i>ghēn</i> or <i>gēn</i> , to go,	"	<i>gā</i> , pl. <i>gāē</i> , f. sg. and pl. <i>gōī</i> .
<i>bēsan</i> , to sit,	"	<i>bēthā</i> .
<i>khān</i> , to eat,	"	<i>khā</i> ; f. <i>khāī</i> .
<i>pīn</i> , to drink,	"	<i>pīā</i> ; f. <i>pī</i> .
<i>dēn</i> , to give,	"	<i>dyittā</i> ; f. <i>dittī</i> .
<i>lēn</i> , to take,	"	<i>lēa</i> .
<i>karan</i> , to do,	"	<i>kēā</i> ; f. <i>kī</i> .

In the above, the feminine singular of *ā* is probably borrowed from Bhalēsi. Mr. Grahame Bailey marks the final *ā* of *kōṭṭa* as short, but in the case of some other past participles, as shown above, he makes the final *ā* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

Static Past Participle.—As in Chamēālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ōr* or *aar*; thus, *kōṭōr*, in the state of having been struck.

Irregular are :—

<i>āḍaṇ</i> , to come,	static part.	<i>ōr</i> or <i>aur</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	"	<i>gōr</i> .
<i>bēṣaṇ</i> , to sit,	"	<i>bīṭhōr</i> .
<i>lēṇ</i> , to take,	"	<i>lēaur</i> , <i>lēōr</i> .
<i>bōlaṇ</i> , to speak,	"	<i>bōlōr</i> .
<i>karaṇ</i> , to do,	"	<i>kēōr</i> .

It will be observed that there is a tendency to shorten the vowel before the *ōr*.

The **Conjunctive Participle**—*kōiṭ-kar*, having struck.

When used in compound verbs, the *kar* is dropped, and *kōiṭ* becomes *kōiṭ*, or *kōiṭi*. Thus from *rakkhaṇ*, to place, we have *raikkh tghar*, or *raikkhī tghar* (= Hindi *rakh chhōr*), put down. From *khōṇ*, to lose, we have, in the Parable, *khōi-ghēṇ*, to lose entirely.

The **Imperative** 2nd sing. is the same in form as the root, the plural adding *ai*; thus, *kōṭ*, strike thou; *kōṭai*, strike ye.

Irregular are :—

	Imperative.	
	Sing.	Plur.
<i>ad:an</i> , to come	<i>aik</i>	<i>ad:ai</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go	<i>gah</i>	<i>ghē</i> .
<i>bēṣaṇ</i> , to sit	<i>bēṣ</i>	<i>bēṣai</i> .
<i>dēṇ</i> , to give	<i>dēi</i> , <i>dē</i>	...

No instance of the **Old Present** and **Present Subjunctive** has been noted.

The **Future** has the 2nd and 3rd persons identical and changes for gender. It is conjugated as follows :—

'I shall strike,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>kōṭul</i> , <i>kāṭal</i>	<i>kāṭul</i>	<i>kōṭul</i> , <i>kāṭal</i>	<i>kāṭal</i>
2 and 3	<i>kōṭal</i>	<i>kōṭāl</i>	<i>kōṭwal</i>	<i>kūṭnōṭ</i>

Where the root of the verb ends in a consonant, the first person is generally based on the form *kōṭul*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, ends in a nasal *ñ*.

The second and third persons always end in *l*. The following examples will show the important part that epenthesis plays in this tense :—

ḍhāraṇ, to fall.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	ḍhāraṇi	ḍhāraiṇi	ḍhāraṇaḥ	ḍhāraiṇi
1				
2 and 3	ḍhāraṇaḥ	ḍhāraiṇi	ḍhāraṇaḥ	ḍhāraiṇiḥ

bhōṇ, to become.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	bhōḥ	bhōi	bhōḥ	bhōiḥ
1				
2 and 3	bhōḥ	bhōi	bhōṇaḥ	bhōṇiḥ

adgaṇ, to come.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	adgaḥ, (gaḥ)	adgai	adgaḥ	adgaiḥ
1				
2 and 3	adgaḥ, adgaḥ	adgai	adgaṇaḥ	adgaṇiḥ

ghēṇ or *gēṇ*, to go.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	ghaṇḥ	ghaṇi	ghaṇḥ	ghaṇiḥ
1				
2 and 3	ghaṇḥ	ghaṇi (r)	ghaṇṇaḥ	ghaṇṇiḥ (r)

bēḥaṇ, to sit.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
	bēḥaḥ	bēḥai	bēḥaḥ	bēḥaiḥ
1				
2 and 3	bēḥaḥ	bēḥai	bēḥaṇaḥ	bēḥaṇiḥ

dēṇ, to give, makes *daṇḍ*, *dēḍ*, etc.; *lēṇ*, to take, makes *lēḍ*, *lēḍ*, etc.; *karuṇ*, to do, makes *kōruḥ*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional**, is simply the present participle, changing for gender and number, but not for person. Thus *aṇḍ kōṇu*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṇē*, and the fem. sing. and plur. *kōṇi*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *aṇḍ kōṇu thē*, I (masc.) was striking, or else has the following contracted forms, which do not change for person :—

Masc. sing. *kōṇath*, plur. *kōṇēth*;

Fem. sing. and plur. *kōṇēth*.

The **Past Tense** is simply the **Past Participle**.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus :—

aṇḍ dzhāra, I fell.

maṇḍ kōṇa, I struck him.

aṇḍ dzhārōr han, I have fallen.

maṇḍ kōṇōr han, I have struck him.

aṇḍ dzhārōr thē, I had fallen.

maṇḍ kōṇōr thē, I had struck him.

So, with a feminine object, we have *tiṇṇ bābhē malā dhām kēṇ hin*, thy father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *maṇḍ pāp kēṇ hainā*, I have done sin, and also *maṇḍ pāp kēṇ*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive**.

Mr. Bailey gives the following examples of **Causal** verbs :—

khāṇ, to eat

khalāṇ, to cause to eat.

pīṇ, to drink

piāṇ, to cause to drink.

khuṇṇ, to hear

khuṇṇ, to cause to hear (Compare Gāḍī).

ṭṭarāṇ, to graze

ṭṭārāṇ, to cause to graze.

As regards **Compound Verbs**, **Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds :—

sē laṭhār bhōṇ lagā, he began to be helpless.

sē khushī karaṇ lagē, they began to do rejoicing.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWAH GROUP.

PĀPARI.

(KASHMIR DARBĀR.)

Yak-mauhpas dūi kōē thē.
To-a-man two sons were.

Tin-bichal māthapē
Them-from-among by-the-younger

bābba-dzē bōlā ki, 'bah bābhā, mālar band dzē
the-father-to it-was-said that, 'O father, of-the-property share which

maī-dzē ōzal-hī maī-dzē dē.' Taū tin māi inhē-dzē
me-to will-come me-to give.' Then by-him the-property them-to

band-dyittā. Haur dakh dirā pūttar māthar-kuē sōbh-kijh
was-decided-out. And a-few days afterwards by-the-younger-son everything

jama-kair-kar yak-dār-mulkhar sail kōē, haur tat ampar
collected-made-having of-a-far-country journey was-made, and there his-own

māl lapāna-sāthī urā-dyittā. Haur dzapal sōbh kharch
property debauchery-with was-caused-to-fly-away. And when all expenditure

kōr-gā, tis-mulkh-bich matā kāl pēā, haur sē lachār bhōy
was-made, that-country-in a-great famine fell, and he helpless to-become

lagā. Taū tis-mulkhhar yak bag-mauphū-karā tat gā. Tin
began. Then of-that-country a great-man-near there he-went. By-him

tis ampar-hagri-bich sūr isāran laṅgā. Haur tas manshā
as-for-him his-own-field-in wine to-feed he-was-sent. And to-him desire

thē ki 'amar bag dzē sūr khānnē ampar yaḍ hharā,' ki
was that 'those barks which the-swine eat my-own belly I-may-fill,' because

har-kaḍ tas-dzē nā dīna-thē. Taū hōsh-bich didz-kar bōlā,
anyone him-to not giving-was. Then sense-in come-having it-was-said,

'miṭṭ-bāblas katiar majūr lōrī, haur aū drukkḥ maran lagōr.
'to-my-father how-many servants are (f), and I (of-) hunger to-die (am-) begun.

Aū khara-bō' ampar-bābbas-lakh gēna, haur tas-dzē bōlni ki,
I erect-becoming my-own-father-near am-going, and him-to I-will-say that,

"bah bābhā, māi dharṃar haur tiṭṭ-hajūr pāp kēā-hainā, haur
"O father, by-me of-religion and (in-) thy-presence sin done-is, and

ah is-jōgar nōī ki bhiri tiṭṭ kuā bōlōr. Maī-dzē
now this-worthy I-am-not that again thy son (I-may-be-) called. Me (acc.)

ampar majūrō-bich-dzē yakar rēn bujh." ' Taū khara bōi-kar
 thine-own servants-among-to of-one like consider." ' Then erect become-having
 ampar-bābbas-lakhi nis-gā. Haur sē hazah dūr thē ki tas
 his-own-father-near he-went-away. And he yet far was that him
 hīr-kar tasar-bābbas dayā jāgī, haur dauir-kar tas hīro-pūr
 seen-having to-his-father compassion awoke, and run-having his neck-on
 rakkhā, haur matā phachī lēi. Kne tas-dzē bōlā
 he-was-placed, and much kiss was-taken. By-the-son him-to it-was-said
 ki, ' bah bābbā, māi dharmar haur tiṭṭa agrā pāp kēā, haur ab
 that, 'O father, by-me of-religion and of-thee before sin was-done, and now
 is-jogar nōī ki bhiri tiṭṭa kuā bōlōr.' Bābbē
 this-worthy I-am-not that again thy son (I-may-be-) called.' By-the-father
 ampar-naukar-dzē bōlā, ' chhair chhair liōkar kaḍā dē, haur
 his-own-servants-to it-was-said, ' good good garment bringing-out give, and
 tis daban-dē; haur tasar-hatē aṅgūthī, haur khurō-bich paḍiōr lan-dē;
 to-him put-on; and on-his-hand a-ring, and the-feet-on shoes put-on;
 haur as khañ haur khushī kōrul, sē-kis mēp ēh kuā marōr-thē,
 and we may-eat and rejoicing will-make, because my this son dead-was,
 ab zīna han'; khōi-gōr-thē, ab miōr-han.' Taū sē khushī karaṇ
 now living is; lost-gone-was, now got-is.' Then they rejoicing to-do
 lagē.
 began.

Haur tasar mōtā kuā bag-bich thē. Dzapaḷ gī-dzē nēpē
 And his big son the-field-in was. When the-house-to near
 ā, gīlēr haur nāṭṭṭōr hak khuiṇi. Taū yakas-naukras
 he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant
 bayā-kar puchehhā ki, ' ēh kayau hin?' Tin tas-dzē bōlā
 called-having it-was-asked that, ' these what are?' By-him him-to it-was-said
 ki, ' tiṭṭa bhāē aur han', haur tiṭṭa-bābbē matā dhām kēōr hin',
 that, ' thy brother come is, and by-thy-father a-great feast made is,
 ēr-dōsti ki tas kharā-chhair kā.' Tin karōd-sē
 this-because that him safe (-and)-sound (?) he-was-found.' By-him anger-with
 nahī mā ki andar gēē. Taū tasar bāb bahar
 not (?) it-was-wished that within he-may-go. Then his father outside
 āidz-kar tas-dzē manāway lagā. Tin bābbā-dzē juwāb-bich
 come-having him (acc.) to-propitiate began. By-him the-father-to answer-in
 bōlā, ' hīr, ittar-barau āū (for māi) tiṭṭa ṭahl kēōr-hin', haur
 it-was-said, ' see, for-so-many-years by-me thy service done-is, and
 kapal tiṭṭa hukm baḍaṇ nā hapḍā. Bhiri taī kaḍi yak bakrīr
 ever thy order against not (I-)walked. But by-thee ever a of-gout

tshaur maŭ-dzē nā dyittā ki ampaŭ-sajñō-samēt khushī kōrul.
a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.
 Haur dzapal tiūṇ ēh kuā ā, dzis tiūṇ māl gānaṇ-bieh
And when thy this son came, for-whom thy property harlots-among
 urā'-dyittā, tāi us-dōstī matā dhām kī.' Tin tas-dzē
was-caused-to-fly-away, by-thee him-for a-great feast was-made.' By-him him-to
 bōlā, 'bah kuā, tū sadā mēṇ-lakh han', haur dzē-kieh miūṇ
it-was-said, 'O son, thou always of-me-with art, and whatever mine
 hainā, sē tiūṇ hainā. Bhiri khushī mīṇ, haur khushī bhōṇ
is. that thine is. But rejoicing (?) to-make, and rejoicing to-become
 laizaṇ thē', sē-kis tiūṇ ēh bhāē marōr-thē', sē zina han'; khōi-gōr-thē',
proper was, because thy this brother dead-was, he alive is; lost-gone-was,
 ab miōr-han'.
now got-is.'

STANDARD LIST OF WORDS AND PHRASES FOR THE BHADRAWĀH GROUP.

English.	Bhadrawāhī.	Pidari.
1. One	Ak	Yak.
2. Two	Dai	Dai.
3. Three	Tihā, trāi	Tihā.
4. Four	Tahār, tsār	Tsār.
5. Five	Panig	Pinzi.
6. Six	Sah	Tshai.
7. Seven	Sat	Sati.
8. Eight	Atth	Atth.
9. Nine	Nai	Nai.
10. Ten	Dai, dāi	Dai.
11. Twenty	Bih	Bih.
12. Fifty	Pōhjah	Pahjah.
13. Hundred	Sau, sō	Sau.
14. I	Añ	Añ.
15. Of me	Mārō, mārā	Mihā, mēp.
16. Mine	Mārō, mārā	Mihā, mēp.
17. We	As	As.
18. Of us	Iā	Hihā.
19. Our	Iā	Hihā.
20. Thou	Ta	Ta.
21. Of thee	Tārō, tārā	Tihā, tōp, tau.
22. Thine	Tārō, tārā	Tihā, tōp, tau.
23. You	Tu	Tu.
24. Of you	Tihā, tuā	Tahā, tuq.
25. Your	Tihā, tuā	Tahā, tuq.

English.	Bhadrawāhi.	Pigari.
26. He	Oh, tai	Sā, oh.
27. Of him	Uōrō, tiōrō	Tasar.
28. His	Uōrō, tiōrō	Tasar.
29. They	Ūphā, ūphā, tapā	Tāhā*, āhā*.
30. Of them	Ūkarō, tapkarō	Tāl-kar.
31. Their	Ūkarō, tapkarō	Tāl-kar.
32. Hand	Hatth	Hat.
33. Foot	Pās	Khur.
34. Nose	Nakk	Nakk.
35. Eye	Ātāh, atāh	Tir.
36. Mouth	Āā, nāi	Tōtar.
37. Tooth	Dant	Dann, dand.
38. Ear	Kann	Kann.
39. Hair	Śirāi	Hōtth.
40. Head	Dōg	Magir.
41. Tongue	Zābbh	Ḍzābbh.
42. Belly	Paii	Pai.
43. Back	Pittā, thiggo	Pyittā.
44. Iron	Lahō, laō	Lāh.
45. Gold	Sannō	Sōna.
46. Silver	Chāndi	Chāndi.
47. Father	Ban, bāto	Bah, bāh.
48. Mother	Āmmā, hāj	Ū, yij.
49. Brother	Phā, bhra	Hhāa.
50. Sister	Bāhā, baihā	Bhāp.
51. Man	Manō, mayd	Manhāō, mōhāp.
52. Woman	Thi	Khāhā, ghāhā*.

English.	Bhadrawāhī.	Pāṇḍit.
53. Wife	Thā	Ugāl, zōṭ.
54. Child	Mēṭṭhā, mōṭṭhā	Kuā.
55. Son	Kē, māṭṭhā, mōṭṭhā	Kuā.
56. Daughter	Kōi, kōi	Koi.
57. Slave	Kāmi	Kām ^a .
58. Cultivator	Zimḍār	Jim ^a dār.
59. Shepherd	Paḥāl	Paḥāl.
60. God	Pōrōmabōr	Nārān.
61. Devil	Sāitān	Harṃān.
62. Sun	Sōraḥ, sīhārō	Dua.
63. Moon	Chānagī	Tsainnē.
64. Star	Tārō	Tār ^a .
65. Fire	Agg	Ag.
66. Water	Pāpī	Pāaipī.
67. House	Ghar, ghōr	Gih, ghar.
68. Horse	Ghōrō	Ghōr ^a .
69. Cow	Balahī	Gā.
70. Dog	Kutar	Kotar, (fem.) kōtēr.
71. Cat	Bili (f.), balāi (f.)	Balā, (fem.) balai.
72. Cook	Kukkū	Kōkkar, (fem.) kōkai.
73. Duck	Batak	Ār.
74. Ass	Khothō, khaṭhau . . . .	.....
75. Camel	Ū	Ūṭb.
76. Bird	Tsipī, tsōrōll	Pōkhar.
77. Go	Gāh	Gah.
78. Eat	Khā	Khā.
79. Sit	Bis	Bōs.

English.	Bhadrawāhī.	Fāfari.
80. Come . . .	Ēi (root 4)	Aih.
81. Beat . . .	Kaṭ	Kāṭ.
82. Stand . . .	Uṭh	Khiṭ, hā.
83. Die . . .	Mar.	Mar.
84. Give . . .	Dē, dāh	Dāi.
85. Run . . .	Nad, daṇṭ	Nad.
86. Up . . .	Bāh	Bāh, bahyāṇṇ.
87. Near . . .	Nāp	Nāp.
88. Down . . .	Buṇh	Nāpā, wāṇḍ.
89. Far . . .	Dār	Dār.
90. Before . . .	Agar, agra	Agar.
91. Behind . . .	Pattar, pattri, patti	Pāttar, pāṭr, pāttar.
92. Who . . .	Kaṇ	Kāph.
93. What . . .	Kuṇ	Ki.
94. Why . . .	Kaṭ, ki	Kyā.
95. And . . .	Phir, hīr, aer	Tē.
96. But . . .	Magar	Tē.
97. If . . .	Agar	Dzai.
98. Yes . . .	Ā, hā	Ā.
99. No . . .	Nahī, nēh	Na, nahī.
100. A son . . .	Apas	Hai haī.
101. A father . . .	Bau	Bāb.
102. Of a father . . .	Bauṣ-rā	Fābhar.
103. To a father . . .	Bauṣ-ṣ	Bābhar.
104. From a father . . .	Bauṣ-ā	Bābhar.
105. Two fathers . . .	Dai bau	Dai bāb.
106. Fathers . . .	Bau	Bāb.

English.	Bhadrawālī.	Pidari.
107. Of fathers . . .	Band-kēra . . .	Bāh-kar.
108. To fathers . . .	Banan-jō . . .	Bāb.
109. From fathers . . .	Baun-eī . . .	Bāb-kal.
110. A daughter . . .	Kāi . . .	Koi.
111. Of a daughter . . .	Kāiō-rā . . .	Kōiar.
112. To a daughter . . .	Kāiō-jō . . .	Kōias.
113. From a daughter . . .	Kāiō-sī . . .	Kōial.
114. Two daughters . . .	Dai kāi . . .	Dai koi.
115. Daughters . . .	Kāi . . .	Koi.
116. Of daughters . . .	Kāiō-kēra . . .	Kōi-kar.
117. To daughters . . .	Kāiō-jō . . .	Koi.
118. From daughters . . .	Kāiō-sī . . .	Kōi-kal.
119. A good man . . .	Ak kharō mēnū . . .	Yak kharā mōhap.
120. Of a good man . . .	Ak kharā mēnō-rā . . .	Yak kharā mōhapar.
121. To a good man . . .	Ak kharā mēnō-jō . . .	Yak kharā mōhapas.
122. From a good man . . .	Ak kharā mēnō-sī . . .	Yak kharā mōhapal.
123. Two good men . . .	Dai kharō mēnū . . .	Dai kharā mōhap.
124. Good men . . .	Kharō mēnū . . .	Kharā mōhap.
125. Of good men . . .	Kharō mēnō-kēra . . .	Kharā mōhap-kar.
126. To good men . . .	Kharō mēnō-jō . . .	Kharā mōhap.
127. From good men . . .	Kharō mēnō-sī . . .	Kharā mōhap-kal.
128. A good woman . . .	Ak kharī phī . . .	Kharī ghīōṇ.
129. A bad boy . . .	Ak burō mēṭhū . . .	Yatgar koi.
130. Good women . . .	Kharī phī . . .	Kharī ghīōṇ.
131. A bad girl . . .	Ak burī koi . . .	Yatgar koi.
132. Good . . .	Kharō, kharā, kharā . . .	Kharā.
133. Better . . .	(Is-kara) kharō . . .	(Tasaī) kharā.

English.	Prahrasāhī.	Pāṣāṇi.
134. Best	Sōbbhan-kara kharō	Sōbb-kal kharā.
135. High	Uchchā	Adhām*.
136. Higher	(Is-kara) uchchā	(Tasmā) adhām*.
137. Highest	Sōbbhan-kara uchchā	Sōbb-kal adhām*.
138. A horse	Ghōṣ	Ghōṣā.
139. A mare	Ghōṣī	Ghōṣī.
140. Horses	Ghōṣ	Ghōṣā.
141. Mares	Ghōṣī	Ghōṣī.
142. A bull	Dānt	Badhōl.
143. A cow	Batahī	Gā.
144. Bulls	Dānt	Badhōl.
145. Cows	Bāghā	Gā.
146. A dog	Kutar	Kotar.
147. A bitch	Kutī	Kōtī.
148. Dogs	Kutar	Kōtar.
149. Bitches	Kutī	Kōtī.
150. A he goat	Tshāṣ	Bakrā.
151. A female goat	Tshāṣī ✓	Bakrī.
152. Goats	Tshāṣ	Bakrā (fem. bā'kēr).
153. A male deer	Harin . . . .	.....
154. A female deer	Harinī . . . .	.....
155. Deer	Harin . . . .	.....
156. I am	Aū āi	Aū han*, fem. hīn*.
157. Thou art	Tū āa, aa	Tū han*, fem. hīn*.
158. He is	Ōh āhā, āi	Sō han*, fem. hīn*.
159. We are	As āhm	As han*, hīn*, han*, fem. hīn*.
160. You are	Tus āth, āth	Tus han*, hīn*, han*, fem. hīn*.

English.	Bhadrawāḥ.	Pāṇini.
161. They are	Uchā śha. 5a	Tāhā ^a han ^a , hin ^a , han ^a , fem. hin ^a .
162. I was	Aś tha (fem. thi)	Aś thā ^a , fem. thi.
163. Thou wast	Ta tha	Ta thā ^a , fem. thi.
164. He was	Oh tha	Sō thā ^a , fem. thi.
165. We were	As thi (fem. thi)	As thā ^a , fem. thi.
166. You were	Tas thi	Tas thā ^a , fem. thi.
167. They were	Uchā thi	Tāhā ^a thā ^a , fem. thi.
168. Be	Bha	Bha.
169. To be	Bhagā	Bhān.
170. Being	Bhantā	Bhānna.
171. Having been	Bhantā	Bhānī-kar.
172. I may be . . . .	.....	Añ.
173. I shall be	Añ bhāḥ	Añ.
174. I should be . . . .	.....	.....
175. Beat	Ku	Kōt.
176. To beat	Kutā	Kōtan.
177. Beating	Kutā	Kōtna.
178. Having beaten	Kuttā	Kōtī-kar.
179. I beat	Añ kutā	Añ }
180. Thou beatest	Ta kutā	Ta } kōtna, fem. kōtī.
181. He beats	Oh kutā	Sō }
182. We beat	As kutā	As }
183. You beat	Tas kutā, kutat	Tas } kōtnā, fem. kōtī.
184. They beat	Uchā kutā	Tāhā }
185. I beat (Past Tense)	Mī kutā, kutā	Mā }
186. Thou beatest (Past Tense). . . .	Tā kutā, kutā	Tā } kōtna, fem. kōtī.
187. He beat (Past Tense)	Uti kutā	Tān }

English.	Bhadrawāhi.	Pāṇini.
188. We beat (<i>Past Tense</i>).	Aśi kuṭṭo	Āś
189. You beat (<i>Past Tense</i>)	Tuśi kuṭṭo	Tuś } kṣa, fem. kṣi.
190. They beat (<i>Past Tense</i>)	Uśi kuṭṭo	Taiṣa }
191. I am beating	Añ kuṭṭo lagōro (<i>or</i> larō) āi	Añ kṣua.
192. I was beating	Añ kuṭṭo tho	Añ kṣnath, fem. kṣnethi.
193. I had beaten	Mi kuṭṭo tho . . . .	.....
194. I may beat	Añ kuṭṭao . . . .	.....
195. I shall beat	Añ kuṭṭa, kuṭṭo	Añ kṣai, fem. kṣai.
196. Thou wilt beat	Ta kuṭṭa, kuṭṭo	Ta kṣai, fem. kṣai.
197. He will beat	Oh kuṭṭa, kuṭṭo	Sa kṣai, fem. kṣai.
198. We shall beat	As kuṭṭa, kuṭṭa	As kṣai, fem. kṣai.
199. You will beat	Tas kuṭṭa, kuṭṭa	Tas kṣai, fem. kṣai.
200. They will beat	Uṣa kuṭṭa, kuṭṭa	Tāḥa kṣai, fem. kṣai.
201. I should beat . . . .	.....	.....
202. I am beaten	Añ kuṭṭo . . . .	.....
203. I was beaten	Añ kuṭṭo tho . . . .	.....
204. I shall be beaten	Añ kuṭṭo . . . .	.....
205. I go	Añ gāhā	Añ }
206. Thou goest	Ta gāhā	Ta } ghāna, fem. ghāni.
207. He goes	Oh gāhā	Sa }
208. We go	As gāhā	As }
209. You go	Tas gāhā	Tas } ghānā, fem. ghāni.
210. They go	Uṣa gāhā	Tāḥa }
211. I went	Añ ja	Añ }
212. Thou wentest	Ta ja	Ta } gā, fem. gāi.
213. He went	Oh ja	Sa }
214. We went	As ja	As, gā, fem. gāi.

English.	Bhadrawālī	Pidari
215. You went	Tas jā	Tas } gāē, /am. gōl.
216. They went	Uphā jā	Tāhu }
217. Go	Gāh	Gah.
218. Going	Gāhē	Gāhēna.
219. Gone	Jorō	Qā.
220. What is your name ?	Tērō nañ kuñ ai ?	Tas nā ki han ?
221. How old is this horse ?	Es ghōrē-ri kūtēri (or kēti) aur ai ?	Es ghōrē kat tarh han ?
222. How far is it from here to Kashmir ?	Kashmir iṭhā kōtēri (or kēti) dur ai ?	Iṭi Kashmir katēri dūr hain ?
223. How many sons are there in your father's house ?	Tērō banō-rō ghōrē kōtēri mōṭhā ai ?	Tāhā bābbar kat gōbhar hin ?
224. I have walked a long way to-day.	Az nū dār dūr haiṭṭā ā.	Āzē oñ bayā dūral aur han.
225. The son of my uncle is married to his sister.	Mōrō chāchō-rō mōṭhā-rō hū uṣēri baiṭhē-ēhī bhā.	Mōhā māṭhar hūbhar gūē. bhur tāsēr bhōl samēt bāh kōr han.
226. In the house is the saddle of the white horse.	Chippē ghōrē-ri kūtēri ghōrē āh.	Gūh chhēta ghōrē kōṭhi hō.
227. Put the saddle upon his back.	Tāsēr phiggē pur kōṭhi lāh.	Tāsēr piṭh pūr kōṭhi lahā.
228. I have beaten his son with many stripes.	Mī u-ērā mōṭhā mast kuttā.	Māi tāsēr kōā mātā kōṭā.
229. He is grazing cattle on the top of the hill.	Oh gōrā phōṭṭ us tībhi pur āṭrō lagōrē āh.	Sē phāt pūr gōl tō bā'kōr āṭrō.
230. He is sitting on a horse under that tree.	Us bāṭā hēth oh ghōrē pur bhōrō ai.	Sē tas bōṭṭō pur ghōrē pūr biṭhōr han.
231. His brother is taller than his sister.	Uṣērā dhā apai baiṭhē-karā lōmā āh.	Tāsēr bhā ampēr bhōal bōṭ han.
232. The price of that is two rupees and a half.	Uṣērā mal dhāi rupayyē ā.	Tāsēr mal dhāi (three) rupay han.
233. My father lives in that small house.	Mōrō hau us nūkrō ghōrē mō rēhā.	Mōhō bāh tath māṭhar kūtēri āndar han.
234. Give this rupee to him.	De rupayyā us-jā dō	Tas dh rupayā dōi lahā.
235. Take those rupees from him.	Uphā rupayyā tēs-karā ṭhā.	Tasāi rupay lēi ājāi.
236. Beat him well and bind him with ropes.	Us mast kat, aur sōṭi-āi banhō.	Tas māihū kōṭi-kar cāṭhōṭi ki dāṭhō.
237. Draw water from the well.	Khāhā pāni kaṭh.	Khāhāi pāni kaṭh.
238. Walk before me.	Mī agri tās	Māi agur agur haṭ.
239. Whose boy comes behind you ?	Kisērā mōṭhā tūṭ patti ēti ?	Tāhā pāṭhar kasar kōā āṭhā ?
240. From whom did you buy that ?	Tāṭ kās-karā mālē ghindē thā ?	Sē kasāi mālā āṭhā ?
241. From a shopkeeper of the village.	Qāṭhō-rō hōṭi-bāṭ-karā	Thāwar hōṭi dīnā āṭhā.

GUJURĪ.

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pabāri languages (ante, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gujurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujurī have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 964 ff. I have also given short specimens of the mongrel language spoken by the Gūjars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujurī is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwāri dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain:—either Gujurī is a form of Rājasthānī, or, conversely, Rājasthānī is a form of Gujurī, and the resemblance of Gujurī to Mēwāri is very striking. But still closer is the resemblance of Gujurī to the Mēwāti dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.¹

It is curious that Gujurī agrees with both Mēwāti and with Mēwāri much more closely than with the intervening Jaipuri.² On the whole, it follows Mēwāti very systematically, only differing from it, and agreeing with Mēwāri in regard to one or two points of detail.

As compared with Mēwāti it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwāti.

Mēwāti is the language of the Mēōs, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujurī may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujurī in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwāti. This will be evident from the following more detailed analysis.

As regards Vocabulary, it must be remembered that the speakers of Mēwāti and the Gujurī and Mēwāti. speakers of Gujurī have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

¹ Mewat is called 'Guzarat,' or the country of Gujars, by Al-Birūnī (Sachau's translation, I, 202).

² For instance, Gujurī has nothing resembling the Jaipuri verb substantive *chāḍ*, I am.

It will further be noted that in many cases, when a word is common to the two languages, Gujuri always preserves it in a form more archaic than that found in Mēwātī. Thus :—

GUJURĪ.	MĒWĀTĪ.
<i>trē</i> , three	<i>tin</i>
<i>satt</i> , seven	<i>sāt</i>
<i>aṭṭh</i> , eight	<i>āṭh</i>
<i>hā</i> , I	<i>maṭ</i> (oblique form used for nominative).
<i>haṭṭh</i> , a hand	<i>hāt</i>
<i>nakk</i> , the nose	<i>nāk</i>
<i>akkh</i> , the eye	<i>ākhyā</i>
<i>kann</i> , the ear	<i>kān</i>
<i>agg</i> , fire	<i>āg</i>

In all these the Gujuri forms are more archaic than those of Mēwātī.

The Mēwātī *sāt*, *āṭh*, *hāt*, etc., must have passed through the forms *satt*, *aṭṭh*, *haṭṭh*, etc., before becoming fixed as we have them now. In the Gujuri *trē*, an *r* has been preserved which has been lost in Mēwātī, and in the case of the word for 'I', Mēwātī has lost the old nominative, preserved by Gujuri, and has substituted the oblique form exactly as has occurred in Standard Hindōstānī.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight :—

	GUJURĪ.	MĒWĀTĪ.
Sing. Nom.	<i>ghar</i> , a house	<i>ghar</i>
Obl.	<i>ghar</i>	<i>ghar</i>
Plur. Nom.	<i>ghar</i>	<i>ghar</i>
Obl.	<i>gharā</i>	<i>gharā</i>
Sing. Nom.	<i>ghōrō</i> , a horse	<i>ghōrō</i>
Obl.	<i>ghōrā</i>	<i>ghōrā</i>
Plur. Nom.	<i>ghōrā</i>	<i>ghōrā</i>
Obl.	<i>ghōrā</i>	<i>ghōrā</i>
Sing. Nom.	<i>bēhṇ</i> , a sister	<i>bāhāṇ</i>
Obl.	<i>bēhṇ</i>	<i>bāhāṇ</i>
Plur. Nom.	<i>bēhṇē</i>	<i>bāhāṇā</i>
Obl.	<i>bēhṇā</i>	<i>bāhāṇā</i>
Sing. Nom.	<i>ghōrī</i> , a mare	<i>ghōrī</i>
Obl.	<i>ghōrī</i>	<i>ghōrī</i>
Plur. Nom.	<i>ghōrī</i>	<i>ghōrīyā</i>
Obl.	<i>ghōrīā</i>	<i>ghōrīyā</i>

The postpositions used to form cases are practically identical. Thus:—

	GUJURĪ.	MĒWĀTĪ.
Agent	<i>nē</i>	<i>naī</i>
Dat.-Acc.	<i>na</i>	<i>naī</i>
Abl.	<i>tē</i>	<i>taī</i>
Gen.	<i>kō</i>	<i>kō</i>
Loc.	<i>mā</i>	<i>maī</i>

In both dialects the genitive postposition is an adjectival *kō*, obl. masc. *kā*; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kē*. In Gujurī, perhaps under the influence of Pañjābī, the feminine *kī* becomes *kē* when agreeing with a plural feminine noun. This is not the case in Mēwātī.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tum*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujurī forms are preserved better by Mēwātī than by Mēwātī.

Personal Pronouns.

		GUJURĪ.	MĒWĀTĪ.
I.	Nom.	<i>hā</i>	<i>maī</i> (Mēwātī, <i>hā</i>)
	Ag.	<i>mē</i>	<i>maī</i>
	Obl.	<i>ma</i>	<i>mā</i> (Mēwātī, <i>ma</i>)
	Gen.	<i>mērō</i>	<i>mērō</i>
We.		<i>ham</i>	<i>ham</i>
	Ag.	<i>ham-nē</i>	<i>ham</i>
	Obl.	<i>ham</i>	<i>ham</i>
	Gen.	<i>mhārō</i>	<i>mhārō</i>
Thou.		<i>tō</i>	<i>tū</i>
	Ag.	<i>tē</i>	<i>taī</i>
	Obl.	<i>ta</i>	<i>tā</i> (Mēwātī, <i>ta</i>).
	Gen.	<i>tērō</i>	<i>tērō</i>
You.		<i>tam</i>	<i>tam</i>
	Ag.	<i>tam-nē</i>	<i>tam</i>
	Obl.	<i>tam</i>	<i>tam</i>
	Gen.	<i>thārō</i>	<i>thārō</i>

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujurī singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kōhistan¹ or from Pañjābī. At the same time, note how, in the nominative singular, both Gujurī and Mēwātī have feminine forms for the demonstrative pronouns.

		GUJURĪ.	MĒWĀTĪ.
This.		<i>yō</i> (f. <i>yā</i>)	<i>yō</i> (f. <i>yā</i>)
	Obl.	<i>is</i>	<i>aī, aīh</i>
These.		<i>yē</i>	<i>yē</i>
	Obl.	<i>in</i>	<i>in</i>

¹ Cf. *Maīyā tātī*, the oblique form of *adā*, he.

GUJURĪ.

	GUJURĪ.	MĒWĀTĪ.
That.	ō, ōh (f. <i>uā</i>)	icō, icōh (f. <i>icā</i>)
Obl.	uā	icāī, icāīh
Those.	uē	icē
Obl.	un	en
Who. (sg.)	jō	jō
Obl.	jis	jaīh
Who? (sg.)	kōn	kam
Obl.	kis	kaīh
Anyone.	kōi	kōi
Obl.	kisē	kaīh

The agreement in regard to the Verb Substantive is very striking:—

	GUJURĪ.	MĒWĀTĪ.
I am	hū, hōū	hū
Thou art	ai, hai	hai
He is	ai, hai	hai
We are	hū	hū
You are	ō, hō	hō
They are	ai, hai, hē	hai
Was (m. sg.)	thō	thō, hō
Was (f. sg.)	thī	thī, hī
Were (m. pl.)	thā	thā, hā
Were (f. pl.)	thī	thī, hī

Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gō*. In most Rājasthānī dialects as well as in Western Pahārī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Pañjāb, though Standard Pañjābī has *gō*.

	GUJURĪ.	MĒWĀTĪ.
Strike thou	mār	mār
Strike ye	mārō	mārō
I strike	mārū	mārū
Thou strikest	mārē	mārui
He strikes	mārē	mārui
We strike	mārā	mārō
You strike	mārō	mārō
They strike	mārē	mārui

These two tenses are much the same in all Indo-Aryan languages, but in both the above we have the typical Rājasthānī first person plural in *ā*.

In both Gujuri and Mēwāti the future is formed as in Hindi by suffixing *gō* (pl. *gā*, f. *gī*) to the present. Thus, *mārūgō*, I shall strike.

The other parts of the verb are similarly parallel. Thus:—

	GUJURĪ.	MĒWĀTĪ.
Infinitive	<i>mārṇō</i>	<i>mār'ṇū</i>
Present Part.	<i>mārlō</i>	<i>mār'lō</i>
Past Participle	<i>māréō</i>	<i>māryō</i>
Conjunctive Part.	<i>mār</i>	<i>mār</i>

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *mārū-hū*, I am striking.

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that Gujurī Grammar is practically the same as that of Mēwātī. In order to afford an opportunity for comparing the vocabularies, in the usual List of Gujurī Words and Sentences given below on pp. 961 ff. the corresponding Mēwātī words are given in the first column.

We now proceed to consider the Grammar of Gujurī alone, in greater detail.

GUJURĪ OF HAZARA.

The following are specimens of the Gujurī spoken in Hazara and in the Galis of the Murree Hills. I am indebted for them to the Rev. T. Grahame Bailey, and it is hardly necessary to say that coming from such a source their accuracy may be fully accepted.

The accompanying grammatical sketch is based partly on the specimens and partly on the Gujurī Grammar published by Mr. Bailey in his *Studies in Northern Himalayan Dialects* (Calcutta, 1903), subsequently re-issued by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London) 1908.

DECLENSION.—The following table shows the declension of the various classes of nouns:—

SING.		PLUR.	
Nom.	Ob.	Nom.	Ob.
ghōṛā, a horse	ghōṛā	ghōṛā	ghōṛā
bāpp, a father	bāpp	bāpp	bāppā
ādmi, a man	ādmi	ādmi	ādmiā
bakri, a goat	bakri	bakri	bakriā
trīmi, a woman	trīmi	trīmi	trīmiā

Irregular are—*dhi*, a daughter, nom. plur. *dhiā*; and *gā*, a cow, nom. plur. *gā*.

The postpositions are:—

Agent	<i>nē</i>
Acc. dat.	<i>na</i> , <i>kē</i>
Abl.	<i>lē</i> , <i>lā</i> , <i>lō</i>
Gen.	<i>kō</i>
Loc.	<i>mā</i> , in; <i>bichch</i> , in; <i>lārā</i> , up to

There does not seem to be any locative or agent case formed by adding *ē*, such as we find in Western Pahārī, but on the other hand, an ablative is formed by adding *ō*, as in *dūrō*, from far.

The genitive postposition *kō* (*kā*, *kā*; *kī*, *kī*) is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes *kā*, when it agrees with a masculine noun in the oblique plural it becomes *kā*, when agreeing with a singular feminine noun it becomes *kī*, and when agreeing with a feminine plural noun it becomes *kī*. When, however, it is governed by certain postpositions, it becomes *kē*, as in *ghōṛā-kē nāl*, with the horse; *ghōṛā-kē icistē*, for the horse; *ghōṛā-kē uppur*, above the horse. *Kē* is also used as a postposition of the dative.

Adjectives in *ō* follow in their declension the model of the genitive. Thus, *chāṅṅō*, good, becomes *chāṅṅā*, *chāṅṅā*, *chāṅṅī*, *chāṅṅī*; as *kō* becomes *kā*, *kā*, *kī* and *kī*.

Comparison is made with the ablative, as usual. Thus, *bēhṇ-tē barō*, taller than the sister; *sārā-tē chaṅgō*, best of all, best. We have also *much chaṅgō*, very good, i.e. more good, and *chaṅgā-tē chaṅgō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ēk*, one, when used as an indefinite article has an oblique form *ēkun*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined :—

	I	Thou
Sing.		
Nom.	<i>hū</i>	<i>tū</i>
Agent	<i>mē</i>	<i>tē</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

The Demonstrative Pronouns are thus declined :—

	This	That
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i>)	<i>ō, ōh</i> (fem. <i>uā</i>)
Ag.	<i>is-nē</i>	<i>us-nē</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yē</i>	<i>uē</i>
Ag.	<i>inhē</i>	<i>unhē</i>
Obl.	<i>inhā</i>	<i>unhā</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The only form of the Reflexive Pronoun which has been noted is the genitive *apṇō*, as in *mana apṇā mazūrā jēhā baṇā*, make me like one of thy servants.

The Relative Pronoun is *jō*, who, obl. sing. *jis*. No instance of the Correlative *sō* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhṇō*. It is borrowed from Lahndā.

The Interrogative Pronouns are *kōn* or *kaun*, who? and (neuter) *kē*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhṇō*, there is also the adjectival *kēhṇō*.

'Anyone', 'someone', is *kōi*, obl. *kisē*. No form for 'anything', 'something' has been noted.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The Present is:—

Sing.	Plur.
1. <i>hōū, hū, hē</i>	<i>hōā, hā</i>
2. <i>hōē, hai, ai</i>	<i>hōō, hō, ō</i>
3. <i>hōē, hai, ai</i>	<i>hōē, hai, ai, hē</i>

The Past is *thō*, plur. *thā*; fem. *thī*, plur. *thī*. It does not change for person.

B.—Active Verb.

The **Infinitive** is formed by adding *ñō* to the root, as in *hōñō*, to become. If the root ends in *r* then *nō* is used instead of *ñō*, as in *mārñō*, to strike.

An oblique infinitive is formed by changing *ñō* (*nō*) to *an* (*an*), *un* (*un*), or *ōn* (*ōn*). Thus *chārur dē-chalāyō*, he sent him to feed (swine); *pūt kēhōr jōgō*, worthy to be called a son; *nachchap-kō wōz*, the sound of dancing; *pakrur-kē scōtē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *hīl-gēō khaup-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōr laggō*, he began to be (in want); *kēhōr laggō*, he began to say; *karur laggō*, they began to make (rejoicing).

The **Present Participle** is formed by adding *tō* to the root, as in *mārtō*, striking. *Jāupō*, to go, makes *jātō*.

The **Past Participle** is formed by adding *ēō* to the root, as in *mārēō*, fem. *mārī*, struck. Roots ending in *ā*, add *yō*, as in *kāyō*, eaten; *uāyō*, caused to fly. Irregular are:—

<i>āupō</i> , to come	Past Part. <i>āyō</i>
<i>hōñō</i> , to become	" <i>hūō</i> or <i>hō</i>
<i>lēñō</i> , to take	" <i>lēyō</i>
<i>karnō</i> , to do	" <i>kīyō</i>
<i>dēñō</i> , to give	" <i>dittō</i>
<i>jāupō</i> , to go	" <i>gēō, gēō</i>
<i>panñō</i> , to fall	" <i>pēō</i>
<i>kahñō</i> , to say	" <i>kēhō</i>
<i>rēhñō</i> , to remain	" <i>rēhō</i>

Note that *kēhō* is for *kahiō*. The *i* has been transferred to the preceding syllable and *kahiō* has become *kēhō*. This is an instance of the epenthesis common in the Pisacha languages spoken in the country north of Hazara.

The termination *ēō* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārēō*.

Also, *mārēō* is often written *māryō*.

The **Conjunctive Participle** is formed by adding *kē* to the root, as in *mār-kē*, having struck but the *kē* is dropped in Intensive compounds, as in:—

- kar chhurēō*, he did completely
- kōh chhurēō*, he slaughtered
- dē chhurēō*, he gave

khā chhurī, he devoured (a goat, fem.) (Sp. III).

baṇḍ dītō, he divided.

ṇas gēō, he ran away. (Sp. II).

The verb *chhurō* means to let go, as in *us-nē na chhurō*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paṇḍō*, to fall, we have *pai gēō*, (a famine) fell.

The **Noun of Agency** is formed by adding *hālā* to the oblique infinitive as in *rēhōn-hālā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mār*, strike thou; *mārō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows:—

I strike, I may strike, etc.

Sing.	Plur.
1. <i>mārā</i>	<i>mārā</i>
2. <i>mārō</i>	<i>mārō</i>
3. <i>mārē</i>	<i>mārē</i>

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *khā* (for *khāā*), let us eat; so from *jāupō*, to go, we have *jā*.

The **Future** is formed by adding *gō* to the Old Present. Thus:—

I shall strike, etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārāgō</i>	<i>mārāgi</i>	<i>mārāgā</i>	<i>mārāgi</i>
2. <i>mārōgō</i>	<i>mārōgi</i>	<i>mārōgā</i>	<i>mārōgi</i>
3. <i>mārēgō</i>	<i>mārēgi</i>	<i>mārēgā</i>	<i>mārēgi</i>

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hā mārā hōū*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hā mārā thō*, I (masc.) was striking; so, *ōh chāhē thō*, he was wishing (to eat husks); *kōi us-na nīh dēē thō*, no one was giving to him; *jēhrī sīlī zaniar khāē thā*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hā mārō*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *o* of the participle in the first person singular only. Thus:—

hũ gẽõ, I went; *õh gẽõ*, he went.

mẽ mārẽõ, I struck him.

hũ gẽõ hõũ, I have gone; *õh gẽõ ai*, he has gone.

mẽ mārẽõ (or, contracted, *mārẽ*) *ai*, I have struck him.

hũ gẽõ thõ, I had gone; *õh gẽõ thõ*, he had gone.

mẽ mārẽõ (or *mārẽ*) *thõ*, I had struck him.

The **Passive Voice** is formed with *jāunõ*, to go, and the past participle as usual, as in *hũ mārẽõ* (or *mārẽ*) *jāunõ*, I shall be beaten.

Causal Verbs are made much as usual. We can quote instances such as *chalānõ*, to cause to go, and *chārānõ*, to graze (animals).

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURI.

SPECIMEN I.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Ekun-ādmī-kā dō pūt thā. Tē nikkā-nē appā-bāpp-na kēhō,
One-man-of two sons were. And little-by his-father-to it-was-said,
 'ai hāji, tērā-māl-kō mērō hissō oh mana dē.' Tē us-nē
'O father, thy-property-of my share that to-me give.' And him-by
 appō māl unhā-bichchh bāp-dittō. Tē thōrā-dihārā-pichehhe nikkā-
his property them-among was-divided. And few-days-after little-
 pūt-ne sah katthō kar-dittō, tē dūr-milkh-bichchh chālē-gēō, tē
son-by all together was-made, and far-country-in he-went-away, and
 us-jā us-nē appō māl lachpupā-mā kharāb kar-chhurēō.
(in-) that-place him-by his property debaucheries-in bad was-made-completely.
 Jis-bēlē sārō kharch kar-chhurēō, us-milkh-bichchh dāhdō kaht
At-what-time all spent was-made-completely, that-country-in hard famine
 pai-gēō, tē oh taṅg hōṅ laggō, tē us-milkh-kā kisē-rēhōṅhālā-
fell, and he straitened to-be began, and that-country-of some-dweller-
 kōl rah-gēō. Us-nē us-na appi zimī zanaur chārū dē-chalāyō.
near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.
 Jēhrī śilrī zanaur khāē-thā, oh chāhē-thō kī, 'inhā-nāl hū
What husks the-pigs eating-were, he wishing-was that, 'these-with I
 appō dhiddh bharū,' tē kōi us-na nīh dēē-thō. Jis-bēlē
my-own belly may-fill,' and anyone him-to not giving-was. At-what-time
 hōē-bichchh āyō appā-dil-na kēhōṅ laggō, 'mērā-bāpp-kā kitnā
sense-in he-came, his-heart-to to-say he-began, 'my-father-of how-many
 mazūr hē jēhrā raj-kē rōṭī khāē, tē hū pēō
labourers are who become-satisfied-having bread eat, and I fallen
 is-jā bhukkhō marū-hē. Hū nīh-kē appā-bāpp-kōlē chāṅgō,
(in-) this-place hungry dying-am. I risen-having my-father-near will-go,
 tē us-na kahṅgō, "hāji, mē ghunāh kīō Khudā-kō tē
and him-to I-will-say, "O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōṅ jōgō nīh rēhō; mana appā-mazūrā
of-thee; thy son to-say worthy not I-remained; me thy-labourers
 jēhā bāpā." Tē chālēō, tē appā-bāpp-kōl āyō. Ichchur oh dūr
like make." And he-went, and his-father-near came. While he far

thō, us-kā bāpp-nē us-na hērēō, tē us-na rēhm āyō, tē
was, his father-by him-as-for he-was-seen, and him-to pity came, and
 daup-kē galh-nāl lā-liyō, tē piyār dittō. Pūt-nē
run-having neck-to he-was-pressed, and love was-given. The-son-by
 bāpp-na kēhō, 'hāji, mē ghunāh kiō Khudā-kō tē
the-father-to it-was-said, 'O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōn jōgō nīh rēhā.' Bāpp-nē nōkarā-
of-thee; thy son to-say worthy not I-remained. The-father-by the-servants-
 nā kēhō, 'hēlō chāngā tē chāngō kaprō lē-āō, tē
to it-was-said, 'quickly good than good garment bring, and
 us-kā galh luāō; tē us-kī āngli-nāl āngūthi luāō, tē us-kā
his (on-) neck put; and his finger-on ring put, and his
 pair-nāl chhittur luāō, tē palēō-hō bachchhō lēā-kā kōhō, tē
foot-on shoe put, and the-kept calf brought-having kill, and
 khā tē khushī karā, ki mērō yō pūt mar-gēō-thō,
we-may-eat and happiness we-may-make, for my this son died-had,
 huq jī-gēō; tē gum-gēō-thō, huq thā-gēō.' Tē wē khushī
now lived; and lost-was, now found-is. And they happiness
 karun laggā.
to-make began.

Us-kō barō pūt zimī-bicheh thō. Jīs-bēlē ghar-kē nēpē āyō
His big son land-in was. At-what-time house-of near he-came
 hājā-kō tē uachchān-kō wāz sunēō. Fir ōkun-nōkar-
musical-instrument-of and dancing-of voice was-heard. Then one-servant
 na bulā-kē puchchhēō, 'yō kē gal hōē?' Tē
(acc.) called-having it-was-asked, 'these what things are?' And
 us-nē us-na kēhō, 'tērō bhāī ā-gēō, tē tērā bāpp-nē
him-by him-to it-was-said, 'thy brother came, and thy father-by
 bachchhō palēō-hō kōh-ohhurēō, ki us-na chāngō-bhālō
calf kept killed-completely, because him (acc.) well
 thā-gēō.' Tē ōh khafē hūō, tē andar nīh jāē-thō. Tē
was-found. And he angry became, and in not going-was. And
 us-kō bāpp hirē gēō, tē us-kā barā tarlā kiā. Us-nē
his father out went, and his great petitions were-made. Him-by
 apnā-bāpp-na zawāb dē-chhurēō, 'itnā-samā mē tērī khizamt
his-own-father-to answer was-given-completely, 'so-long-time by-me thy service
 ki tē kadē tērī gal nī mōri, tē tē kadē mana
was-done and ever thy word not was-turned, and by-thee ever to-me
 bakrō nīh dittō, yū apnā-dōstā-yārā-nāl khushī
a-goat not was-given, that my-own-friends-companions-with happiness

karñ. Jis-bēlō tērō yō pūt āyō jis-nē tērō sārō
I-may-make. At-what-time thy this son came, whom-by thy all
 māl kanjriñ biehch udāyō. tē is-kē-wāstē palēō-hō bachchhō
property harlots among was-squandered, by-thee him-of-for the-kept calf
 kōh-dittō. Tē us-nē us-na kōhō, 'pūtā tō hamēsh mērē
was-killed. And him-by him-to it-was-said, 'O-son thou always me
 nāl rahē; jitnō mērō māl hai, tērō hai. Khushi
near remainest; what-much my property is, thine is. Happiness
 hōñi tē khush hōpō changī gal thī; tērō yō bhāi
to-be and happy to-be good matter was; thy this brother
 mar-gēō-thō, hun jī-gēō; tē gum-gēō-thō, hun thā-gēō.
died-had, now lived; and lost-was, now found-is.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURI.

SPECIMEN II.

The Rev. T. Grahame Bailey, B.D.

East Hazara.

Hñ ajjur-kē-nā| thō; nikrā būā-kē uppur chapḥō khalō thō;
I flock-of-near was; little tree-of on climbed standing was;
 bakrō dānkō. Hñ daur-kē latthō; richchh tapā ban-bichch
a-goat cried-in-pain. I run-having descended; a-bear down forest-in
lēi-chalō-thō. Hñ pauchō, kanḍh-bichch gatti mārī; us-nē na
taken-away-had. I arrived, back-in stone was-struck; him-by not
chhurō. Bhī dūjī gatti mārī gātā-bichch, fir chhōr-kē
was-left. Then another stone was-struck neck-in, then left-having
nas-gō. Jit satṭō bakrō us-jā hñ jā-kē
he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having
khalō-hū, tē mērē-dar daur-kē bhī richchh ā-gō. Mē
stood, and in-my-direction run-having again the-bear came. By-me
nikrī-jēhī kuhārī mārī us-kō. Pattō nñh laggō jē kuhārī us-kē
a-littleish are was-struck him-to. Trace not was if are him-to
laggi-hai yā nñh laggi. Fir bakrō chā-kē nas-gō, fir
hit-is or not was-hit. Then goat lifted-having I-ran-away, then
kōhō us-na. Kōh rēhō tē bhī ā-gō mērē-dar.
it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.
Mērō dūjō sañjī pauch-āyō. Fir ham-nē dōā-nē gatti mārī,
My other companion arrived. Then us-by two-by stone was-struck,
tē ōh nas-gō.
and he ran-away.

FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out. I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

with a little axe I had by me, but I do not know whether the axe actually touched him or not. I then lifted up the goat and ran off with it; and then I slaughtered it (for food). While I was engaged in slaughtering it, the bear again came running towards me. My fellow-shepherd then came, and we both stoned him till he ran away.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN III.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ nikrō thō, s̥h hil-gēō bakrī khaṇṇ-na. Satt bakrī us-nē
I little was, a-leopard used-was goat eat-to. Seven goats him-by
 khā-chhuṇṇī. Ekuṇ-zimīdār-kī lūhā-kī haṇī-hūi khurakkī thī. Wā
caten-were. One-landowner-of iron-of made trap was. It
 māṅ-kō āṇī s̥h-kā pakṛṇ-kē-wāstē. Wā rāh-mā
asked-having it-was-brought leopard-of catching-for. It way-in
 ohhal-dittī, inā bakrō bannh-dittō. S̥h āyō, jang us-kī
was-placed, on-one-side goat was-tied. Leopard came, leg its
 hiehel phās-gēi laggō dāṇkuṇ. Ose-bēlē ham rāt
in stuck he-began to-cry-in-pain. At-that-very-time we at-night
 gēā girā-na. Kēhō, 's̥h pakrē-gēō-ai.' Ghaṇā jāṇā āyā.
went village-to. It-was-said, 'leopard has-been-caught.' Many men came.
 Ekuṇ-lambardār-nē bandūk mārī, s̥h mar-gēō. Dō adāi
One-headman-by gun fired-was, leopard died. Two two-and-a-half
 māṇ-kō thō bhārō. Atth jāṇā chā-kē lē-gēā-thā. Khalrī
mannds-of was heavy. Eight men lifted-having took-away. Skin
 ēkuṇ-jagirdār-nē chā-lei, tē ham-na trī rupayyā bakhsish
one-property-holder-by taken-was, and us-to thirty rupees reward
 dittī.
given-was.

FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 160 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

GUJURĪ OF SWAT.

The Gujurī of Swat has two sub-dialects, Gujurī and Ajrī. Ajrī is the language of the Ajars, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajars are here Musalmans. The main difference between them is that Gujurs tend cows, and Ajars sheep. They are all bilingual, speaking Gujurī or Ajrī amongst themselves, but Pushtō to their neighbours, Hindū or Paṭhān. It is an interesting fact that one of the septs both with the Gujurs and with the Ajars is called Chaubān which is the name of the Rājput tribe which speaks Mēwārī.

We shall first deal with Gujurī proper, the dialect of the Gujurs. These cowherds wander through the Yūsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yūsufzai Gujurī.' As may be expected, these Gujurs frequently make use of Pushtō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwātī and Mēwārī.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Pushtō and Western Pañjābī languages. These I shall notice subsequently.

YŪSUFZAI GUJURĪ SKELETON GRAMMAR.

I.—NOUNS—				II.—PRONOUNS—					III.—VERBS—				Irregular Participles—	Past
A.—Substantives—														
(a) Masculine.														
(1) Ending in ā—														
SING.		PLUR.		I		Thou	He	We	You	They				
Nom.	ghār-ā.	ghār-ā.		Nom. ah		tā, tū	tā, vāh	ham	ham	vāh.				
Obi.	ghār-ā.	ghār-ā.		Ag.		marī	hā	marī, vā	ham	ham				
(2) Others—														
SING.		PLUR.												
Nom.	lāp.	lāp.												
Obi.	lāp.	lāp.												
(b) Feminine.														
SING.		PLUR.												
Nom.	dhā	dhā.												
Obi.	dhā	dhā.												
Genitive Terminations.														
Masc.														
SING.		PLUR.												
Dir.	dhā	dhā.												
Obi.	dhā	dhā.												
Fem.														
SING.		PLUR.												
Dir.	dhā	dhā.												
Obi.	dhā	dhā.												
B.—Adjectives—														
(1) Ending in ā—														
SING.		PLUR.												
Dir.	chāpā	chāpā.												
Obi.	chāpā	chāpā.												
(2) Others—														
SING.		PLUR.												
Dir.	chāpā	chāpā.												
Obi.	chāpā	chāpā.												
Do not change.														

A.—Auxiliary and Verbs substantive—				
Pres., has, for all numbers and persons				
Past, Has, Sg., dhā; Pl., dhā; Fem., dhā, for all numbers and persons.				
B.—Finite Verbs—				
Infinitive,— mār-ay.				
Pres. Part,— mār-ā.				
Past Part,— mār-ā.				
Pres,— mār + personal endings.				
Future,— mār + personal endings + yā.				
Ind. Present,—mār + personal endings + ā.				
Imperfect,— mār + personal endings + āh				
Part,— mār-ā.				
Perfect,— mār-ās hā.				
Pluperfect,— mār-ās dhā.				
Personal endings,				
	1	2	3	
Sing.	ā	ai	ās	
Plur.	ā	ā	āt	

A.—Substantives—				
(a) Masculine.				
(1) Ending in ā—				
SING.		PLUR.		
Nom.	ghār-ā.	ghār-ā.		
Obi.	ghār-ā.	ghār-ā.		
(2) Others—				
SING.		PLUR.		
Nom.	lāp.	lāp.		
Obi.	lāp.	lāp.		
(b) Feminine.				
SING.		PLUR.		
Nom.	dhā	dhā.		
Obi.	dhā	dhā.		
Genitive Terminations.				
Masc.				
SING.		PLUR.		
Dir.	dhā	dhā.		
Obi.	dhā	dhā.		
Fem.				
SING.		PLUR.		
Dir.	dhā	dhā.		
Obi.	dhā	dhā.		
B.—Adjectives—				
(1) Ending in ā—				
SING.		PLUR.		
Dir.	chāpā	chāpā.		
Obi.	chāpā	chāpā.		
(2) Others—				
SING.		PLUR.		
Dir.	chāpā	chāpā.		
Obi.	chāpā	chāpā.		
Do not change.				

Passive,—*apāh* ; *ah*, *apāh* ; *ham*, *apāh* ; *am*.

Near Demonstrative,—*ghā*, *this* ; *ag*, *that* ; *ghā*, *that* ; *am*.

Relative,—*chā*, *who* or *what* (*Papāh*).

Interrogative,—*ham*, *who* ; *ah*, *what* ; *ah*, *what* ?

Personal endings.

Sing.

Plur.

1

2

3

ah

am

am

am

am

am

The following points may be noted in regard to the grammar of the specimens:—

I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

In the case of nouns in *ō*, the oblique form singular usually ends in *ā*, but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōṛō-kō*, of a horse, instead of the more correct *ghōṛā-kō*; *mandō* (for *mandā*) *kam-mā*; *mairō bāp-kā*, for *mairā bāp-kā*. Sometimes, under the influence of Pañjābī, the oblique form ends in *ē*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apnā bāp-tah kahō*; but when the elder son answers his father, the Pañjābī idiom, *apnē bāp-tah*, is incorrectly used.

On the other hand, the influence of Pañjābī sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *bayō pūt paṭṭī mā thō*.

Amongst the postpositions may be mentioned *mā*, in; *kanah*, with. The postpositions *tah* and *nah* are borrowed from Puṣhtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *īḥār-tah ā-jā*, come to this place, and *īḥār-tah jā*, go from this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt moyō thō* (Hindī, *mērā pūt muā thā*), my son was dead; *apnā mā-tah* (Hindī, *apnā māl-sē*), from his own share; *chaṅgā admī* (Hindī, *chaṅgē ādmī*), good men; *is-kā pairā-mā* (Hindī, *is-kē pairō-mē*), on his feet; *apnā dōstā-kanah* (Hindī, *apnē dōstō-sāth*), with (my) own friends; *chaṅgī trimat* (Hindī, *chaṅgī strī*), a good woman; *is-kī angrī-mā* (Hindī, *is-kī angulī-mē*), on his finger.

The use of the word *yakō*, one, a, appears to be irregular. I have noted:—

Yakō bāp, a father; *yakō bāp-kō*, of a father; but *yakē ṭhār*, in a certain place.

Yakā dhī, a daughter; *yakā chaṅgī trimat*, a good woman; *yakē dhī-kō*, of a daughter.

II.—PRONOUNS.

The proper form of the Agent of *hū* is *maī*. Thus: *maī lairo khazmat kiō hai* (Hindī, *maī-nē tērī khidmat kī*), by me thy service has been done. But *hū* is sometimes substituted for it.

An example of the Agent of the second person is *taī-nī dilō hai* (Hindī, *tā-nē nahī diyā hai*), by thee has not been given.

So for the third person *usā baṇḍiō* (Hindī, *us-nē bāḍā*), by him was divided; *us kahō* (Hindī, *us-nē kahā*), by him it was said; but *ōh* (not *us* or *usā*) *uṭhiō* (Hindī, *icah uṭhā*), he rose.

The Relative Pronoun *chī* is borrowed from Puṣhtō.

III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Mēwātī custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārū*, I beat; *mārū hai* (not *mārtō hāi*),

I am beating; *mārũ thō* (not *mārtō thō*), I was beating. Other examples are *karũ hai*, I am making, used as a present subjunctive, (that) I may make (marriment with my friends); *karũ thō*, I was making. Irregularly influenced by Pañjābī are *diyā nā thā*, (anyone) was not giving; *chālā nā thō*, he was not going; *charā thō*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus: *khaitō*, he used to eat; Plural Masculine, *khaitā*, they (the swine) used to eat.

In the Simple Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *ham khushālī karũ*, *khushāl hũ*, the first person singular is used for the first person plural. Pañjābī is responsible for *khā-laī*, and *hō jāyāī*, and also for *khāī* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of Transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *maī tairō* (instead of *tairī*) *khazmat kiō* (instead of *kī*) *hai*, I have done thy service; so we have *jīlī kiō*, instead of *jīlī kī*, he shouted.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YUSUFZAI GUJURI.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō admi-kā dō pūt thā. Nandō pūt apnā bāp-tah
One man-of two sons were. By-the-young son his-own father-to
 kahiō chi, 'ai bāp, manā apnā mā tah bandō dai-lai.' Usā
it-was-said that, 'O father, to-me thy-own property from share give.' By-him
 dwanyam-pah apnā mā bandiō. Kāi dī pachhā nandō pūt
both-on his-own property was-divided. Some days after young son
 harkuj yakē-thār kar-kē dūr dēs-tah giō. Ut isā
everything (in) one-place having-made far country-to went. There by-him
 apnā mā mandō kam-mā udā-liō. Chi habbā mā wajhēr-liō,
his-own property bad works-in was-wasted. When all (his) property was-finished,
 ōh dēs-pah yakō haṛō qāhat āyō, ōh saurō hō-giō. Ōh giō,
that country-on one great famine came, he straitened became. He went,
 ōh dēs-mā yakō khān kanah naukār hō-giō. Usā apnā patti-
that country-in one chief with servant became. By-him his-own field-
 tah dai-galiō, chi 'mandah zināwar chār-lai.' Ōh apnā minah-pah
to he-was-sent, that '(you) unclean animal graze.' He his-own desire-on
 ōh bhō khādō, chi zināwar khaita, haṛō kaunē diyā na thā. Chi
that straw would-eat, which animals eat, but any-one giving not was. When
 sūl-mā hō-giō, isā kahiō chi, 'mairō bāp-kā katnā naukār
senses-in became, by-him it-was-said that, 'my father-of how-many servants
 chāngō tak khai, hū bhakō marū. Hū uṭhūgō, apnā bāp-tah jāwūgō,
good food eat, I hungry am-dying, I will-arise, my-own father-to will-go,
 us-tah kahūgō chi, "ai bāp, hū tairō bhī gunāhgār hai. Khudāe-
him-to will-say that, "O father, I thy also sinner am, God-
 kā bhī gunāhgār hai. Is-kō lāyiq nī, chi tairō pūt hō-jāwū;
of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;
 kho apnā naukārā-mā manā ghai-lai." Ōh uṭhiō, apnā bāp-tah āyō.
but thy-own servants-among me put." He arose, his-own father-to came.
 Yō lā dūr thō, chi apnā bāp isā dāthō, tars isā kiō,
He yet far was, that by-his-own father to-him it-was-seen, pity on-him was-made,
 isā bhajiō, ghāra-gharai hō-giō, isā chōmiō. Pūt is-tah
to-him he-ran, embracing took-place, him it-was-kissed. By-son him-to

kahiō chi, 'ai hāp, hñ Khudāē-kā bhī gunāhgār hai, tairō bhī
it-was-said that, 'O father, I (God-of also sinner am, thine also
 gunāhgār hai. Is-kō lāyiq nī chi tairō pāt hō-jāwñ.' Us-kā hāp
sinner am. This-of worth not-I(-am) that thy son I-may-become.' By-his father
 appā naukārā-tah kahiō chi, 'chaṅgō chirpō lai-āō, is-tah ghal-lēō
his-own servants-to it-was-said that, 'good dress bring, him-to put-on
 yakā aṅgri is-ki aṅgri-mā kar-lēō, paṇō is-kā pairā-mā kar-lēō.
one ring him-of finger-on put, shoes him-of feet-on put.

Aō chi tūk khā-lāi, khushāl hō-jāyāi, is sawab-tah chi, yō mairō
Come that food ice-eat, merry become, this reason-for that, this my
 pāt mōyō thō, jimtō hōyō hai; gum giō thō, lab-liō hai.' Wō
son dead was, living become is; lost become was, recovered is.' They
 khushāl hō-giō.
merry became.

Huṇ us-kā harō pāt patti-mā thō. Chi oh āyō, ghar-tah
Now him-of elder son field-in was. When he came, house-to
 nairō hō-giō, git nachan-kā awāz suniō. Yakō naukār-tah hōliō,
near became, songs dancing-of sound heard, One servant-to (he)called,
 usā pachhiō, 'yō ki chhā hai?' Us kahiō, chi, 'tairō
to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy
 bhāi āyō hai, tairō hāp khairāt kiō hai, chi usā rōgh-jōr
brother come is, (by)thy father feast made is, as him sound-and-well
 lādō-hai.'

Oh rus-giō; andar chalā na thō. Bāp is-kā
(by-him)it-has-been-found.' He sulked; within going not was. Father him-of
 nakriō, isā minnat kiō.

Is appē hāp-tah zawāb-mā
came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in

kahiō chi, 'daikh, hitnā machh mūdah māi tairō khaznat kiō hai;
it-was-said that, 'see, so-much long time by-me thy service been-done is;
 hēcharē tairō hē-amri nī kiō hai.

Bhī tāi mānā yakō lailō nī
ever thy disobedience not-by-me done is. Still by-thee to-me one kid not

ditō hai, chi hñ appā dostā kanah khushālī karñ-hai. Har-kadē hi
given is, that I my-own friends with merriment might-make. As-soon-as when

tairō yō pāt āyō, chi tairō mā kachnī-pah udāyō-hai, tāi
thy this son came, by-whom thy property harlots-on wasted-has-been, by-thee
 us-pah khairāt kiō.'

Us kahiō, chi, 'pāt, tū nīt mairō kōr
him-on feast made.' By-him it-was-said, that, 'son, thou always me with

hai, ā mairō har-kuj tairō hai. Yō munāsib thō, chi ham khushālī
art, and my everything thine is. This proper was, that we merriment

karñ, khushāl hñ, tā-chi yō tairō bhāi mōyō thō, jimtō hōyō hai;
make, merry be, because this thy brother dead was, alive become is;
 gum giō thō, lādō hai.'

lost become was, recovered is.'

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō jākat har dī mliēsā gā chārā-thō, parlat-mā grā-fah
One boy every day buffaloes cows used-to-graze, mountain-in village-from
 dār. Yakō dī chihā-pah jili-kiō chi, 'bagyār āyō hai.' Grā
far. One day joke-on it-was-shouted-by-him that, 'wolf come is.' Village
 kā lōk war-nakriō, chi bagyār khadēr-lai. Chi lōk appiā, bagyār
of people went-out, that wolf should-drive-off. When people arrive, wolf
 na thō. Jākat-tah inā pachhō kiō; us kahiō chi, 'hū chhā
not was. Boy-from by-them enquiry was-made; by-him it-was-said that, 'I joke
 karū thō.' Lōk ghar-tah pachhā giō. Dūjā dī yakō parō
making was.' People house-to back went. Second day one leopard
 āyō. Jākat jili-kiō chi, 'warhūri-dō; parō āyō hai.'
came. By-the-boy it-was-shouted that, 'come-running; leopard come is.'
 Lōk kahiō chi, 'yō kūr kahai,' kaunē na giō.
By-the-people it-was-said that, 'this(-boy) lie tells,' any-one not went.
 Parō-nē jākat khā-liō. Chhā-mā kūrya jākat mar-giō.
By-the-leopard boy was-devoured. Joke-in lying boy died.

Numerals.

Ek.	yakō.	Dō.	Tin.	Chār.	Pañj.	Chhē.	Sat.	Ath.	Nau.	Dah.	Yārā.
1	2	3	4	5	6	7	8	9	10	11	
Bārā.	Tērā.	Chaudahā.	Pandā.	Sōhā.	Satarā.	Athāran.	Unī.	Bī.	Ek tē bī.		
12	13	14	15	16	17	18	19	20	21		
Dō tē bī, etc.		Dah tē bī.		Yārā tē bī, etc.		Chawē.		Ek tē chawē, etc.			
22		30		31		40		41			
Dah tē chawē or pañjāh.		Yārā tē chawē, etc.		Sath.		Ek tē sath, etc.		Dah tē sath, etc.			
	50		51		60		61		70		
Chār bī.	Ek tē chār bī.	Dō tē chār bī.	Tin tē chār bī.	Chār tē chār bī, and so on.							
80	81		82		83			84			
Dah tē chār bī.	Yārā tē chār bī.	Bārā tē chār bī, and so on, up to Unī tē chār bī.	San.								
90		91		92		99		100.			

The two following specimens of Ajri will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gūjari. The only real difference is that it borrows more freely from Puṣtō.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRĪ.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I. 1898.)

Ēk japā kā dō pūt thā. Un-mā nandhō pūt-nō bāp-nah
 One man of two sons were. Them-in the-younger son-by father-to
 kahiō, 'ai bāp, manā hup dē kitnā bapdā māṛ manā aprē.
 it-was-said, 'O father, me-to now give how-much share property me-to falls.'
 U-nē appō bisat un-nā bapd ditti. Thōrā dī pichhō oh
 Him-by his wealth them-to dividing was-given. A-few days after that
 luyō habhō kuj ēk thār kar-kē dūr dēs-tah
 boy all whatever one place having-made far land-to
 chal giō. Ut appō māṛ bad-lamqī-mā udā
 having-gone went. There his-own property debauchery-in having-caused-to-fly
 chhōriō. Us thār-mā har-kuj lag-giō. Mhī us dēs-mā
 was-wasted. That place-in everything was-spent. Then that country-in
 bapō qāhat pai-giō. Yō hup muhtāj hō-giō. Mhī us dēs-mā
 great famine fell-went. He now poor became. Then that country-in
 ēk khān-kā kuyō jā rahiō, is-nē appā patā-mā mīdhō
 one chief-of in-vicinity going remained, him-by his-own field-in swine
 chārap-kā bāstē chālāiō. Us-kō yō mīnō thō oh bhō jō
 grazing-of for was-sent. Him-of this craving was that straw which
 mīdhā khāē yō bhī khā-kē raj rahē. Khū' kōi kuj
 swine eat this also having-eaten satisfied may-remain. But anyone anything
 na thō de. Mhī surt-mā āyō, tē kahiō, 'Mērā bāp-kā
 not was giving. Then sense-in came, and it-was-said-by-him, 'My father-of
 muchh muchh mājhi hai, muchh-muchh tuk khāē, tē hū bhukh-tē
 many many servants are, plentiful food eat, and I hunger-from
 marū hai. Hū ūth-kē appā bāp-kā kuyō jā rahīgō. Hū us-
 dying am. I rising my-own father-of in-vicinity going will-remain. I him-
 tab kahīgō, "ai bāp, Rab-kē agē bhī, tērē agē bhī, gunāh kiō; hup us
 to will-say, "O father, God-of before also, of-thee before also, sin done; now that
 lakat-kō nahī jō tairō pūt hō-jawū. Manā appā mājhi-kē
 ability-to not(-am) that thy son should-become. Me-to thy-own servant-of

¹ Paktō.² Corruption of *liyāyat*.

shān ek mājhi jōr-lā." *Like one servant make.*" Then rising his-own father-of in-proximity went. Us bēre jē dār thō agā-dā' bāp-nē agā dīthō, taras¹ kiō, jhab *That time when far was him-of father-by he was-seen, pity was-taken, haste* kiō, agā-dā garā-nār lālō, atē muchh piār ditti. Pāt agā-dā kahiō *was-made, him-of neck-with applied, and much love given.* Son him-of said, 'ai bāp, Rab-kē atē tārē agē yō gunah kiō, hup us lakat-kā *'O father, God-of and thee before this sin done, now that ability-of* nahī, jē tairō pāt hōyō.' Bāp apnā mājhīā-dā kahiō jē, 'chaṅgā *not (am), that thy son I-may-be.*' Father his-own servants-to said that, 'good chaṅgā chīrā kaḍ-kē lē-āō, is-dā lawā-chhōrō, atē is-kā *good robe taking-out bring, him-to clothe, and him-of* bath mā angri, tē pairā-mā chhitar lawā-chhōrō, atē khāē tē khushāl *hand in ring, and feet-in shoes put-on, and we-may-eat and festivity* manāē; jē mairō yō pāt mar giyō thō, tē hup jītō hō-giō; gun giō *celebrate; as my this son dead gone was, and now alive became; lost gone* thō, hup labh-liō hai.' Mhī khushālī karap-lagiā. *was, now recovered is.* Then merriment they-to-make-began.

Us-kō barō pāt pātā-mā thō, kērē bēre ghar-dā nērō ayō, gīt tē *His elder son field-in was, what time house-to near came, singing and* nachan-kā āwāz sun-liō. Us bēre ek ashnā jān-tah sadiō *dancing-of sound was-heard. That time one acquainted man-to it-was-called-by-him)* tē tapōs² kiō jē, 'yō kē chhar hai?' Tā us-nē kahiō jē, 'tairō *and enquiry was-made that, 'this what matter is?'* And him-by said that 'thy bhāī ayō hai, tē tairō bāp-nē muchh rōṭī kiō hai, is matlah-kā *brother come is, and thy father-by great feast made is; of this reason-of* chī oh rōgh-jōr³ ā-giō-hai.' Khapā hō-giō, ghar-dā andar na bariō. *that he safe(-and)-sound he-come-is.* Angry he-became, house-of inside not entered. Mhī agā-dā bāp bāhar ayō, agā-dā pukhlā⁴ kiō. Us-nē bāp-tah *Then his father out came, him pacified made.* Him-by father-to jawāb-mā kahiō, 'Dekh, itnā samā māī tēri khidmat kiō hai, kadē *reply-in it-was-said, 'See, (for) so-many years by-me thy service done is, ever* bhī tērō hukam-tē bāhar nahī hōyō. Kadē bhī tāī manā ek lailō *even thy order-from beyond not I-became. Ever even by-thee me-to one kid* ditti nahī jē māī apnā yār ashnā nār khushālī *was-given not that by-me my-own friend (and) acquaintance with merriment* kiō hōtī. Hup, jē yō tērō pāt ayō hai, chī tairō māī kachni-pah *made might-be. Now, that this thy son come is, by-whom thy property harlots-an*

¹ Corruption of *do lagha*. Pūṣṭō = of him, the position of the dā is probably the result of the influence of Pūjābī, which has *us-dā* for 'of him.'

² Pure Pūṣṭō word = pity.

³ Pure Pūṣṭō word = enquiry.

⁴ *rōṭī* for pure Pūṣṭō = safe and sound.

⁵ *pukhlā*. Pūṣṭō word = reconciled.

gharak kiō-hai, taī us-pah kitnī muchh khair¹ kiō,
sunk has-been-made, by-thee him-on how-much large feast made.'

Us-nē agā-dā² kahiō, 'ai pūt, hamēsh tū mairē kurē hai.

Him-by him-to it-was-said, 'O son, always thou me near are.

Jē-kuj mairō hai, oh tairō hai; khushālī karā, tē khushāl
Whatever mine is, that thine is; merriment making, and merry

hōp munāsib thō, kiō yō tairō bhāi mar-giō thō, jītō
being proper was, because this thy brother dead was, alive

hō-giō; gum-giō thō, hup labh-liō-hai.
became; lost was, now recovered-is.'

¹ Corruption of Pashto *Khairāt*, a feast.

² *Agā-dā* = *agā-dā* = 'to him' in Pashto.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YOUSUFZAI AJRI.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ek janō dhākā-mā bakri chārai thō. Ek dī par-mā
 One man mountain-in goats grazing was. One day rock-in
 maikhū labh-liō. Us-nē kahiō chi, 'hū kap-liyūgō,' khō
 honey(-comb) was-found. By-him it-was-said that, 'I will-cut-it-off,' but
 hath us-kō nā apriō, kiō-jē thār saupō tē aukhō thō.
 hand him-of not reached, because the-place narrow and difficult was.
 Mhī wuh grā-tah āyō, dārū liō, tē par-tah
 Then he village-to came, gunpowder was-taken-by-him, and rock-to
 giō; us-kō hēt dab-chhōriō, chi ag lā-kē par
 went; it-of beneath it-was-buried(-by-him) that fire applying rock
 udā-chhōriō, tē maikhū habhā kad-liyūgō. Mhī palitah-nah ag
 I-will-blow-up, and honey all will-extract. Then fuse-to fire
 lā-kē bais-rahiō. Mhī daz hōyō, par phut-glō, janō
 applying he-sat-down. Then explosion became, rock burst, (the-)man
 udā-chhōriō. Ut maikhū-kō armān-mā mar-giō.
 was-blown-up. There honey-of longing-in he-perished.

Numerals.

Ek.	Dō.	Trai.	Chār.	Pañj.	Chhē.	Sat.	Ath.	Nō.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12
Tērā.	Chaudā.	Pandā.	Sōhrā.	Satārā.	Athārā.	Unā.	Bī	Ēk tē bī			
13	14	15	16	17	18	19	20	21			
Dō tē bī, etc.	Dah tē bī.	Yārah tē bī, etc.	Ch'ri.	Ēk tē ch'ri, etc.	Dah tē ch'ri.						
22	30	31	40	41	50						
Yārah tē ch'ri, etc.	Trai bī.	Ēk tē trai bī, etc.	Dah tē trai bī.	Yārah tē trai bī, etc.							
51	60	61	70	71							
Chār-bī.	Ēk tē chār-bī, etc.	Dah tē chār-bī.	Yārah tē chār-bī, etc.	Sōh.							
80	81	90	91	100.							

GUJURĪ OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *nā* instead of *na*, the postposition of the dative, and *kīhō* instead of *kēhō* for 'said.'

The borrowed forms come from Kashmiri, and some of them are instructive. In the word *kīhō* for *kahiō*, from *kahpō*, to say, we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhī*, a daughter, becomes first *dī*, and then *tī*; *ghōrō*, a horse, becomes first *gōrō*, and then *kōrō*; *bharnō*, to fill, becomes first *barnō*, and then *parnō*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *i*, like *ādmi*, a man, shorten the *i* in the oblique plural, forming *ādmiā*, not *ādmiā*. So also feminines like *kōrī*, a mare: *Tī*, a daughter, and *gā*, a cow, have their nominative plurals *tīā* and *gāwā*, respectively. We thus get the following forms:—

SINGULAR.				PLURAL.			
Nom.		Obl.		Nom.		Obl.	
<i>kōp</i> , a horse	.	<i>kōpā</i>		<i>kōpā</i>		<i>kōpā</i>	
<i>bāp</i> , a father	.	<i>bāp</i>		<i>bāp</i>		<i>bāpā</i>	
<i>ādmi</i> , a man	.	<i>ādmi</i>		<i>ādmi</i>		<i>ādmiā</i>	
<i>kōrī</i> , a mare	.	<i>kōrī</i>		<i>kōrī</i>		<i>kōrīā</i>	
<i>tī</i> , a daughter	.	<i>tī</i>		<i>tīā</i>		<i>tīā</i>	
<i>gā</i> , a cow	.	<i>gā</i>		<i>gāwā</i>		<i>gāwā</i>	

The postpositions are:—

Agent,	<i>nā</i> .
Acc.-Dat.	<i>nā</i> , sometimes <i>kē</i> .
Inst.	<i>nāl</i> .
Abl.	<i>(hā)</i> .
Gen.	<i>kō</i> , <i>gō</i> .
Loc.	<i>mā</i> , in, on; <i>par</i> , on; <i>kōlē</i> , near.

The usual postposition of the dative is *nā* (not *na*), but *kē* sometimes appears, as in phrases like *us-kē lāō*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tīā-gō*, of the daughters; *ādmi-gō*, of the man; *ādmiā-gō*, of the men; *tākā-gī chōfī-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bāgrī dialect of Mārwarī, and related forms are *gai*, the sign of the dative in the Maiyā of the Indus Kohistān, and *gō*, the sign of the dative, in the Gādī dialect of Chamālī.

Kō and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kā*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ek*, one, when used as an indefinite article, is *ekay*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou.
Sing.		
Nom.	<i>hū</i>	<i>tū</i>
Ag.	<i>mai</i>	<i>taī</i>
Dat.	<i>minā</i>	<i>tinā</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tōrō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Ag.	<i>ham-uē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mahārō</i>	<i>thārō</i>

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	<i>yū</i>	<i>uū</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yī</i>	<i>vī</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jērō*, who, and *sō* (obl. *tis*), that. So, *kōṇ* (obl. *kis*), who? and *kē*, what? *kōi*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing.	Plur.
1.	<i>hō</i>	<i>hā</i>
2.	<i>hai</i>	<i>hē</i>
3.	<i>hai</i>	<i>hē</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, is not, used for all persons of both numbers, as in *is-lāik kō nai*, I am not at all worthy; *badal nai kariō*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *na*.

The following are the main points of the conjugation of the **Active Verb** :—

The Infinitive ends in *gō* (*nō*) as in *hōṇō*, *mārṇō*. The oblique form ends in *an* (*an*), the *a* being dropped if the root ends in a vowel. Thus, *hōṇ lagō*, he began to be; *karan lagō*, they began to make; *chāran chālāyō*, sent (him) to feed (swine); *gān-kō*, of singing; *nachchan-kō*, of dancing.

The Present Participle ends in *tō*, thus *hētō*, *mārtō*. In *khātō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *iō* as in *māriō*. This, like the Swāt *ēō*, is liable to be contracted to *ē*, as in *marē*, dead.

Irregular are :—

<i>jāṇō</i> , to go	Past Part.	<i>giō</i>
<i>āyō</i> , to come	" "	<i>ōyō</i>
<i>lēṇō</i> , to take	" "	<i>liō</i>
<i>dēṇō</i> , to give	" "	<i>dittō</i>
<i>baiaṇō</i> , to sit	" "	<i>baīṭhō</i>
<i>kakṇō</i> , to say	" "	<i>kiḥō</i>
<i>lagṇō</i> , to begin	" "	<i>lagō</i>
<i>karnō</i> , to do, is regular, making <i>kariō</i> .		

In this form of Gujuri, the past participle frequently takes the suffix *vi*, without changing its meaning, as in *māriō-vi*, *lagō-vi*. So we have *baīṭhō-vi hai*, he is seated (sentence 230); *liō-vi hai*, you have taken (240); *marē-vi* (or *māriō-vi*) *thō*, he was dead; *gum giō-vi thō*, he was lost; *āyō-vi hai*, (thy brother) has come; *rūṭi kari-vi hai*, he has made a feast. Perhaps this suffix means 'gone,' and we may in this way compare it with the Sindhi word *viō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mār*, strike; *dē*, give (sentence 234). *Lē-la*, take (sentence 235), seems to be irregular.

The Old Present is thus conjugated :—

Singular	Plural
1. <i>mārāṁ</i> , <i>mārō</i>	<i>mārāṁ</i>
2. <i>mārō</i>	<i>mārē</i>
3. <i>mārē</i> , <i>mārā</i>	<i>mārē</i>

Lagōvi (pl. *lagōvi*; fem. *logīvi*), the past participle of *lagṇō*, may be added to any of these forms. Thus, *gadrō ācē lagōvi*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hō*, I am striking = Hindī *mār rahā hū*.

The Imperfect is *mār rahiō*, I was striking = Hindī *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gī*) to the old present. Thus, *mārāṁgō* or *mārōṅgō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hū giō*, not *hū giōṁ*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tā*, to mean 'when.'

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURI.

KASHMIR.

Ekaj-janā-nā dō pūt thā. Un-bichehñ nīkrā-nē
One-person-to two sons were. Them-from-among the-younger-by
 abā-nā kihō, 'Ō abā, māl-kō hīsō, jō minā
the-father-to it-was-said, 'O father, the-property-of share, which to-me
 āwē, minā dē. Phīr us-nē māl un-nā baṇḍ-dittō.
may-come, to-me give. Then him-by the-property them-to was-divided-out.
 Thōrā-diyārā piehhe nīkrā-gadrā-nē sārō-kuchh haṭlō kar-kē
A-few-days afterwards the-younger-son-by everything collected made-having
 ēkaṇ-dūr-kā-mulk-mā jān lagō, hōr ūgā apṇō māl
a-distance-of-country-in to-go began, and there his-own property
 paīrā-kammā-nāl urāyō. Phīr tā sārō-kuchh kharch
had-work-in was-caused-to-fly-away. Then when everything expended
 kar-chhōrō, us-mulk-mā barō kāl piō, hūr wū kaṅgāl
was-made-completely, that-country-in a-great famine fell, and he poor
 hōn lagō. Phīr us-mulk-kā ēkaṇ-bārā-sardār-kōlō jā-lagō.
to-be began. Then that-country-of a-great-chief-near he-went-(and-)stuck.
 Us-nē us-nā apñā-dōgiā-mā bankutā chāran chalāyō, hōr us-nā
Him-by him-as-for his-own-fields-in swine to-feed he-was-sent, and him-to
 armān thō ki, 'un-sakkā-nāl, jērā bankutā khāē, apṇō pēt
longing was that, 'those-husks-with, which the-swine eat, my-own belly
 parñ, ki us-nā kōi nai dē-thū. Hōr hōsh-mā āyō,
I-may-fill, because him-to anyone not giving-was. And sense-in he-came,
 kihō, 'mērā-abā-kā kitnā māñjiā-nā jōr rūṭi hai, hōr hñ
it-was-said, 'my-father-of how-many servants-to much bread is, and I
 pukkhō marñ. Hñ ūṭh-kē apñā-abā-kōlē jāōgō, phīr us-nā
hungry die. I arisen-having my-own-father-near will-go, again him-to
 kahōgō ki, 'Ō abā, māī āsmān-kā hōṭā hōr tērā
I-will-say that, 'O father, by-me heaven-of in-the-presence and of-thee
 hōṭā gunāh kariā, hōr hñ is-lāik kō nai ki
in-the-presence sins were-done, and I this-worthy at-all am-not that
 phīr tērō pūt kālāō; minā apñā-māñjiā bichehñ ēkaṇ-kē
again thy son I-may-be-called; me thine-own-servants from-among one-to
 brābar banā." Phīr ūṭh-kē apñā-abā-kōlē giō, hōr wū
like make." Then arisen-having his-own-father-near he-went, and he

ajjā dūr thō, ki us-nā dekh-kē us-kā abā-nā tars
yet far was, that him (acc.) seen-having him-of the-father-to compassion
 āyō; phir dōr-kē gal lā-liō, hōr much muni
came; then run-having (on-the-)neck he-was-applied, and much kiss
 ditti. Gadrā-nē us-nā - kihō ki, 'ō abā, maī āsmān-kā
was-given. The-son-by him-to it-was-said that, 'O father, by-me heaven-of
 hōtā hōr tērā hōtā gunāh kariā, phir is-lāik
in-the-presence and of-thee in-the-presence sins were-done, and this-worthy
 nai ki phir tērō pūt kahāō.' Bāp-nē
I-am-not that again thy son I-may-be-called.' The-father-by
 appā-mānjā-nā kihō, 'chāngi-thū chāngi pōshāk kar-lē-āō, phir
his-own-servants-to it-was-said, 'good-than good garment bring-forth, and
 us-kē lāō; hōr us-kā hatth-mā chhāp, hōr pairā-mā jōrō
him-to put-on; and him-of hand-on a-ring, and feet-on pair(-of-shoes)
 lāō; hōr ham khātā khōshī karā; kyūki mērō yū gadrō
put-on; and we eating rejoicing may-make; because my this son
 marē-vī thō, hun jivio hai; gum giō-vī thō, hun thāyō.' Hōr
dead was, again alive is; lost gone was, again was-found.' And
 vī khōshī karan lagā.
they rejoicing to-make began.

Hōr us-kō barō gadrō dōgi-mā thō. Tā ghar-kē nērē
And him-of the-big son the-field-in was. When the-house-of near
 āyō, gān-kō hōr nachhān-kō āwāz suniō. Phir ēkan-mānjā-nā
he-came, singing-of and dancing-of sound was-heard. Then one-servant-to
 kāk-kē puchehhō ki, 'yū kē hai?' Us-nē us-nā
called-having it-was-asked that, 'this what is?' Him-by him-to
 kihō ki, 'tērō bhāi āyō-vī hai, hōr tērā-abā-nē barī
it-was-said that, 'thy brother come is, and thy-father-by a-great
 rūṭī kari-vī hai, is-wastē ki wū chāngō-bhalō āyō.' Wū
bread (i.e. feast) made is, this-for that he good-well come.' He
 khafā hō-kē na māni ki, 'andar jāō.' Phir
angry become-having not it-was-wished that, 'within I-may-go.' Then
 us-kā abā-nē bahar ā-kā wū manāyō. Us-nē
him-of the-father-by outside came-having he was-entreated. Him-by
 abā-nā jawāb-mā kihō, 'dekh, itnā-barsā-thū hū tērī
the-father-to answer-in it-was-said, 'see, so-many-years-from I thy
 khidmat kartō rahiō-hō, hōr kadī tērā-hukm-thū badal nai
service doing remained-am, and ever thy-command-from against not-is
 kariō, par tē kadī ēk bakri-kō bachchō minā na ditti, ki
done, but by-thee ever one goat-of young-one to-me not was-given, that

apuā-dōstā-nāi khōshi karū; hōr tã tērō yū gadrō āyō,
my-own-friends-with rejoicing I-may-make; and when thy this son came,
 jis-nē tērō māl pairā-kammā-mā upāyō, tē us-kē
whom-by thy property had-work-in was-caused-to-fly-away, by-thee him-of
 wāstē harī rūṭi kari.' Us-nē us-nū kihō, 'Ō bachchā,
for a-great feast was-made.' Him-by him-to it-was-said, 'O child,
 tū hamēsh mērō-kōlē hai, hōr jō-kuchh mērō hai, sō tērō hai;
thou always me-near art, and whatever mine is, that thine is;
 magar khōshī manānī hōr khōsh hōnō lāzam thō, is-wāstē
but rejoicing to-be-celebrated and happy to-become proper was, this-for
 ki tērō yū bhāi mariō-vi thō, sō jīviō hai; hōr gum giō-vi thō,
that thy this brother dead was, he alive is; and lost gone was,
 sō ajj thāyō-hai.'
he now found-is.'

GUJARĪ OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujurs of the hill country speak Gujurī, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujurs, and their language Gujurī, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujarī has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows:—

District.	Number of speakers.
Gujrat	111,000
Gurdaspur	60,000
Kangra	8,460
Hoshiarpur	47,489
Total	226,949

An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujurī spoken in Hazara, and of the local Pañjābī. Gujurī and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujarī of Gujrat.

GUJARĪ OF GUJRAT.

Ikk-japā-kē dō puttar thā, Un-vichahō nikkō puttar-nē
One-man-of two sons were. Them-from-among the-younger son-by
 pēū-nū ākhēō, 'bāp, ham-nū apnā hissō-bāri, jō-kuchh-āwē,
father-to it-was-said, 'father, me-to my-own share, whatever-comes,
 dē, Us-nē un-kō apnī jāydāt-kē hissō-bāri wand-dittō.
give. Him-by them-to his-own property share was-decided.
 Thōrā-dinō-kē bād nikkō-puttar-nē apnā māl-asbāb lai-kē
A-few-days-of after the-younger-son-by his-own property taken-having
 dūr-kē mulk tur-giō. Mārā kammō vichēh ōdhar apnā
a-distance-of country went-away. Wicked deeds in there his-own
 māl gāwā-dittō. Jis-wakt ō sārō māl kharch
property was-wasted. When he all property expenditure
 kar-chukō, phēr us-mulk-vichēh kāl pai-giō. Phēr ō garīb
made-completely, then that-country-in a-famine fell. Then he poor
 hō-giō. Phēr ō us-mulk-dē raīs kōl kāmō jā-reō.
became. Then he that-country-of chief near as-servant went-(and-)stayed.

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujarī, Pañjābī and even Hindōstānī. To Hindōstānī belong forms such as *un-kō* (Gujarī *un-nā*), to them; *thōrā dinō-kē bād* (Gujarī *thōrā dinā-kē bād*); *japā-kē* (Gujarī *japā-kā*), and so on. To Hindōstānī or Pañjābī belong phrases such as *apnā māl* (Gujarī *apnō māl*); and the mixed *apnā hissō* (Gujarī *apnō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttar-nē*, or *jāydāt-kē hissō-bāri wand-dittō*, defies analysis. Pure Pañjābī in their form are *pēū-nū*, to the father, and *mulk-dē raīs kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujarī.

GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstānī. The following specimen shows hardly a trace of real Gujarī.

Ikk-ādmī-kē	dō	puttar	thē.	Chhōtē-nē	apnē-bāp-nū			
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger-by</i>	<i>his-own-father-to</i>			
kihā	ki,	'hē	bāp,	mārā	hēsā	dē-kar	mērē-kō	wakh
<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>my</i>	<i>share</i>	<i>given-having</i>	<i>me-to</i>	<i>separate</i>
kar-dē.	Bāp-nē	dōhā-puttrā-nū	hēsā	wand-kē	dē-diā.			
<i>make.'</i>	<i>The-father-by</i>	<i>the-two-sons-to</i>	<i>share</i>	<i>divided-having</i>	<i>was-given.</i>			
Thōrē-dinē-pichchhē	chhōtā	puttar	sārī	jāidād	lai-kē			
<i>A-few-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>			
pardēs-nū	giō.	Utthī	sārī	jāidād	gāwā-dī.	Us-halait-mē		
<i>a-foreign-land-to</i>	<i>went.</i>	<i>There</i>	<i>all</i>	<i>property</i>	<i>was-lost.</i>	<i>That-foreign-country-in</i>		
barā	kāl	hō-giā.	Ohō	laṛkā	barā	mārā	hō-giā.	Pardēs-mē
<i>a-great</i>	<i>famine</i>	<i>became.</i>	<i>That</i>	<i>boy</i>	<i>very</i>	<i>thin</i>	<i>became.</i>	<i>The-foreign-land-in</i>
kiśī-grā-dē-ikk-ādmī-dē	pās	ohō	kāmā	rihā.				
<i>a-certain-village-of-a-man-of</i>	<i>near</i>	<i>he</i>	<i>as-servant</i>	<i>remained.</i>				

GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujarī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmi-kō* for *ādmi-kā* and *lōhkō-nē* for *lōhkā-nē*.

On the whole, in this dialect, the Gujarī element predominates, but every now and then the Pañjābī influence comes to the front, as in the dative termination *nō*, a corruption of the Pañjābī *nā*.

Kisī-ādmi-kō	dō	pūt	thā.	Un-mā-tē	lōhkō-nē	
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>	
bāp-nō	kahyō,	'ai	bāp,	laṭō-paṭō-mā-tē	jō	mērō hisso
<i>the-father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>what</i>	<i>my share</i>
niklē,	sō	min-nō	dē-dē.'	Tā	un-nō	un-nō apnō
<i>comes-out,</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>him-by</i>	<i>them-to his-own</i>
band-dinno.	Matā	dhiārō	nahī	hitō	kō	lōhkō pūt
<i>was-divided-ont.</i>	<i>Many</i>	<i>day</i>	<i>not</i>	<i>passed</i>	<i>that</i>	<i>the-younger son</i>
sab-kuchh	kaṭṭhā	kar-kē	dūr-dēs-nō	chalō-gēo,	hōr	utthē
<i>everything</i>	<i>together</i>	<i>made-having</i>	<i>a-far-country-to</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>
luchpan-mā	dhiārō	guwā	apnō	laṭō-paṭō	urā-dinno.	
<i>debauchery-in</i>	<i>the-day</i>	<i>a-spending</i>	<i>his-own</i>	<i>property</i>	<i>was-caused-to-fly-away.</i>	
Jō	ōh	sab-kuchh	guwā-chukō,	tā	us-dēs-mā	barā kāl
<i>When</i>	<i>he</i>	<i>everything</i>	<i>spent-completely,</i>	<i>then</i>	<i>that-country-in</i>	<i>a-great famine</i>
pēō,	hōr	ōh	kaṅkāl	hō-gēo.	Hōr	ōh jā-kē
<i>fell,</i>	<i>and</i>	<i>he</i>	<i>indigent</i>	<i>became.</i>	<i>And</i>	<i>he gone-having</i>
rainēwālē-mā-tē	ikkaṅ-kē	ghar	raim	lagō.	<i>that-country-of</i>	
<i>the-dwellers-in-from</i>	<i>one-of</i>	<i>(in-)house</i>	<i>to-dwell</i>	<i>began.</i>		

GUJARĪ OF HOSHIARPUR.

The following specimen shows that the Gujarī of Hoshiarpur closely resembles that of Kangra. The Pañjābī influence is, perhaps, a little stronger, and the whole is more grammatical, — but that is all.

Ek-śdmī-kā dō putt thā. Dohā-mē-sē chhoṭā-nē bāp-nū
One-man-of two sons were The-two-in-from the-younger-by the-father-to
 kihō, 'sun, bāp, jo mērā-māl-kō hissa hai, sō min-nū
it-was-said. 'hear, father, what my-property-of share is, that me-to
 dē-dē.' Phir bāp-nē māl band-dinhā. Thōrā-dinhā-māgrō
give. Then the-father-by the-property was-divided-out. A-few-days-after
 chhoṭā-putt-nē sabh-kuchh katthō kar-kē kitō dūr-nū
the-younger-son-by everything together made-having some-whither distance-to
 chalō-giō. Ughā jā-kē apnō māl uchakpamā-bich khō-dinhā.
went-away. There gone-having his-own property debauchery-in was-toasted.
 Jab sabh-kuchh muk-giō, us-dēs-bich kāl pai-giō, aur ōh
When everything was-expended, that-country-in a-famine fell, and he
 garib hō-giō. Tā us-dēs-kā ikk-amīr-kō kāmō hō-giō.
poor became. Then that-country-of a-prince-of servant he-became.

STANDARD WORDS AND PHRASES

English.	Māwātī.	Qajari (Hassara).	Yōsafai (Qajari).
1. One	Ek	Ek	Yakō
2. Two	Do	Do	Do
3. Three	Tin	Tre	Tin
4. Four	Chyār	Chār	Chār
5. Five	Pāñh	Pāñj	Pañj
6. Six	Chhai	Chha	Chhō
7. Seven	Sat	Satt	Sat
8. Eight	Ath	Aṭṭh	Ath
9. Nine	Nau	Nē	Naū
10. Ten	Das	Das	Dēh
11. Twenty	Bis	Bi	Bi
12. Fifty	Pāchās	Das-tē-chāh	Pañjāh
13. Hundred	Sau	Sau	Sau
14. I	Maī	Hū	Hū
15. Of me	Mārō	Mārō	Mārō, mairi (fem.)
16. Mine	Mērō	Mērō	Mārō, mairi (fem.)
17. We	Ham	Ham	Ham
18. Of us	Mhārō	Mhārō	Mahārō, mahāri (fem.)
19. Our	Mhārō	Mhārō	Mahārō, mahāri (fem.)
20. Thou	Tū	Tē	Tū, tō
21. Of thee	Tērō	Tērō	Tairō, tairi (fem.)
22. Thine	Tērō	Tērō	Tairō, tairi (fem.)
23. You	Tam	Tam	Tam
24. Of you	Thārō	Thārō	Thārō, thāri (fem.)
25. Your	Thārō	Thārō	Thārō, thāri (fem.)

IN THE VARIOUS FORMS OF GUJURĪ.

Yānīzāl Ajrī.	Gujurī (Kashmir).	English.
Ek	Ek	1. One.
Do	Do	2. Two.
Traī	Tra	3. Three.
Chār	Chār	4. Four.
Pañj	Pañj	5. Five.
Chhō	Chha	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭh	8. Eight.
Nō	Nau	9. Nine.
Dah	Das	10. Ten.
Bi	Bi	11. Twenty.
Dah 14 ch'ri	Pañjā	12. Fifty.
Soh	Sō	13. Hundred.
Hē	Hē	14. I.
Mairō	Mēro	15. Of me.
Mairō	Mēro	16. Mine.
Ham	Ham	17. We.
Mahārō	Mahēro	18. Of us.
Mahārō	Mahēro	19. Our.
To	Tē	20. Thou.
Tairō	Tēro	21. Of thee.
Tairō	Tēro	22. Thine.
Tam	Tam	23. You.
Thārō	Thēro	24. Of you.
Thārō	Thēro	25. Your.

English.	Méwāl.	Gujarī (Hans).	Vāṇśālī Gujarī.
26. He	Wā (fem. wā)	Ō (fem. wā)	Oh, wuh
27. Of him	Wāī-kō	Ua-kō	Ua-kō, ua-ki (fem.)
28. His	Wāī-kō	Ua-kō	Ua-kō
29. They	Wā	Wā	Wā
30. Of them	Un-kō	Un-kō	Un-kō, un-kā (obl.)
31. Their	Un-kō	Un-kō	Un-kō, un-kā (obl.)
32. Hand	Hā	Hotth	Hath
33. Foot	Pā	Pair	Pair
34. Nose	Nā	Nakk	Nakh
35. Eye	Ākha	Akha	Akh
36. Mouth	Mā	Mū	Mō
37. Tooth	Dā	Dand	Dand
38. Ear	Kā	Kann	Kan
39. Hair	Bā	Bā	Bah
40. Head	Sir	Sir	Sar
41. Tongue	Jib	Jibh	Jibh
42. Belly	Pe	Dhiddh	Dhadh
43. Back	Māgar	Mār	Lappō
44. Iron	Lā	Lāhō	Lohō
45. Gold	Sōn	Sōnō	Ratō zar
46. Silver	Rap	Rappō	Chitō zar
47. Father	Bāp	Bāpp	Bāp
48. Mother	Mā	Mē	Mā
49. Brother	Bhā	Bhā	Bhā
50. Sister	Bāhā	Bhē	Bāy
51. Man	Ādmī	Ādmī	Admī
52. Woman	Lugā	Trīmt	Trīmat

Vāṇśat Ajṭ.	Gujarī (Kashmir).	English.
Oh, wah . . .	Wā . . .	26. He.
Ua-ko . . .	Ua-ko . . .	27. Of him.
Ue-ko . . .	Ue-ko . . .	28. His.
Wā . . .	Vī . . .	29. They.
Un-ko . . .	Un-gō . . .	30. Of them.
Ue-ko . . .	Un-gō . . .	31. Their.
Hath . . .	Hatth . . .	32. Hand.
Pair . . .	Pair . . .	33. Foot.
Nak . . .	Nakk . . .	34. Nose.
Akh . . .	Akkh . . .	35. Eye.
Mūh . . .	Mūh . . .	36. Mouth.
Dand . . .	Dand . . .	37. Tooth.
Kan . . .	Kann . . .	38. Ear.
Bā . . .	Bāl . . .	39. Hair.
Sir . . .	Sir . . .	40. Head.
Jibh . . .	Jib . . .	41. Tongue.
Dhid . . .	Pat . . .	42. Belly.
Maṅgār . . .	Māṅg . . .	43. Back.
Loh . . .	Loh . . .	44. Iron.
Ratto zar . . .	Sono . . .	45. Gold.
Chittō zar . . .	Chāndī . . .	46. Silver.
Bap . . .	Abā (<i>one's own father</i>), bāp (<i>another's father</i>).	47. Father.
Mē . . .	Amā . . .	48. Mother.
Bhāi . . .	Bhāi . . .	49. Brother.
Bah . . .	Bahai, bahap . . .	50. Sister.
Jayō . . .	Admi . . .	51. Man.
Trōmt . . .	Zanānā . . .	52. Woman.

English.	Māṭhī.	Gujarī (Hansa).	Yāmatī Gujarī.
53. Wife	Lugāī	Trīmat	Trīmat
54. Child	Bājak	Ha	Ha
55. Son	Bapō	Pai	Pai
56. Daughter	Bapī	Dhi	Dhi
57. Slave	Bādo	Qhālām	Mrayō
58. Cultivator	Jimīdār	Zimīdār	Zamīdār, harī
59. Shepherd . . . .	.....	Ājī	Ājī
60. God	Isur	Khudā	Khudā
61. Devil	Bhāt	Shātān	Shātān
62. Sun	Soraj	Dih	Dī (also means 'day')
63. Moon	Chād	Chann	Chan
64. Star	Tārō	Tārō	Tārō
65. Fire	Āg	Agg	Ag
66. Water	Pāpī	Pāpī	Pāpī
67. House	Ghar	Ghar	Ghar
68. Horse	Ghōpī	Ghōpī	Ghōpī
69. Cow	Gāy	Gā	Gā
70. Dog	Kuttō	Kuttō	Kuttō
71. Cat	Bilāī (fam.)	Bilō (mam.)	Bil
72. Cook	Kakapō	Kakkar	Kākar
73. Duck	Batak	Balk	Batakō
74. Ass	Gadhō	Khōs	Gadhō
75. Camel	Ūṭh	Ūṭh	Ūṭh (Purāṭh), nṭh
76. Bird	Pakhārī	Pakhārī	Chīrī
77. Go	Jā	Jā	Chal, (infinitive) chalap
78. Eat	Khā	Khā	Khā, khāwā
79. Sit	Bais	Bais	Bais, baīwā

Yāmfraī Ajri	Gujarī (Kashmir).	English.
Trōmt	Mān	53. Wife.
Nikkō, mānām	Bachā	54. Child.
Pōt	Pōt (<i>one's own son</i>), gadrō (<i>another's son</i>).	55. Son.
Dhī	Ṭī	56. Daughter.
Golō	Gulām	57. Slave.
Hapī	Hāh	58. Cultivator.
Ajri	Pahālō	59. Shepherd.
Khudā	Khudā	60. God.
Shaitān or Shatān	Shūhū	61. Devil.
Dī	Dih	62. Sun.
Chan	Chān	63. Moon.
Tārō	Ṭārō	64. Star.
Ag	Ag	65. Fire.
Pāpī	Pāpī	66. Water.
Ghar	Ghar	67. House.
Ghōp	Kōp	68. Horse.
Gā	Gā	69. Cow.
Kutō	Kutō	70. Dog.
Bih	Bih	71. Cat.
Kakur	Kakur	72. Cock.
Ṭai (<i>Papāṭ</i>)	Batak	73. Duck.
Gaddō	Kaddō	74. Ass.
Ūṭh	Ūṭ	75. Camel.
Chīpī	.....	76. Bird.
Chal	Jā	77. Go.
Khā	Khā	78. Eat.
Bais	Bais	79. Sit.

English.	Māṇḍī.	Gujari (Hemak).	Yārasai Gujarī.
80. Come . . .	Āv . . .	Āu . . .	Ā, ā-jā, āwau . . .
81. Bent . . .	Mār . . .	Mār . . .	Mār, mārap . . .
82. Stand . . .	Uṭh . . .	Khaḍ . . .	Khaṇḍ hō, khaṇḍ hōo . . .
83. Die . . .	Mār . . .	Mar . . .	Mar-jā, marap . . .
84. Give . . .	De . . .	De . . .	Dai, daiwau . . .
85. Has . . .	Dauṭ . . .	Saa . . .	Bhaj, bhajan . . .
86. Up . . .	Upar . . .	Uṭrā . . .	Oṭhṛā . . .
87. Near . . .	Nīpō . . .	Nērai . . .	Naiṛō . . .
88. Down . . .	Nichai . . .	Taiḷ . . .	Tērā . . .
89. Far . . .	Dār . . .	Dar . . .	Dar . . .
90. Before . . .	Āgai . . .	Aggō . . .	Agō . . .
91. Behind . . .	Pichhai . . .	Pichchhā . . .	Chhēkar, pachhō . . .
92. Who . . .	Kauṭ . . .	Kāu . . .	Kōu . . .
93. What . . .	Kō . . .	Kō . . .	Ki . . .
94. Why . . .	Kyū . . .	Kiū . . .	Kaū . . .
95. And . . .	Av . . .	Tō . . .	Ā . . .
96. But . . .	Par . . .	.....	Avjō . . .
97. If . . .	Jai . . .	Jā . . .	K* (Pūṭhō) . . .
98. Yes . . .	Hā . . .	Ahā . . .	Hō . . .
99. No . . .	Nāh . . .	Nīh . . .	Nī . . .
100. Alas . . .	Hāy . . .	Hāo hāo . . .	Amān dāi (Qitī) āi (Pūṭhō). . .
101. A father . . .	Bāp . . .	Bāpp . . .	Yakō bāp . . .
102. Of a father . . .	Bāp-kō . . .	Bāpp-kō . . .	Yakō bāp-kō or (obl.) -kā . . .
103. To a father . . .	Bāp-nai . . .	Bāpp-na . . .	Yakō bāp-tah (Pūṭhō) . . .
104. From a father . . .	Bāp-tai . . .	Bāpp-tē, (dār-ō, from far) . . .	Yakō bāp-nah (ditto) . . .
105. Two fathers . . .	Dō bāp . . .	Dō bāpp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāpp . . .	Bāp . . .

Yauwzai Aijl.	Hejari (Keshuik).	English.
Ā-jā	Āa	80. Come.
Mār	Mār	81. Beat.
Kharō hō	Khalō hō	82. Stand.
Mar-jā	Mār	83. Die.
Dāi	Dō	84. Give.
Bhaj, nas	Dōr	85. Run.
Upar, ūchal (Puphā)	Ūpar	86. Up.
Nairē, kurē	Nepō	87. Near.
Tarō hēt, tanā	Bunh	88. Down.
Dār	Dār	89. Far.
Agō, sāmpō	Agō	90. Before.
Pichhō, kāq	Pichhō	91. Behind.
Kōa	Kōq	92. Who.
Kō	Kō	93. What.
Kiō	Kiyō	94. Why.
Tē, nō	Hōr	95. And.
Khō (Puphā)	Māgar	96. But.
Ka (ditto)	Agar	97. If.
Hañ	Hñ	98. Yes.
Ni	Nai	99. No.
Armān	Hōa	100. Alas.
Ek bāp	Bāp	101. A father.
Ek bāp-kō	Bāp-kō	102. Of a father.
Ek bāp-tah	Bāp-nā	103. To a father.
Ek bāp-tē	Bāp-thñ	104. From a father.
Dō bāp	Dō bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Māwāl.	Oajuri (Hansa).	Yāntsal Oajuri.
107. Of fathers . . .	Bapā-kō . . .	Hāppā-kō . . .	Bapā-kō or (obl.) -kā
108. To fathers . . .	Bapā-nai . . .	Bāppā-na . . .	Bapā-tah or -nah
109. From fathers . . .	Bapā-taī . . .	Bāppā-tō . . .	Bapā-tah
110. A daughter . . .	Beti . . .	Dhi . . .	Yakā dhi
111. Of a daughter . . .	Beti-kō . . .	Dhi-kō . . .	Yakā dhi-kō, (obl.) -kā
112. To a daughter . . .	Beti-nai . . .	Dhi-na . . .	Yakā dhi-tah
113. From a daughter . . .	Beti-taī . . .	Dhi-tō . . .	Yakā dhi-tah
114. Two daughters . . .	Dō betyā . . .	Dō dhiā . . .	Dō dhi . . .
115. Daughters . . .	Betyā . . .	Dhiā . . .	Ichi
116. Of daughters . . .	Betyā-kō . . .	Dhiā-kō . . .	Dhiā-kā, (obl.) -kā
117. To daughters . . .	Betyā-nai . . .	Dhiā-na . . .	Dhiā-tah
118. From daughters . . .	Betyā-taī . . .	Dhiā-tō . . .	Dhiā-tah
119. A good man . . .	Ek bhālā ad'mi . . .	Ek chaṅgō admi . . .	Yakā chaṅgō admi . . .
120. Of a good man . . .	Ek bhālā ad'mi-kō . . .	Ekay chaṅgō admi-kō . . .	Yakā chaṅgō admi-kō . . .
121. To a good man . . .	Ek bhālā ad'mi-nai . . .	Ekay chaṅgō admi-na . . .	Yakā chaṅgō admi-tah . . .
122. From a good man . . .	Ek bhālā ad'mi-taī . . .	Ekay chaṅgō admi-tō . . .	Yakā chaṅgō admi-tah . . .
123. Two good men . . .	Dō bhālā ad'mi . . .	Dōy chaṅgō admi . . .	Dō chaṅgō admi . . .
124. Good men . . .	Bhālā ad'mi . . .	Chaṅgō admi . . .	Chaṅgō admi . . .
125. Of good men . . .	Bhālā ad'myā-kō . . .	Chaṅgō admiā-kō . . .	Chaṅgō admiā-kō . . .
126. To good men . . .	Bhālā ad'myā-nai . . .	Chaṅgō admiā-na . . .	Chaṅgō admiā-tah . . .
127. From good men . . .	Bhālā ad'myā-taī . . .	Chaṅgō admiā-tō . . .	Chaṅgō admiā-tah . . .
128. A good woman . . .	Ek bhālī ingāi . . .	Ek chaṅgi trimi . . .	Yakā chaṅgi trimi . . .
129. A bad boy . . .	Ek barō chhōrō . . .	Ek mandō lohō . . .	Yakā nākār (Pūphō) jākat
130. Good women . . .	Bhālī ingāiyā . . .	Chaṅgi trimi . . .	Chaṅgi trimi . . .
131. A bad girl . . .	Ek barī chhōri . . .	Ek mandī bēki . . .	Yakā nākār (Pūphō) bēki . . .
132. Good . . .	Bhālō . . .	Chaṅgō . . .	Chaṅgō . . .
133. Better . . .	(Wāi-taī) bhālō . . .	(Us-tō) chaṅgō, mazh . . .	Chaṅgō . . .

Yamfāt Ajrī	Gujarī (Kashmir)	English.
Bāpā-ko	Bāpā-ko	107. Of fathers.
Bāpā-tah	Bāpā-nā	108. To fathers.
Bāpā-tē	Bāpā-thū	109. From fathers.
Ek dhi	Ti	110. A daughter.
Ek dhi-ko	Ti-ko	111. Of a daughter.
Ek dhi-tah	Ti-nā	112. To a daughter.
Ek dhi-tē	Ti-thū	113. From a daughter.
Dō dhi	Dō ti	114. Two daughters.
Dhi	Tā	115. Daughters.
Dhiā-ko	Tā-gō	116. Of daughters.
Dhiā-tah	Tā-nā	117. To daughters.
Dhiā-tē	Tā-thū	118. From daughters.
Ek chaṅgō jāṇō	Ek chaṅgō ādmī	119. A good man.
Ek chaṅgō jāṇā-ko	Ekāṇ chaṅgā ādmī-gō	120. Of a good man.
Ek chaṅgō jāṇā-tah	Ekāṇ chaṅgā ādmī-nā	121. To a good man.
Ek chaṅgō jāṇā-tē	Ekāṇ chaṅgā ādmī-thū	122. From a good man.
Dō chaṅgō jāṇā	Dō chaṅgā ādmī	123. Two good men.
Chaṅgō jāṇā	Chaṅgā ādmī	124. Good men.
Chaṅgō jāṇā-ko	Chaṅgā ādmīā-gō	125. Of good men.
Chaṅgō jāṇā-tah	Chaṅgā ādmīā-nā	126. To good men.
Chaṅgō jāṇā-tē	Chaṅgā ādmīā-thū	127. From good men.
Ek chaṅgi trēmī	Ek chaṅgi ranānā	128. A good woman.
Ek nakār lapō	Ek paipō gadrō	129. A bad boy.
Chaṅgi trēmī	Chaṅgi ranānā	130. Good women.
Ek nakār bēṭhī	Ek paipī gadri	131. A bad girl.
Chaṅgō	Chaṅgō	132. Good.
Chaṅgō	Much chaṅgō	133. Better.

English	Māthī	Gujarī (Harar)	Yāntul Gujarī
134. Best . . .	Sub-tai bhalō . . .	Sāvū-16 chāngō . . .	Habbā-mā chāngō (all among good);
135. High . . .	Ūchō . . .	.....	Ūchāi (P _{roph} ts), ūchō . . .
136. Higher . . .	(Wai-tai) ūchō . . .	.....	Ūchā . . .
137. Highest . . .	Sub-tai ūchō . . .	.....	Habbā-mā ūchō . . .
138. A horse . . .	Ghōrō . . .	Ghōrō . . .	Yakō ghōrō . . .
139. A mare . . .	Ghōrī . . .	Ghōrī . . .	Yakā ghōrī . . .
140. Horses . . .	Ghōrā . . .	Ghōrā . . .	Ghōrā . . .
141. Mares . . .	Ghōrīā . . .	Ghōrī . . .	Ghōrīā . . .
142. A bull . . .	Bijār . . .	Dānd . . .	Yakō dānd . . .
143. A sow . . .	Gāy . . .	Gā . . .	Yakā gā . . .
144. Bulls . . .	Bijār . . .	Dānd . . .	Dānd . . .
145. Cows . . .	Gāyā . . .	Gā . . .	Gā . . .
146. A dog . . .	Kutō . . .	Kutō . . .	Yakō kutō . . .
147. A bitch . . .	Kutī . . .	Kutī . . .	Yakā kutī . . .
148. Dogs . . .	Kutā . . .	Kutā . . .	Kutā . . .
149. Bitches . . .	Kutīyā . . .	Kutī . . .	Kutī . . .
150. A he-goat . . .	Bak'rō . . .	Bakrō . . .	Yakō bakrō . . .
151. A female goat . . .	Bak'rī . . .	Bakrī . . .	Yakā bakrī . . .
152. Goats . . .	Bak'rā . . .	Bakrā . . .	Bakrī . . .
153. A male deer . . .	Hirp . . .	Haru . . .	Yakō harī (P _{roph} ts)
154. A female deer . . .	Hir'pī . . .	Harmi . . .	Yakā harī (dāto)
155. Deer . . .	Hirp . . .	Harn . . .	Uaru . . .
156. I am . . .	Maī hō . . .	Hū hū, hō . . .	Hū hai . . .
157. Thou art . . .	Tū hai . . .	Tū ai hai . . .	Tū hai . . .
158. He is . . .	Wō hai . . .	Ō ai, hai . . .	Wuh hai . . .
159. We are . . .	Ham hō . . .	Ham hō . . .	Ham hai . . .
160. You are . . .	Tam hō . . .	Tam ō, hō . . .	Tam hai . . .

Yamfai Ajli	Gujarī (Kashmir)	English.
Habbā-mā chāngō	Sārā-thā chāngō	134. Best.
Ucho, achat	Uchcho	135. High.
Ucho, achat	Much uchcho	136. Higher.
Habbā-mā achō	Sārā-thā uchcho	137. Highest.
Ek ghōrō	Kōrō	138. A horse.
Ek ghōrī	Kōrī	139. A mare.
Ghōrā	Kōrā	140. Horses.
Ghōrī	Kōrī	141. Mares.
Ek dānd	Dānd	142. A bull.
Ek gā	Gā	143. A cow.
Dānd	Dānd	144. Bulls.
Gā	Gāwā	145. Cows.
Ek kutō	Kutō	146. A dog.
Ek kutī	Kutī	147. A bitch.
Kuttā	Kutā	148. Dogs.
Kutī	Kutī	149. Bitches.
Ek bakrō	Bakrō	150. A he-goat.
Ek bakrī	Bakrī	151. A female goat.
Bakrī	Bakrā	152. Goats.
Ek rōai	Rōō	153. A male deer.
Ek rōai	Rōai	154. A female deer.
Uro	Rōā	155. Deer.
Hā hai	Hā hā	156. I am.
Tō hai	Tā hai	157. Thou art.
Wuh hai	Wā hai	158. He is.
Ham hai	Ham hā	159. We are
Tam hai	Tam hā	160. You are.

English.	Māraṭh.	Gujarī (Bamra).	Classical Gujarī.
161. They are	Wā hai	Wā aī, hai, hē	Wā hai
162. I was	Māī tho	Hū tho	Hū tho
163. Thou wast	Tā tho	Tō tho	Tā tho
164. He was	Wō tho	Ō tho	Wuh tho
165. We were	Ham thā	Ham thā	Ham thā
166. You were	Tam thā	Tam thā	Tam thā
167. They were	Wē thā	Wē thā	Wā thā
168. Be	Whā	Hē	Hō
169. To be	Hōgō	Hōgō	Hōg
170. Being	Hōgō	Hōgō	Hō-gō
171. Having been	Hō-kar	Hōg	Hō-gō
172. I may be	Māī hōh	Māī hōh	Hū hōgō
173. I shall be	Māī hōgō	Māī hōgō	Hū hōgō
174. I should be . . . .	.....	.....	Hū hōh hai
175. Beat	Mār	Mār	Mār
176. To beat	Mār'ō	Mārāh	Mārap
177. Beating	Mār'ō	Mārō	Mārō
178. Having beaten	Mār-kar	Mārō	Mār-hō
179. I beat	Māī mārā	Hū mārā	Hū mārā
180. Thou beatest	Tā mārā	Tō mārō	Tā mārāi
181. He beats	Wō mārō	Ō mārō	Wuh mārāi
182. We beat	Ham mārā	Ham mārā	Ham mārā
183. You beat	Tam mārō	Tam mārō	Tam mārō
184. They beat	Wē mārāi	Wē mārā	Wē mārāi
185. I beat (Past Tense)	Māī mārō	Mō mārō	Māī mārō
186. Thou beatest (Past Tense)	Tāī mārō	Tō mārō	Tāī mārō
187. He beat (Past Tense)	Wāī mārō	Uo-nē mārō	Ua (or ua-nē) mārō

Yāufai Ajri.	Gujari (Kashmir).	English.
Wo hai	Vi hā	161. They are.
Hā tho	Hā tho	162. I was.
To tho	Tā tho	163. Thou wast.
Wah tho	Wa tho	164. He was.
Ham thā	Ham thā	165. We were.
Tam thā	Tam thā	166. You were.
Wo thā	Vi thā	167. They were.
Hō	Hō	168. Be.
Hōp	Hōp	169. To be.
Hō-kē	Hōp	170. Being.
Hō-gi	Hō-kā	171. Having been.
Hā hā-gō	Hā hā	172. I may be.
Hā hā-gō	Hā hā-gō	173. I shall be.
Hā hā-hai . . . . .	.....	174. I should be.
Mār	Mār	175. Beat.
Māra	Mārō	176. To beat.
Māra (verbal noun)	Mārō	177. Beating.
Mār-kō	Mār-kō	178. Having beaten.
Hā mārō-hai	Hā mārō, hā mārō lagōvi, hā mārō, hā mārō lagōvi.	179. I beat.
To mārō-hai	Tā mārō, tī mārō lagōvi	180. Thou beatest.
Wah mārō-hai	Wā mārō, wā mārō lagōvi, māra, māra lagōvi.	181. He beats.
Ham mārō-hai	Ham mārō, ham mārō lagōvi.	182. We beat.
Tam mārō-hai	Tam mārō, tam mārō lagōvi	183. You beat.
Wo mārō-hai	Vi mārō, vi mārō lagōvi	184. They beat.
Maī mārō	Maī mārō	185. I beat (<i>Past Tense</i>).
Tāī mārō	Tāī mārō	186. Thou beatest (<i>Past Tense</i>).
U (or u-nō) mārō	U-nō mārō	187. He beat (<i>Past Tense</i>).

English.	Marathi.	Gujarati (Hemra).	Yauṣaṇi Gujarati.
188. We beat (<i>Past Tense</i>).	Ham mārye . . .	Ham-nā mārīo . . .	Ham-nā mārīo . . .
189. You beat (<i>Past Tense</i>).	Tam mārye . . .	Tam-nā mārīo . . .	Tam-nā mārīo . . .
190. They beat (<i>Past Tense</i>).	Un mārye . . .	Unhī mārīo . . .	Un-nā mārīo . . .
191. I am beating . . .	Maī mārī-hī . . .	Hī mārī-hī . . .	Hī mārī-hai . . .
192. I was beating . . .	Maī mārī-tho . . .	Hī mārī-tho . . .	Hī mārī-tho . . .
193. I had beaten . . .	Maī māryō-tho . . .	Mā māryō-tho . . .	Hī mārī-hai . . .
194. I may beat . . .	Maī mārī . . .	Hī mārī . . .	Hī mā:ṛgo . . .
195. I shall beat . . .	Maī mārīgō . . .	Hī mārīgō . . .	Hī mārīgō . . .
196. Thou wilt beat . . .	Tā mārīgō . . .	Tō mārīgō . . .	Tā mārīgō . . .
197. He will beat . . .	Wō mārīgō . . .	Ō mārīgō . . .	Wah mārīgō . . .
198. We shall beat . . .	Ham mārīgō . . .	Ham mārīgō . . .	Ham mārīgō . . .
199. You will beat . . .	Tam mārīgō . . .	Tam mārīgō . . .	Tam mārīgō . . .
200. They will beat . . .	Wō mārīgō . . .	Wā mārīgō . . .	Wō mārīgō . . .
201. I should beat . . .	.....	.....	Hī mārī-hai . . .
202. I am beaten . . .	Maī māryō hī . . .	Hī māro jāī . . .	Hī mārīo . . .
203. I was beaten . . .	Maī māryō tho . . .	Hī māro gō . . .	Hī māro-tho . . .
204. I shall be beaten . . .	Maī māryō jāīgō . . .	Hī māro jāīgō . . .	Hī māro jāīgō . . .
205. I go . . .	Maī jāī . . .	Hī jāī . . .	Hī chalai . . .
206. Thou goest . . .	Tā jāy . . .	Tō jāī . . .	Tā chalai . . .
207. He goes . . .	Wō jāy . . .	Ō jāī . . .	Wah chalai . . .
208. We go . . .	Ham jāī . . .	Ham jāī . . .	Ham chalai (<i>colloquial</i>) . . .
209. You go . . .	Tam jāī . . .	Tam jāī . . .	Tam chalai (<i>do.</i>) . . .
210. They go . . .	Wō jāī . . .	Wō jāī . . .	Wō chalai (<i>do.</i>) . . .
211. I went . . .	Maī gayō . . .	Hī gō . . .	Hī giō . . .
212. Thou wentest . . .	Tā gayō . . .	Tō gō . . .	Tā giō . . .
213. He went . . .	Wō gayō . . .	Tō gō . . .	Wah giō . . .
214. We went . . .	Ham gayō . . .	Ham gō . . .	Ham giō . . .

Yasufai Ajri	Gujarati (Kashmiri).	English.
Ham-nē mārīō . . .	Ham-nē mārīō . . .	188. We beat (<i>Past Tense</i>).
Tam-nē mārīō . . .	Tam-nē mārīō . . .	189. You beat (<i>Past Tense</i>).
Un-nē mārīō . . .	Un-nē mārīō . . .	190. They beat (<i>Past Tense</i>).
Hā mārīō-hai . . .	Hā mārīō rahi-hē . . .	191. I am beating.
Hā mārīō-thō . . .	Hā mārīō rahiō . . .	192. I was beating.
Maī mārīō-hai . . .	Maī mārīō-thō . . .	193. I had beaten.
Hā mārīō hai . . .	Hā mārīō . . .	194. I may beat.
Hā mārīōgō . . .	Hā mārīōgō . . .	195. I shall beat.
Tō mārīōgō . . .	Tō mārīōgō . . .	196. Thou wilt beat.
Wah mārīōgō . . .	Wah mārīōgō . . .	197. He will beat.
Ham mārīōgō . . .	Ham mārīōgō . . .	198. We shall beat.
Tam mārīōgō . . .	Tam mārīōgō . . .	199. You will beat.
Wō mārīōgō . . .	Vi mārīōgō . . .	200. They will beat.
Hā mārīō-hai . . .	.....	201. I should beat.
Hā mārīō-hai . . .	Hā mārīō giō . . .	202. I am beaten.
Hā mārīō-thō . . .	Hā mārīō giō-thō . . .	203. I was beaten.
Hā mārīō bhōgō . . .	Hā mārīō jhōgō, jāgō . . .	204. I shall be beaten.
Hā chālāi-hai . . .	Hā jāō, jāō, jāō lagōvi . . .	205. I go.
Tō chālāi . . .	Tō jāō, jāō lagōvi . . .	206. Thou goest.
Wah chālāi . . .	Wah jāō, jāō lagōvi . . .	207. He goes.
Ham chālāi (<i>colloquial</i>) . . .	Ham jāō, jāō lagōvi . . .	208. We go.
Tam chālāi (<i>do.</i>) . . .	Tam jāō, jāō lagōvi . . .	209. You go.
Wō chālāi (<i>do.</i>) . . .	Vi jāō, jāō lagōvi . . .	210. They go.
Hā giō . . .	Hā giō . . .	211. I went.
Tō giō . . .	Tō giō . . .	212. Thou wentest.
Wah giō . . .	Wah giō . . .	213. He went.
Ham giō . . .	Ham giō . . .	214. We went.

English.	Māwāl.	Gujarī (Hamm).	Yānāl Gujarī.
215. You went . . .	Tam gayē . . .	Tam gēā . . .	Tam giā . . .
216. They went . . .	Wē gayē . . .	Wē gēā . . .	Wē giā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāto . . .	Jāto . . .	Chalaq . . .
219. Gone . . .	Gayō . . .	Gō . . .	Giō . . .
220. What is your name ? .	Tērō kō nāw hai ? .	Tērō nā kō ai ? .	Tairō ki nā hai ? .
221. How old is this horse ?	Yō ghōrō kit'ni umar-mai hai ?	Is ghōrā-ki kitni ummar ai ?	Yō ghōrō kitnā sāmō-kō hai ?
222. How far is it from here to Kashmir ?	Kashmir-it-tai kit'ni-k dūr hai ?	Is-jā-tō Kashmir tāyā kitnō dūr ai ?	Itār-tai Kashmir kitnā dūr hai ?
223. How many sons are there in your father's house ?	Tērō bāp-kā ghar-mai kit'nā-k bēṭā hai ?	Tērō bāp-kā ghar kitnā pūt hē ?	Tairō bap-kā ghar-mā kitnā pūt hai ?
224. I have walked a long way to-day.	Aj mai bhaut dūr chalyō-hā.	Aj hū bapō dūrō turē .	Hū aj machh phariō .
225. The son of my uncle is married to his sister.	Mērā kākā-kā bātā-kō byāh wai-ki bēhū-tai huyō-hai.	Mērā patiyā-kō pūt us-ki bēhū nā| bīyō hōō hai.	Mairō patiyō-kō pūt us-ki bān bīyā hai.
226. In the house is the saddle of the white horse.	Sapēd ghōrā-ki jin ghar-mai hai.	Chitā ghōrā-ki kēṭi ghar-mā hai.	Chitā ghōrā-kō zin ghar hai.
227. Put the saddle upon his back.	Jin wai-ki pah-par dhārō.	Us-ki kapṭh-par kēṭi ghalō.	Zin us-kā lāmō-pah ghal lai.
228. I have beaten his son with many stripes.	Mai wai-kō bēṭō bhaut kar'ā-tai mēyō-hai.	Mā us-kā pūt-na barā kor'ā-nā| mēyō-hōō.	Mai us-kō pūt kar'āh-pah machh mēyō.
229. He is grazing cattle on the top of the hill.	Wō pāhār-kai upar dhār charā-rayō-hai.	Oh dhākā-ki chōṭi uppar gā-lakri chārē.	Wah perbat-kā car-pai mā chārai.
230. He is sitting on a horse under that tree.	Wō wai rukh-kai utchhai ghōrā-par baiṭhō-hai.	Oh ghōrā uppar rukh-bēṭi baiṭhō hōō.	Wuh rukh-kē tāk (below) ghōrā-jah baiṭhō.
231. His brother is taller than his sister.	Wai-kō bhāi wai-ki bāhū-tai lambō hai.	Us-kō bhāi us-ki bēhū-tā bapō ai.	Us-kō bhāi apai bāṭ-tah ōchō hai.
232. The price of that is two rupees and a half.	Wai-kō mōl dhāi rapaiyā hai.	Is-kō mul aḍhāi rupayyā hai.	Is-kō mul sājā dō rūpayē hai.
233. My father lives in that small house.	Mērō bāp wai chhōṭā ghar-mai rahai-hai.	Mērō bāp us nikṭā ghar-bichh rahā.	Mairō bāp us sapṭā ghar-mā bowai.
234. Give this rupee to him.	Yō rapaiyō wai-nai dyō .	Yō rupayyō us-na dē chhōṭō.	Yō rūpay nā dai lai .
235. Take those rupees from him.	Wai rapaiyā wai-tai lyō .	Yō rupayyā us kēṭō chā lō.	Wuh rūpai us-tah chā lai .
236. Beat him well and bind him with ropes.	Wai-nai khōṭ mārō ar jōw'ā-tai bōḍō.	Us-na mach mārō tō sēṭā-nā| baunkō.	Us chāṅḍō mār lai, ā rasiā-jah bōḍ lai.
237. Draw water from the well.	Kuā-tai pāṭi kēḍhō .	Is khāl bichhṭ pāṭi kēḍhō.	Khōl-tah pāṭi kuḍ lai .
238. Walk before me . . .	Mērai āgai chāl . . .	Mērō aggō chāl . . .	Mairā agā-mu chāl . . .
239. Whose boy comes behind you ?	Tērāi pāchhai kāṭh-kō chhōṭō āwai-hai ?	Tērō pichehā ki-kō loṭhō āō ?	Kas-kō jūkat tairā pachhā āwai ?
240. From whom did you buy that ?	Tam wō kit-tai mōl liyō ? .	Yō tē ki-tō mōl-kō liyō-hai ?	Yō chij kas-tah layō ? .
241. From a shopkeeper of the village.	Gāw-kā āk hūp-wāṭā-tai .	Grā-kā kām dākānhāṭā-kōḍ.	Grā-kā dākāndar-tah .

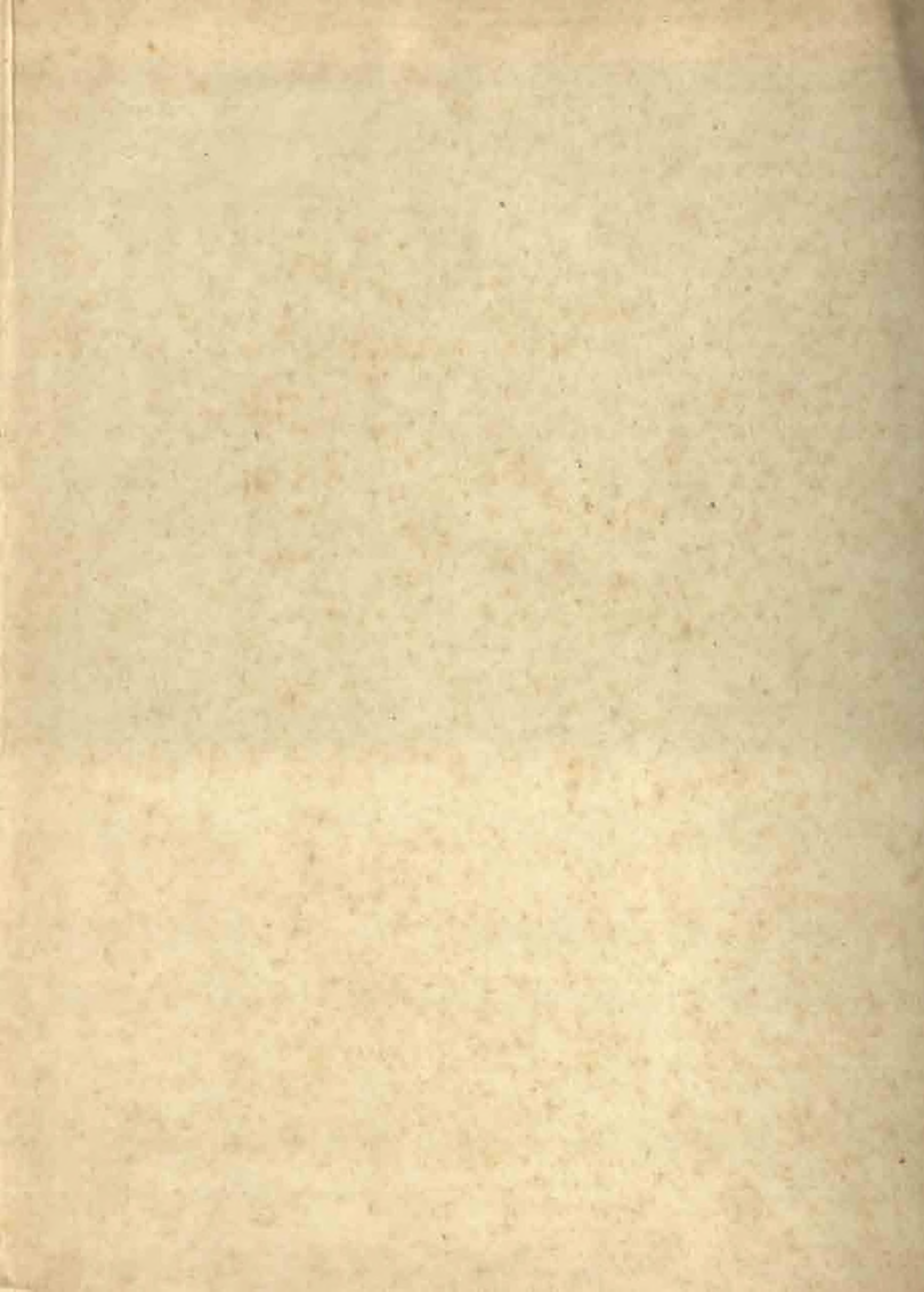
Yuefiai Ajrl.	Gujari (Kashmir).	English.
Tam giā	Tam giyā	215. You went.
Wa giā	Vi giyā	216. They went.
Chal	Jā	217. Go.
Chalān (verbal noun)	Jāto	218. Going.
Giō	Giō-vi	219. Gone.
Tairo kō mā hai ?	Tārō nā kō hai ?	220. What is your name ?
Yō ghōrō kitpā samā-kō hai ?	Yā kōrō kitpō-ak bārō hai ?	221. How old is this horse ?
Kashmir iṣhār-tō kitpō dār hai ?	Iṣh Kashmir kitpō-ak dār hai ?	222. How far is it from here to Kashmir ?
Tairo-bāp-kō ghar-mā kitpā pāt hai ?	Tārā bāp-kā ghar-mā ketnā pāt hē ?	223. How many sons are there in your father's house ?
Hū aj muchh phirō hai	Mā aj muchh pāndō kariō hai	224. I have walked a long way to-day.
Māro pitō-kō pāt-nō is-ki bāp biyāhi hai	Mārā chāchā-kā pāt-kō biāh us-ki bahān-nāl hō giō	225. The son of my uncle is married to his sister.
Chittā ghōrā-ki kaphi ghar-mā hai	Ghar-mā chittā kōrā-ki zin hai	226. In the house is the saddle of the white horse.
Kathi us-kā māngār-pah dhar	Us-kā mōrā-par zin kar	227. Put the saddle upon his back.
Mā us-kō pāt muchh karō-rā-pah mārō hai	Mā mārō us-kō gadro apō kamchī nāl	228. I have beaten his son with many stripes.
Wah ghākā-kō sār-pah dangar chārū hai	Wā us tākā-gī chōti-par apō chākharā-nā chāra lagōi	229. He is grazing cattle on the top of the hill.
Wah rukh-kō het ghōrā-pah bāihō hai	Wā us rukh-kō het kōrā-par bāihō-vi hai	230. He is sitting on a horse under that tree.
Us-kō bhāt apō bāp-tō achō hai	Us-kō bhāt us-ki bahān-thū lammō hai	231. His brother is taller than his sister.
Is-kō mulāṣṣā dō rūpyā hai	Us-kō mul dū rūpayā hē	232. The price of that is two rupees and a half.
Māro bāp us māngō ghar-mā hōwai	Mārō bāp us nikkā ghar-mā māhā	233. My father lives in that small house.
Yō rūpyo us-anh dāi	Yā rūpayā us-nā dō	234. Give this rupee to him.
Wah rūpyā us-tō lāi	Vi rūpayā us-thū lō-lā	235. Take those rupees from him.
Us-anh chāngō mār ānassī-pah bādō chhōi	Us-nā chāngī tarah mārō, lōr rāsī-nāl bādō	236. Beat him well and bind him with ropes.
Khō-tō pāni kaj lō	Khō-thū pāni chārō	237. Draw water from the well.
Mārō agō chal	Mārō aggō aggō chal	238. Walk before me.
Tārā kaj kis-ko lupō āwō ?	Tārā picbhā kis-ko gadro āwō lagōvi ?	239. Whose boy comes behind you ?
Yō tō kis-ō liō hai ?	Tō wā kis-thū mul liō-vi hai ?	240. From whom did you buy that ?
Grā-kā dōkādār-tō	Grā-kā bāpānā-thū	241. From a shopkeeper of the village.

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